





PAUSANIAS DESCRIPTION OF GREECE

WITH AN ENGLISH TRANSLATION BY

W. H. S. JONES, M.A.

ST. CATHARINE'S COLLEGE, CAMBRIDGE

H.A. Ormerod
IN SIX VOLUMES

BOOKS I AND II

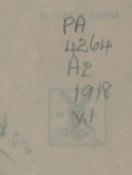


LONDON: WILLIAM HEINEMANN NEW YORK: G. P. PUTNAM'S SONS

LIUSTELL

DESCRIPTION OF CHORGE

REPORT ABOVE AND AND AND



LOUDON: WILLIAM HEINEMANN MARKETEN NORTH

PREFACE

The present work was originally intended to be a plain translation of the text of Spiro. After a time I was requested by the Editors of the Loeb series to add a few notes, dates, maps, etc., so that the *Tour* might be more intelligible to English readers. Fully aware of the difficulties and dangers of the plan, I have nevertheless tried my best to choose from a vast quantity of material just those scraps of information which an English reader would need most. A few of the notes are printed at the side and foot of the page; most of them, together with the maps and plans, are reserved for the Index, which it is hoped to make a "companion" to Pausanias.

The transliteration of Greek names has been a matter of difficulty. The only way to avoid inconsistencies is to transliterate letter for letter without attempting either to Latinize or to Anglicize. To follow the rules adopted in the Loeb series without occasional inconsistencies is impossible, especially as the number of names given by Pausanias is so vast;

PREFACE

here again I can only say that I have tried my best.

The text of Spiro has rarely been altered. A few of the most plausible conjectures, generally though not always adopted by Spiro, have been assigned to their authors in footnotes.

In my translation I have not distinguished between "Medes" and "Persians," or "Ilium" and "Troy." It is rather deceptive to an English reader to do so, and the Greek scholar can easily tell from the original which word in each case was used by Pausanias.

I have to acknowledge much kind help. Especially am I indebted to my friend Mr. A. W. Spratt, Fellow of St. Catharine's College, for his careful reading of the proofs. Professor Ridgeway and my colleague, Mr. R. B. Appleton, have given invaluable criticism and advice.

W. H. S. J.

CONTENTS

PREFACE .														v
INTRODUCTI	ON .											-		ix
A FEW SYN	ONYMS			-						-		-		xxvi
THE MANUS	CRIPTS	OF	PA	USA	NIA	s	-	1	-					xxvii
EDITIONS A	ND TR.	ANSI	LATI	ONS	3 .									xxviii
воок 1.—А	TTICA			-						-		*		1
воок п	CORINT	н.									*			245

SINGLAGO

THE RESERVE OF THE PARTY OF THE

LIFE OF PAUSANIAS

ABOUT Pausanias we know nothing except what we can gather from a few scattered hints in his own Tour of Greece. In book v. xiii. § 7 he mentions "the dwelling among us of Pelops and Tantalus," and "the throne of Pelops on Mount Sipvlus." It is a fair inference that Pausanias was a native of Lydia. His date we can fix with tolerable certainty. In v. i. § 2 he says that two hundred and seventeen years had passed since Corinth was repeopled. Now Corinth was restored in 44 B.C., so that Pausanias was writing his fifth book in 174 A.D. Again, in VII. xx. § 6, he tells us that in his account of Attica he did not mention the Odeum of Herodes because it was not yet built at the time of writing; but we happen to know that it was built during the time of the Antonines. These emperors Pausanias knows as "the first Antonine" and "the second Antonine," and he mentions a war of the latter against the Germans and Sauromatae. This war began in 166 A.D., and the emperor triumphed in 176 A.D.

He does not mention the death of "the second Antonine," which took place in 180 A.D.

Of the character of Pausanias we know very little. His work is that of a commonplace mind, which accepts the conditions of the period in which it finds itself as the best possible outcome of an unhappy past. Without being a scientific critic, Pausanias can reject the improbable or relate it with a caveat lector. He is transparently honest, with no axe to grind and no object to be gained by intentional inaccuracy. His book exhibits no enthusiasms, either of love or of hate, but throughout it there is manifest a quiet admiration for the beauties and glories of Greece.

THE STYLE OF PAUSANIAS

The style of Pausanias is simple and unpretentious. The matter of the work does not lend itself to literary embellishment, and, with two exceptions, the narrative unfolds itself plain and unadorned. The first exception is that Pausanias, like other Hellenistic writers, often indulges in curiously verbose and tortuous expressions to represent very simple ideas; the second is his fondness for transpositions of words, which are sometimes so violent as to throw doubt upon the sense.

The translator is sometimes troubled by what appears to be carelessness in the use of prepositions.

It is impossible, for example, to decide positively in many cases whether $i\pi i\rho$ means "above" or "beyond." Another source of ambiguity is the use of $i\pi i$ with the dative case, of which Pausanias is very fond. But $i\pi i$ with the dative may have, among others, the following meanings:—

- (1) In addition to;
- (2) Next to, close to, at, near;
- (3) On the top of;
- (4) In the case of.

Now in topographical descriptions the use of prepositions with local meanings should be very strict and precise, and it is rather unfortunate that Pausanias employs this construction of $\epsilon \pi i$ so frequently, as the translator is often uncertain which meaning to choose, and an error may make a serious change in the sense of a passage.

Another ambiguity, occurring several times in Pausanias, is of less account, as it does not seriously affect the sense, but it may be of some interest to grammarians. Pausanias is fond of using a past tense when in many cases the natural tense in English is the present. The reason is sometimes because the writer is thinking of the time when he visited a locality, or investigated a problem, sometimes because he places himself in the position of his readers. Occasionally the past tense appears to be of the "momentary" type. In each case the

translator has to decide which course is the best—to use a past tense in English, 1 to use the present, or to paraphrase.

THE TOUR

The work of Pausanias is far from being a complete description of ancient Greece. Many points which a modern reader would be interested in are either passed over altogether or else dismissed in the fewest possible words. Geological features, scenery, the general appearance of cities and villages, the state of agriculture and of trade, the power and efficiency of the country-all these things, which nowadays are objects of concern to an author, occupy a very small part of the narrative of Pausanias. some extent these omissions are due to the differences between ancient taste and modern taste. The Greeks, for example, and indeed ancient peoples generally, appreciated scenery less than we do. But the chief reason for the peculiar character of the Tour is that Pausanias wrote for a limited public, which took little interest in such matters as industrial and economic questions. The reader he

¹ I have retained the past tense in I. vi. § 1, I. xii. § 2, I. xxix. § 10 $(\epsilon \pi \hat{\eta} \lambda \theta \epsilon \nu)$, and in I. xxxiii. § 3 $(\epsilon \hat{l} \chi o \nu, \lambda \pi \epsilon \delta \epsilon \chi \delta \mu \eta \nu)$, as referring to the time when Pausanias was making his inquiries, but it would perhaps be more natural to use the English present in all cases. The tense of $\epsilon \pi \hat{\eta} \lambda \theta \epsilon \nu$ reminds one of the colloquial English, "I am sending the photograph, because 1 thought you would like to see it."

has in mind is the tourist, who visited Greece for pleasure. It is interesting to observe that even in the second century A.D. there were not a few who travelled for the sake of sight-seeing. We have as evidence not only the work of Pausanias, but also the many references in it (some nineteen in all) to the ciceroni (ἐξηγηταί) who conducted visitors over the various districts and showed them the sights, adding a running commentary of legend and gossip. Pausanias himself was one of these tourists, and he appears to have explored the country with some thoroughness.

A modern reader of Pausanias is disappointed because the information given is often so scanty, and of such a nature, that he cannot successfully visualize the place or object that is being described. This dryness of the narrative, this enumeration of sights without adequate description, indicates that Pausanias meant his work to be a guide-book to accompany the tourist on his travels and to show him what to look for; he had no intention of giving information which could be obtained by a glance on the spot.

I have spoken of the omissions of Pausanias; what kind of information is he careful to include? Towns, villages, roads, rivers, mountains and bays are given with some completeness. Fountains, and water

¹ See I. xiii. § 8, xxxiv. § 4, xxxv. § 8, xli. § 2, xlii. § 4; II. ix. § 7, xxiii. § 6, xxxi. § 4; IV. xxxiii. § 6; v. vi. § 6, x. § 7, xv. § 10, xviii. § 6, xx. § 4, xxi. § 8 and 9, xxiii. § 6; vII. vi. § 5; IX. iii. § 3.

supply1 generally, theatres and race-courses are often mentioned. But his main interest lies in sanctuaries, statues, tombs, and the legends connected therewith. We notice moreover that, like the tourist of modern days, he devotes his attention to superficial details rather than to truly artistic qualities. When describing a statue Pausanias will tell us that it is "worth seeing" for its size or grace, but he rarely gives a critical appreciation of it. Interspersed among the descriptions of places and buildings are myths and legends, scraps of folklore and history, oracles and prophecies-in fact, odds and ends of all sorts. Sometimes, particularly when Pausanias turns aside to history, these digressions are of great length,2 and seriously interrupt the main thread of the narrative. Peculiarities of ritual are regularly given when they might strike the visitor as odd. Pausanias has a voracious appetite for names. It may safely be said that he never omits to mention one if he can give it. Artists, builders, those who have dedicated votive offerings, figures in history and legend, catalogues and genealogies, appear in great

¹ It was natural for a Greek writer to lay stress upon water, that precious necessity in southern lands. But other creature comforts for the traveller Pausanias ignores; he does not even inform his readers where a night's lodging could be obtained.

² In a modern work they would either not appear at all, the reader being referred to other books, or they would be inserted as notes or appendices. The form of an ancient book and the difficulties of reference in ancient times account for many artistic defects in the old writers.

profusion. To us these names are dull enough, but to Greek ears they came fraught with pleasing and romantic associations derived from the stories of childhood, from the national poetry and sagas, and from the hymns sung at religious festivals.

Pausanias appears to have gathered most of his topographical knowledge from his own travels, but he doubtless used in places the works of his predecessors, while his historical information is fairly reliable, being generally derived from good sources.

SUMMARY OF BOOKS I AND II

The regions described in the first two books of Pausanias are, roughly, Attica, Megaris, Corinth and Argolis. The chief places to which the reader is conducted are Sunium, Laurium, the Peiraeus, Athens and its neighbourhood, Marathon, Oropus, the islands Patroclus, Helena and Salamis, Eleusis, Megara, Nisaea and Megaris, Corinth, the Isthmus, Lechaeum, Cenchreae, Acrocorinthus, Sicvon, Titane, Phlius, Cleonae, Argos, Mycenae, Orneae, Tirvns, Epidaurus, Aegina, Troezen, Hermione and its neighbourhood. The way in which Pausanias describes a place can be seen from an analysis of the first five chapters of the second book. The origin of the name Corinth; the Isthmus and what is on it; the harbours of Corinth; the tombs on the way to Corinth from Cenchreae; the sights in Corinth itself-the

sanctuary of Artemis Ephesia and the images of Dionysus, the temple of Fortune, the sanctuary of all the gods, the fountain and the statues by it. the market-place with its bronze Athena and the temple of Octavia above it—the road from the market-place to Lechaeum and the sights on it, the chariots of Phaëthon and the Sun, the bronze Heracles, Peirene. the enclosure of Apollo, the statues of Hermes, Poseidon, Leucothea and Palaemon: the baths and wells of Corinth; the road from Corinth to Sicyon with the temple of Apollo, the well of Glauce, the Odeum, and the tomb of Medea's children; the legend of Medea; the temple of Athena the Bridler and the legend of Bellerophontes; the other early kings of Corinth; the theatre and the Heracles of Daedalus; the sanctuary of Zeus Capitolinus; the old gymnasium and the temples of Zeus and of Asclepius; the Acrocorinthus, with enclosures of Isis and Serapis, altars to the Sun, Necessity and Force, temples of the Mother of the gods, the Fates, Demeter, Hera Bunaea and Aphrodite, the spring behind the last and the legend about it; the Teneatic gate and the sanctuary of Eileithyia; the burnt temple on the way to Sicyon. Pausanias then passes on to the Sicvonians and their city.

The general method of description seems to be to describe the road to some central spot, such as the market-place, and to make this a starting point. Pausanias first gives the chief objects of interest at his centre, and then, taking in turn the chief roads xvi

leading from it, describes the sights to be seen along each, returning after a while to the starting point to begin again with a fresh road.

He does not profess to give an exhaustive account. "From the beginning my narrative has picked out of much material the things that deserve to be recorded." Such is the rule governing his work; he commends himself for adopting it, and promises never to break it.²

GREEK RELIGION

It will be seen that most of the sights noted by Pausanias had religious associations. Indeed, in the eyes of a Greek, everything that he could not explain, everything that puzzled or awed him, was of divine origin, and in those early and pre-scientific days the realm of the unexplained was a large one. A Greek instinctively personified the forces, powers and processes of nature, both of the animate and of the inanimate world, and this personification nearly always resulted in assigning to these aspects of nature human forms endowed with divine and miraculous characteristics, that is, in the creation of anthropomorphic gods and goddesses.

Greek religion is of disputed origin, or origins, but it is certainly a complex. It consists of several different kinds of belief, with some of which the

¹ 1. xxxix. § 3. ² 111. xi. § 1.

reader of Pausanias ought to be familiar. Three of them, at least, must be briefly noticed.

First there is ancestor worship, the payment of divine honours to "heroes." These divinities were on a lower level than the "gods," and some modern scholars plausibly conjecture that the worship of them was the native religion 2 of the primitive inhabitants of the country, who were conquered just before the dawn of Greek history by a race from the North, who introduced the "gods." Be this as it may, the hero depended on his descendants for sustenance to enable him to enjoy such existence as fell to his lot, and it was therefore their bounden duty to pay him the traditional honours if they wished to keep his friendship. The ritual of this service is expressed in Greek by a special verb, ἐναγίζειν.3 The offerings to a hero were not burnt; the sweet savour ascending to heaven was for the "upper gods." The dead hero in the ground was nourished by drink and food, especially by the blood

Heracles, See, e.g. Pausanias II. x.

¹ Sometimes a "hero" became a "god" in course of time. Instances of such a change are (probably) Asclepius and

² One of the strongest pieces of evidence in support of this theory is derived from the methods of disposing of the dead. Archaeology tells us that the primitive inhabitants buried their dead, and were therefore likely to conceive of them as living a ghostly existence underground near their family; the Achaeans of Homer, supposed to be the later conquerors, burned their dead, and therefore were likely to believe that the spirits of the departed left the scene of their earthly activities to take up their abode in a distant Hades.

3 To sacrifice to a "god" was θύειν.

of victims, sent down to him through his grave. Usually the sacrifice was not shared in by the worshippers, but was all sacred to the hero. The shrine of the hero was called an $\hat{\eta}\rho\hat{\phi}\rho\nu$.

Early in Greek history, probably during the eighth and seventh centuries B.C., there spread through Greece a religious movement to which the name Orphism, a name derived from the Orpheus of legend, has been given. Orphism taught that man was a creature of sin and defilement, that the body was the prison of the soul, and that by ceremonial purification the soul could win a more blessed existence in the world to come. This movement found concrete expression in the "mysteries," initiation in which was sought by those who were depressed by a consciousness of sin or by the awful facts of life and death. Mysteries were associated with the worship of the dead and with various deities,1 but especially with Demeter and her worship at Eleusis. The ritual, if we may judge from the little we know about it,2 was trivial and absurd, but there can be no doubt that it did much to satisfy the emotional side of the religious instincts of the Greeks. Its modern analogue is perhaps the Salvation Army.3

¹ Pausanias mentions, e.g., mysteries of Demeter, of the Great Gods, and of a hero Dryops.

² The Greeks were careful not to divulge the holy secrets. We know however that they were acts, ritual and perhaps pantomime, rather than a liturgy of words.

³ Any parallel is bound to be unfair and misleading, as the evangelicalism of religious bodies like the Salvation Army is

Thirdly, we have as a component of Greek religion nature-worship, the deification of physical forces and physical impulses. The instinct which created the fairies, brownies, elves and mermaids of our own legends gave to the Greeks that wonderful hierarchy,1 with the nymphs and muses at one end and Zeus, the king of the gods, at the other. Round their names there gradually grew a matchless mythology, which was at once the inspiration and the theme of the best Greek art. Maintained by the state, although often helped by private gifts and benefactions, the more honourable of these cults, in spite of their obvious drawbacks, not only afforded an outlet for religious devotion, but also presented to the Greek mind idealised conceptions of man's activities and aspirations. Anthropomorphism, with all its defects,2 provides the worshipper with a deity that he can understand, to whom he

pure and spiritual, and, unlike any form of Greek religion, is closely connected with a strict moral code. But there are certain close resemblances, only to be explained by the fact that religious emotion does not differ much from age to age and seeks to express itself by the same or similar channels.

¹ It is not implied that all $\theta \epsilon o \ell$ originated in nature-worship. but only that such worship is an important factor in this part of Greek religion. Although Greek religion has many aspects, it must not be thought that these are altogether separate and unconnected. The exact relations, however, that they bear to one another are largely a matter of conjecture.

These defects are largely due to the conservatism of religious traditions, which preserve and pass on to the future the ideals of a less developed, less moral, past.

can attribute, sometimes indeed his vices, but more often his noblest virtues, raised to a height they never attain in the actual, workaday world. A conception like that of Athena, once thoroughly established, grew; poets and sculptors purified and enriched it, and the religious consciousness of the worshipper, deepening ever from age to age, gave to it a fuller and nobler significance. It was to art that religion owed most; indeed, art exerted that purifying influence which is exerted on modern religions by the development of the moral sense. The grandeur of the Parthenon and the majesty of the Athena of Pheidias could not fail to awake in Athenian hearts loftier notions both of divinity and of womanhood.

The ritual that formed part of the worship of a "god" differed from the ritual of "hero" worship. The offering, or rather a part of it, was burnt, so as to send a sweet smell to the deity above; after the sacrifice, the rest of the victim formed part of a feast shared in by both worshippers and priest.

Even this brief summary of Greek religion must not entirely omit the ceremonies of riddance, ritual by which the Greeks tried to ward off evil influences which they did not attempt to personify. These rituals often had affinities to magic, and are perhaps the most primitive and degraded element in Greek

¹ The thigh-bones wrapped in fat.

belief. Probably the Thesmophoria and the Lithobolia (Stoning) were ceremonies of this type.

Finally, we have the cults that were imported late, those for example of Isis and Serapis, signs of the close connexion between Greece and Egypt, and also those of the Roman emperors, to whom every subject of the Roman empire was expected to pay his respects.

There were no sermons and few prayers in Greek worship. Its object was, not to edify the worshipper, but to persuade the god or goddess to grant a favour. The chief means employed of persuading the deity were burnt sacrifice, processions, dances and hymns.

It should be noticed that there was no priestly caste. Many of the priesthoods were held by girls or women, and, with very few exceptions, no ministers of the gods laid any claim to peculiar sanctity. There were indeed diviners, who were more skilled than ordinary men in interpreting omens or in discovering the intentions of heaven, but, on the whole, Greek religion was singularly free from priestcraft ¹ of any kind.

SURNAMES OF GODS

Any reader of Pausanias will be struck by the number of epithets or surnames attached to the names of certain gods. The following is a list of

¹ Possibly there was most priesteraft in the oracles, especially that at Delphi, and in the mysteries.

the chief divinities he mentions with the number of surnames given to each:—

Aphrodite			27	Fortune		3
Apollo .		٠	58	Hera .		18
Ares	٠	1.	4	Heracles		11
Artemis.			64	Hermes		15
Asclepius			10	Muses .	4	 2
Athena .			59	Nymphs		10
Core			6	Pan		4
Demeter			26	Poseidon		18
Dionysus			27	Sleep .		 1
Dioscuri	6		2	Zeus .	6	67

Pausanias gives no surnames of Cronus, Hephaestus, Leto, Pluto, or of the Graces.

The mere number of epithets attached to a deity is a fair test of the power of his cult to appeal to the religious instinct. But a closer examination of them will enable a reader to appreciate passages in Pausanias which otherwise may be almost meaningless.

Many of the epithets merely refer to the city or place in which the cult was established. Thus Artemis was called Brauronian, Ephesian, Munychian and Tauric; Poseidon was Heliconian, Isthmian, Onchestian, Taenarian.

Other surnames are derived from the names of animals. In many cases, without a doubt, the deity was originally an animal, or at any rate manifested himself in the form of an animal; while in other

cases the epithet merely refers to some legend about the deity. Examples are:—

Apollo., . . Wolf-god.
Apollo. . . Locust-god.
Athena . . Horse-goddess.
Zeus . . . Cuckoo-god.
Artemis . . . Goat-goddess.

Not a few surnames are taken from the names of plants sacred to the deity, for instance, Demeter Grass and Dionysus Ivy.

A great number of epithets refer to some mode in which the divine power manifests itself, or to an aspect or characteristic of the deity, either (a) general or (b) peculiar to a particular time or place. Thus Zens was:—

Lord of Thunderbolts.
Lord of Dust.
Cleanser.
Gracious.
Saviour.

Apollo was :--

Lord of Embarking. Lord of Streets. Healer.

Again, the surname may mark the supplanting of one deity by another, as Artemis supplanted Dictynna, the Goddess of Nets, Apollo Carneüs, and Hermes (apparently) a hero Aepytus. In other xxiv

cases the epithet perpetuates some detail of a legend (Athena Trumpet), of a temple (Athena of the Bronze House), or even of a type of image (Athena Sharp-sighted). In a great number of cases the meaning can only be guessed at, or has been entirely lost.

A FEW SYNONYMS

There are a few synonyms, mostly with religious associations, a short discussion of which will not be out of place here.

- (1) ήρφον: hero-shrine or "chapel," the temple of a hero or demi-god.
 - iερόν: sanctuary, the holy ground belonging to a god or (sometimes) a hero, and generally containing a temple.
 - ναδs: temple, the actual building. It is sometimes used of a hero-shrine.²
 - περίβολος, τέμενος: precinct, sacred enclosure. It is hard to distinguish between these two words. Perhaps the former looks more to the boundaries of the precinct, the latter to the space enclosed. Usually the words are used of iερά without a ναός.²
- (2) \$\xi\text{ouvov}: wooden image of a god. Statues of wood are older than those of metal or stone.
 - ἄγαλμα: image, statue, generally of a god. It might be translated "idol" were it not for the superstitious associations of this word.
 - ἀνδριάs: statue of a man. This word has no religious associations, and in this way can be distinguished from ἄγαλμα.
 - εἰκών: portrait, likeness, often identical in meaning with ανδοιάς.
 - esos: used only once in Pausanias, of a statue of Aphrodite 5
- (3) τάφος: grave, burying-place.
 - $\mu\nu\hat{\eta}\mu\alpha$: tomb, memorial, monument. The word therefore suggests more than $\tau\hat{a}\phi os$, though the two are sometimes identical.
 - ¹ III. xv. §3. ² III. xv. §7.
 - 3 But sometimes a τέμενος has a ναός, 11. xxiii. § 7.
 - 4 See, e.g., III. xvii. § 7 and III. xviii. § 1.
 - ⁵ II. xx. §8. ⁶ III. xv. §§ 2 and 3.

THE MANUSCRIPTS OF PAUSANIAS

There are many MSS. of Pausanias, but all are late. They have been divided into three classes, of which the best representatives are:—

- (1) P, a manuscript written in the year 1491 A.D. It is now in Paris, and is known as Parisinus 1410.
 - Pd, known as Parisinus 1411.
 - Fa, now at Florence, and known as Laurentianus 56. 10.
 - Fb. also at Florence, and known as Laurentianus 56. 11.
- (2) L, now at Leyden, known as Lugdunensis 16. K.
- (3) V, now at Vienna, known as Vindobonensis 23.
 - M, now at Moscow, known as Mosquensis 194.
 - Vn, now at Venice, known as Venetus 413.
 - Lb, now at Leyden, known as Lugdunensis 16. L.

The first two groups are closely connected, while the third has given us the "vulgate" or common text. It does not seem likely that a further study of the MSS. will, of itself, do much to clear away the blemishes that still disfigure the text of Pausanias. The chief blemishes are gaps in the text, where the manuscript tradition fails us entirely. Conjectures may sometimes fill these gaps plausibly, but obviously no great trust can be reposed in them.

EDITIONS AND TRANSLATIONS

The following are the chief editions of Pausanias: -

1516 (Venice), M. Musurus.

1550 (Basle), A. Loescher.

1613 (Hanover), G. Xylander. This is one of the best early editions.

1794-6 (Leipzig), Jo. F. Facius.

1822-8 (Leipzig), C. G. Siebelis.

1826-7 (Berlin), I. Bekker.

1838 (Leipzig), J. H. C. Schubart et Chr. Walz.

1845 (Paris), L. Dindorf.

1853 (Leipzig), J. H. C. Schubart.

1896-1910 (Leipzig), H. Hitzig, H. Bluemner.

1903 (Leipzig), F. Spiro.

The English Translations are:-

1794 (London), T. Taylor.

1886 (London), A. R. Shilleto.

1898 (London), J. G. Frazer.

The last has a monumental commentary, and is the standard work of reference in English.

PAUSANIAS DESCRIPTION OF GREECE BOOK I—ATTICA

ΠΑΥΣΑΝΙΟΥ

ΕΛΛΑΔΟΣ ΠΕΡΙΗΓΗΣΕΩΣ

A

ATTIKA

Ι. Τῆς ἡπείρου τῆς Ἑλληνικῆς κατὰ νήσους τὰς Κυκλάδας καὶ πέλαγος τὸ Αἰγαῖον ἄκρα Σούνιον πρόκειται γῆς τῆς ᾿Αττικῆς· καὶ λιμήν τε παραπλεύσαντι τὴν ἄκραν ἐστὶ καὶ ναὸς ᾿Αθηνᾶς Σουνιάδος ἐπὶ κορυφῆ τῆς ἄκρας. πλέοντι δὲ ἐς τὸ πρόσω Λαύριόν τέ ἐστιν, ἔνθα ποτὲ ᾿Αθηναίοις ἦν ἀργύρου μέταλλα, καὶ νῆσος ἔρημος οὐ μεγάλη Πατρόκλου καλουμένη· τεῖχος γὰρ ϣκοδομήσατο ἐν αὐτῆ καὶ χάρακα ἐβάλετο Πάτροκλος, δς τριήρεσιν ὑπέπλει ναύαρχος Αἰγυπτίαις, ᾶς Πτολεμαίος ὁ Πτολεμαίου τοῦ Λάγου τιμωρεῖν ἔστειλεν ᾿Αθηναίοις, ὅτε σφίσιν ᾿Αντίγονος ὁ Δημητρίου στρατιᾶ τε αὐτὸς ἐσβεβληκὼς ἔφθειρε τὴν χώραν καὶ ναυσὶν ἄμα ἐκ θαλάσσης κατεῖργεν.

'Ο δὲ Πειραιεὺς δῆμος μὲν ἦν ἐκ παλαιοῦ, πρότερον δὲ πρὶν ἢ Θεμιστοκλῆς 'Αθηναίοις ἢρξεν ἐπίνειον οὐκ ἦν· Φαληρὸν δέ—ταύτη γὰρ ἐλάγιστον ἀπέγει τῆς πόλεως ἡ θάλασσα—,

PAUSANIAS

DESCRIPTION OF GREECE

BOOK I

ATTICA

I. On the Greek mainland facing the Cyclades Islands and the Aegean Sea the Sunium promontory stands out from the Attic land. When you have rounded the promontory you see a harbour and a temple to Athena of Sunium on the peak of the promontory. Farther on is Laurium, where once the Athenians had silver mines, and a small uninhabited island called the Island of Patroclus. For a fortification was built on it and a palisade constructed by Patroclus, who was admiral in command of the Egyptian men-of-war sent by Ptolemy, son of Ptolemy, son of Lagus, to help the Athenians, when Antigonus, son of Demetrius, was ravaging their country, which he had invaded with an army, and at the same time was blockading them by sea with a fleet.

263 B.C.

The Peiraeus was a parish from early times, though it was not a port before Themistocles became an archon of the Athenians. Their port was Phalerum, for at this place the sea comes nearest to

93 B.C.

PAUSANIAS: DESCRIPTION OF GREECE

τοῦτό σφισιν ἐπίνειον ἢν, καὶ Μενεσθέα φασὶν αὐτόθεν ταῖς ναυσίν ές Τροίαν ἀναχθῆναι καὶ τούτου πρότερον Θησέα δώσοντα Μίνω δίκας της Ανδρόγεω τελευτής. Θεμιστοκλής δέ ώς ήρξετοίς τε γάρ πλέουσιν έπιτηδειότερος ό Πειραιεύς έφαίνετό οι προκείσθαι και λιμένας τρείς ανθ' ένὸς έχειν τοῦ Φαληροῦ-τοῦτό σφισιν ἐπίνειον είναι κατεσκευάσατο και νεώς και ές έμε ήσαν οίκοι καὶ πρὸς τῷ μεγίστω λιμένι τάφος Θεμιστοκλέους. φασὶ γὰρ μεταμελῆσαι τῶν ἐς Θεμιστοκλέα Αθηναίοις καὶ ὡς οἱ προσήκοντες τὰ ὀστᾶ κομίσαιεν ἐκ Μαγνησίας ἀνελόντες: φαίνονται δε οί παίδες οί Θεμιστοκλέους καὶ κατελθόντες καὶ γραφήν ές τὸν Παρθενώνα άναθέντες, έν ή Θεμιστοκλής έστι γεγραμμένος. 3 θέας δὲ ἄξιον τῶν ἐν Πειραιεῖ μάλιστα ᾿Αθηνᾶς έστι καὶ Διὸς τέμενος χαλκοῦ μὲν ἀμφότερα τὰ άγάλματα, έχει δε ό μεν σκήπτρον καί Νίκην, ή δὲ 'Αθηνᾶ δόρυ. ἐνταῦθα Λεωσθένην, δς 'Αθηναίοις καὶ τοῖς πᾶσιν "Ελλησιν ἡγούμενος Μακεδόνας έν τε Βοιωτοίς εκράτησε μάχη καὶ αὐθις έξω Θερμοπυλών καὶ Βιασάμενος ές Λάμιαν κατέκλεισε την απαντικρύ της Οίτης, τοῦτον τὸν Λεωσθένην καὶ τοὺς παίδας ἔγραψεν 'Αρκεσίλαος. ἔστι δὲ τῆς στοᾶς τῆς μακρᾶς, ἔνθα καθέστηκεν άγορα τοις έπι θαλάσσης-και γαρ τοις ἀπωτέρω τοῦ λιμένος ἐστὶν ἐτέρα—, της δὲ έπὶ θαλάσσης στοᾶς ὅπισθεν ἐστᾶσι Ζεὺς καὶ Δημος, Λεωχάρους ἔργον. πρὸς δὲ τῆ θαλάσση Κόνων ἀκοδόμησεν ᾿Αφροδίτης ἱερόν, τριήρεις Λακεδαιμονίων κατεργασάμενος περὶ Κνίδον τὴν έν τη Καρική χερρονήσω. Κνίδιοι γαρ τιμώσιν

ATTICA, I: 2-3

Athens, and from here men say that Menestheus set sail with his fleet for Troy, and before him Theseus, when he went to give satisfaction to Minos for the death of Androgeos. But when Themistocles became archon, since he thought that the Peiraeus was more conveniently situated for mariners, and had three harbours as against one at Phalerum, he made it the Athenian port. Even up to my time there were docks there, and near the largest harbour is the grave of Themistocles. For it is said that the Athenians repented of their treatment of Themistocles, and that his relations took up his bones and brought them from Magnesia. And the children of Themistocles certainly returned and set up in the Parthenon a painting, on which is a portrait of Themistocles. The most noteworthy sight in the Peiraeus is a precinct of Athena and Zeus. Both their images are of bronze; Zeus holds a staff and a Victory, Athena a spear. Here is a portrait of Leosthenes and of his sons, painted by Arcesilaus. This Leosthenes at the head of the Athenians and the united Greeks defeated the Mace- 323 B.C. donians in Boeotia and again outside Thermopylae, forced them into Lamia over against Oeta, and shut them up there. The portrait is in the long portico. where stands a market-place for those living near the sea-those farther away from the harbour have another-but behind the portico near the sea stand a Zeus and a Demos, the work of Leochares. And by the sea Conon built a sanctuary of Aphrodite, after he had crushed the Lacedaemonian warships 304 B.C. off Cnidus in the Carian peninsula. For the Cnidians

PAUSANIAS: DESCRIPTION OF GREECE

'Αφροδίτην μάλιστα, καί σφισιν ἔστιν ἱερὰ τῆς θεοῦ· τὸ μὲν γὰρ ἀρχαιότατον Δωρίτιδος, μετὰ δὲ τὸ 'Ακραίας, νεώτατον δὲ ῆν Κνιδίαν οἱ πολλοί, Κνίδιοι δὲ αὐτοὶ καλοῦσιν Εὔπλοιαν.

- Έστι δὲ καὶ άλλος 'Αθηναίοις ὁ μὲν ἐπὶ Μουνυχία λιμην καὶ Μουνυχίας ναὸς 'Αρτέμιδος, ό δὲ ἐπὶ Φαληρῷ, καθὰ καὶ πρότερον εἴρηταί μοι, καὶ πρὸς αὐτῷ Δήμητρος ἱερόν. ἐνταῦθα καὶ Σκιράδος 'Αθηνᾶς ναός ἐστι καὶ Διὸς ἀπωτέρω, βωμοί δὲ θεῶν τε ὀνομαζομένων ᾿Αγνώστων καὶ ἡρώων καὶ παίδων τῶν Θησέως καὶ Φαληροῦ. τούτον γάρ τὸν Φαληρὸν 'Αθηναίοι πλεύσαι μετά Ἰάσονός φασιν ές Κόλχους. ἔστι δὲ καὶ Ανδρόγεω βωμός τοῦ Μίνω, καλεῖται δὲ "Ηρωος. Ανδρόγεω δὲ ὄντα ἴσασιν οἰς ἐστιν ἐπιμελὲς τὰ 5 έγχώρια σαφέστερον ἄλλων ἐπίστασθαι. ἀπέχει δὲ σταδίους εἴκοσιν ἄκρα Κωλιάς ἐς ταύτην φθαρέντος τοῦ ναυτικοῦ τοῦ Μήδων κατήνεγκεν ό κλύδων τὰ ναυάγια. Κωλιάδος δέ έστιν ένταθθα 'Αφροδίτης ἄγαλμα καὶ Γενετυλλίδες ονομαζόμεναι θεαί· δοκῶ δὲ καὶ Φωκαεῦσι τοῖς έν Ἰωνία θεάς, ας καλοῦσι Γενναίδας, είναι ταίς έπὶ Κωλιάδι τὰς αὐτάς.—ἔστι δὲ κατὰ τὴν όδὸν την ές 'Αθήνας έκ Φαληρού ναὸς "Ηρας οὔτε θύρας έχων οὔτε ὄροφον Μαρδόνιόν φασιν αὐτὸν έμπρησαι τὸν Γωβρύου. τὸ δὲ ἄγαλμα τὸ νῦν δή, καθά λέγουσιν, 'Αλκαμένους έστιν έργον οὐκ ἂν τοῦτό γε ὁ Μῆδος εἴη λελωβημένος.
 - ΙΙ. Έσελθόντων δὲ ἐς τὴν πόλιν ἐστὶν 'Αν-

ATTICA, 1. 3-11. 1

hold Aphrodite in very great honour, and they have sanctuaries of the goddess; the oldest is to her as Doritis (Bountiful), the next in age as Acraea (Of the Height), while the newest is to the Aphrodite called Cnidian by men generally, but Euploia (Fair Voyage)

by the Cnidians themselves.

The Athenians have also another harbour, at Munychia, with a temple of Artemis of Munychia, and yet another at Phalerum, as I have already stated, and near it is a sanctuary of Demeter. Here there is also a temple of Athena Sciras, and one of Zeus some distance away, and altars of the gods named Unknown, and of heroes, and of the children of Theseus and Phalerus; for this Phalerus is said by the Athenians to have sailed with Jason to Colchis. There is also an altar of Androgeos, son of Minos, though it is called that of Heros; those, however, who pay special attention to the study of their country's antiquities know that it belongs to Androgeos. Twenty stades away is the Coliad promontory; on to it, when the Persian fleet was destroyed, the wrecks were carried down by the waves. There is here an image of the Coliad Aphrodite, with the goddesses Genetyllides (Goddesses of Birth), as they are called. And I am of opinion that the goddesses of the Phocaeans in Ionia, whom they call Gennaïdes, are the same as those at Colias. On the way from Phalerum to Athens there is a temple of Hera with neither doors nor roof. Men say that Mardonius, son of Gobryas, burnt it. But the image there to-day is, as report goes, the work of Alcamenes. So that 1. 440this, at any rate, cannot have been damaged by the Persians.

II. On entering the city there is a monument to

τιόπης μυῆμα 'Αμαζόνος. ταύτην τὴν 'Αντιόπην Πίνδαρος μέν φησιν ὑπὸ Πειρίθου καὶ Θησέως άρπασθῆναι, Τροιζηνίω δὲ 'Ηγία τοιάδε ἐς αὐτὴν πεποίηται· 'Ηρακλέα Θεμίσκυραν πολιορκοῦντα τὴν ἐπὶ Θερμώδοντι ἐλεῖν μὴ δύνασθαι, Θησέως δὲ ἐρασθεῖσαν 'Αντιόπην—στρατεῦσαι γὰρ ἄμα 'Ηρακλεῖ καὶ Θησέα—παραδοῦναι τὸ χωρίον. τάδε μὲν 'Ηγίας πεποίηκεν 'Αθηναῖοι δέ φασιν, ἐπεί τε ἦλθον 'Αμαζόνες, 'Αντιόπην μὲν ὑπὸ Μολπαδίας τοξευθῆναι, Μολπαδίαν δὲ ἀποθανεῖν ὑπὸ Θησέως. καὶ μνῆμά ἐστι καὶ Μολπαδίας

'Αθηναίοις.
2 'Ανιόντων δὲ ἐκ Πειραιῶς ἐρείπια τῶν τειχῶν

έστιν, à Κόνων υστερον της προς Κνίδω ναυμαχίας ἀνέστησε τὰ γὰρ Θεμιστοκλέους μετὰ την αναχώρησιν οικοδομηθέντα την Μήδων έπί της ἀρχης καθηρέθη τῶν τριάκοντα ὀνομαζομένων. είσι δέ τάφοι κατά την όδον γνωριμώτατοι Μενάνδρου τοῦ Διοπείθους καὶ μνημα Εὐριπίδου κενόν τέθαπται δε Ευριπίδης εν Μακεδονία παρά τὸν βασιλέα ἐλθὼν ᾿Αρχέλαον, ὁ δέ οἱ τοῦ θανάτου τρόπος - πολλοίς γάρ έστιν είρημένος - έχετω 3 καθά λέγουσιν. συνήσαν δὲ ἄρα καὶ τότε τοῖς βασιλεύσι ποιηταί καὶ πρότερον ἔτι καὶ Πολυκράτει Σάμου τυραννούντι 'Ανακρέων παρήν καὶ ές Συρακούσας προς Ίέρωνα Αισχύλος και Σιμωνίδης ἐστάλησαν Διονυσίω δέ, δς ὕστερον έτυράννησεν έν Σικελία, Φιλόξενος παρήν καὶ 'Αντιγόνω Μακεδόνων ἄρχοντι 'Ανταγόρας 'Ρόδιος καὶ Σολεύς "Αρατος. Ἡσίοδος δὲ καὶ "Ομηρος ή συγγενέσθαι βασιλεῦσιν ήτύχησαν ή καὶ έκόντες ώλιγώρησαν, ό μεν άγροικία καὶ όκνω

ATTICA, IL 1-3

Antiope the Amazon. This Antiope, Pindar says, was carried off by Peirithous and Theseus, but Hegias of Troezen gives the following account of her. Heracles was besieging Themiscyra on the Thermodon, but could not take it, but Antiope, falling in love with Theseus, who was aiding Heracles in his campaign, surrendered the stronghold. Such is the account of Hegias. But the Athenians assert that when the Amazons came, Antiope was shot by Molpadia, while Molpadia was killed by Theseus. To Molpadia also there is a monument among the Athenians.

As you go up from the Peiraeus you see the ruins of the walls which Conon restored after the naval hattle off Cnidus. For those built by Themistocles after the retreat of the Persians were destroyed during 404-403 the rule of those named the Thirty. Along the road are very famous graves, that of Menander, son of Diopeithes, and a cenotaph of Euripides. He himself went to King Archelaus and lies buried in Macedonia; as to the manner of his death (many have described it), let it be as they say. So even in his time poets lived at the courts of kings, as earlier still Anacreon consorted with Polycrates, despot of Samos, and Aeschylus and Simonides journeyed to Hiero at Syracuse. Dionysius, afterwards despot in Sicily, had Philoxenus at his court, and Antigonus,1 ruler of Macedonia, had Antagoras of Rhodes and Aratus of Soli. But Hesiod and Homer either failed to win the society of kings or else purposely despised it, Hesiod through boorishness and reluctance to

¹ Antigonus surnamed Gonatas became king of Macedonia in 283 B.C.

πλάνης, "Ομηρος δὲ ἀποδημήσας ἐπὶ μακρότατον καὶ τὴν ἀφέλειαν τὴν ἐς χρήματα παρὰ τῶν δυνατῶν ὑστέραν θέμενος τῆς παρὰ τοῖς πολλοῖς δόξης, ἐπεὶ καὶ 'Ομήρω πεποιημένα ἐστὶν 'Αλκίνω παρεῖναι Δημόδοκον καὶ ὡς 'Αγαμέμνων καταλείποι τινὰ παρὰ τῆ γυναικὶ ποιητήν.—ἔστι δὲ τάφος οὐ πόρρω τῶν πυλῶν, ἐπίθημα ἔχων στρατιώτην ἵππω παρεστηκότα· ὅντινα μέν, οὐκ οἰδα, Πραξιτέλης δὲ καὶ τὸν ἵππον καὶ τὸν στρατιώτην

4 Ἐσελθόντων δὲ ἐς τὴν πόλιν οἰκοδόμημα ἐς

ἐποίησεν.

παρασκευήν έστι των πομπων, ας πέμπουσι τὰς μὲν ἀνὰ πῶν ἔτος, τὰς δὲ καὶ γρόνον διαλείποντες. καὶ πλησίον ναός ἐστι Δήμητρος, άγάλματα δὲ αὐτή τε καὶ ἡ παῖς καὶ δάδα ἔχων *Ιακχος: γέγραπται δὲ ἐπὶ τῷ τοίχω γράμμασιν Αττικοίς έργα είναι Πραξιτέλους. του ναού δε οὐ πόρρω Ποσειδών ἐστιν ἐφ' ἵππου, δόρυ ἀφιεὶς έπὶ γίγαντα Πολυβώτην, ές δν Κώοις ο μῦθος ό περί της ἄκρας έχει της Χελώνης τὸ δὲ ἐπίγραμμα τὸ ἐφ' ἡμῶν τὴν εἰκόνα ἄλλφ δίδωσι καὶ ού Ποσειδώνι, στοαί δέ είσιν ἀπὸ τών πυλών ές τὸν Κεραμεικὸν καὶ εἰκόνες πρὸ αὐτῶν χαλκαῖ καὶ γυναικών καὶ ἀνδρών, ὅσοις τι ὑπῆρχεν 5 ες δόξαν. ή δὲ επέρα των σποων έχει μεν ίερα θεών, έχει δὲ γυμνάσιον Έρμοῦ καλούμενον έστι δε έν αὐτη Πουλυτίωνος οἰκία, καθ' ην παρά την έν Ἐλευσίνι δράσαι τελετην Αθηναίων φασίν οὐ τοὺς ἀφανεστάτους ἐπ' ἐμοῦ δὲ ανείτο Διονύσω. Διόνυσον δε τοῦτον καλοῦσι Μελπόμενον έπι λογω τοιώδε έφ' όποίω περ 'Απόλλωνα Μουσηγέτην, ένταῦθά έστιν 'Αθηνᾶς

travel, while Homer, having gone very far abroad, depreciated the help afforded by despots in the acquisition of wealth in comparison with his reputation among ordinary men. And yet Homer, too, in his poem makes Demodocus live at the court of Alcinous, and Agamemnon leave a poet with his wife. Not far from the gates is a grave, on which is mounted a soldier standing by a horse. Who it is I do not know, but both horse and soldier were

carved by Praxiteles.

On entering the city there is a building for the preparation of the processions, which are held in some cases every year, in others at longer intervals. Hard by is a temple of Demeter, with images of the goddess herself and of her daughter, and of Iacchus holding a torch. On the wall, in Attic characters, is written that they are works of Praxiteles. Not far from the temple is Poseidon on horseback, hurling a spear against the giant Polybotes, concerning whom is prevalent among the Coans the story about the promontory of Chelone. But the inscription of our time assigns the statue to another, and not to Poseidon. From the gate to the Cerameicus there are porticoes, and in front of them brazen statues of such as had some title to fame, both men and women. One of the porticoes contains shrines of gods, and a gymnasium called that of Hermes. In it is the house of Pulytion, at which it is said that a mystic rite was performed by the most notable Athenians, parodying the Eleusinian mysteries. But in my time it was devoted to the worship of Dionysus. This Dionysus they call Melpomenus (Minstrel), on the same principle as they call Apollo Musegetes (Leader of the Muses). Here there are images of

άγαλμα Παιωνίας καὶ Διὸς καὶ Μνημοσύνης καὶ Μουσών, 'Απόλλων τε ἀνάθημα καὶ ἔργον Εὐβουλίδου, καὶ δαίμων των άμφὶ Διόνυσον "Ακρατος πρόσωπόν έστίν οι μόνον ενωκοδομημένον τοίχω. μετά δὲ τὸ τοῦ Διονύσου τέμενος ἐστιν οἴκημα ἀγάλματα ἔχον ἐκ πηλοῦ, βασιλεὺς 'Αθηναίων 'Αμφικτύων ἄλλους τε θεούς έστιων καὶ Διόνυσον. ἐνταῦθα καὶ Πήγασός ἐστιν 'Ελευθερεύς, ὃς 'Αθηναίοις τὸν θεὸν ἐσήγαγε· συνεπελάβετο δέ οἱ τὸ ἐν Δελφοῖς μαντεῖον ἀναμνήσαν την έπὶ Ἰκαρίου ποτὲ ἐπιδημίαν τοῦ θεοῦ. 6 την δε βασιλείαν 'Αμφικτύων έσχεν ούτως. 'Ακταίον λέγουσιν έν τῆ νῦν 'Αττικῆ βασιλεῦσαι πρώτον ἀποθανόντος δὲ ᾿Ακταίου Κέκροψ ἐκδέχεται την άρχην θυγατρί συνοικών 'Ακταίου, καί οι γίνονται θυγατέρες μεν "Ερση και "Αγλαυρος καὶ Πάνδροσος, υίὸς δὲ Ἐρυσίχθων ούτος ούκ έβασίλευσεν 'Αθηναίων, άλλά οἱ τοῦ πατρὸς ζώντος τελευτήσαι συνέβη, καὶ τὴν ἀρχὴν τὴν Κέκροπος Κραναδς έξεδέξατο, 'Αθηναίων δυνάμει προύχων. Κραναφ δε θυγατέρας καὶ άλλας καὶ Ατθίδα γενέσθαι λέγουσιν άπο ταύτης ονομάζουσιν 'Αττικήν την χώραν, πρότερον καλουμένην Ακταίαν. Κραναφ δε 'Αμφικτύων επαναστάς, θυγατέρα ὅμως ἔχων αὐτοῦ, παύει τῆς ἀρχῆς καὶ αύτὸς ὕστερον ὑπὸ Ἐριχθονίου καὶ τῶν συνεπαναστάντων εκπίπτει πατέρα δε Εριχθονίω λέγουσιν ανθρώπων μέν οὐδένα είναι, γονέας δέ "Ηφαιστον καὶ Γῆν.

III. Τὸ δὲ χωρίον ὁ Κεραμεικὸς τὸ μὲν ὄνομα ἔχει ἀπὸ ῆρωος Κεράμου, Διονύσου τε εἶναι καὶ ᾿Αριάδνης καὶ τούτου λεγομένου πρώτη δέ ἐστιν

Athena Paeonia (Healer), of Zeus, of Mnemosyne (Memory) and of the Muses, an Apollo, the votive offering and work of Eubulides, and Acratus, a daemon attendant upon Apollo; it is only a face of him worked into the wall. After the precinct of Apollo is a building that contains earthenware images, Amphictyon, king of Athens, feasting Dionysus and other gods. Here also is Pegasus of Eleutherae, who introduced the god to the Athenians. Herein he was helped by the oracle at Delphi, which called to mind that the god once dwelt in Athens in the days of Icarius. Amphictyon won the kingdom thus. It is said that Actaeus was the first king of what is now Attica. When he died, Cecrops, the son-in-law of Actaeus, received the kingdom, and there were born to him daughters, Herse, Aglaurus and Pandrosus, and a son Erysichthon. This son did not become king of the Athenians, but happened to die while his father lived, and the kingdom of Cecrops fell to Cranaus, the most powerful of the Athenians. They say that Cranaus had daughters, and among them Atthis; and from her they call the country Attica, which before was named Actaea. And Amphictyon, rising up against Cranaus, although he had his daughter to wife, deposed him from power. Afterwards he himself was banished by Erichthonius and his fellow rebels. Men say that Erichthonius had no human father, but that his parents were Hephaestus and Earth.

III. The district of the Cerameicus has its name from the hero Ceramus, he too being the reputed son of Dionysus and Ariadne. First on the right is

έν δεξιά καλουμένη στοά βασίλειος, ένθα καθίζει βασιλεύς ένιαυσίαν ἄρχων άρχην καλουμένην βασιλείαν, ταύτης έπεστι τῷ κεράμω της στοᾶς άγάλματα όπτης γης, άφιείς Θησεύς ές θάλασσαν Σκίρωνα καὶ φέρουσα Ἡμέρα Κέφαλον, δυ κάλλιστον γενόμενον φασιν ύπο Ήμέρας έρασθείσης άρπασθήναι καί οι παίδα γενέσθαι Φαέθοντα, <ον υστερον ή Αφροδίτη ήρπασε> . . . καὶ φύλακα ἐποίησε τοῦ ναοῦ. ταῦτα ἄλλοι τε καὶ Ήσίοδος εἴρηκεν ἐν ἔπεσι τοῖς ἐς τὰς γυναῖκας. 2 πλησίον δὲ τῆς στοᾶς Κόνων ἔστηκε καὶ Τιμόθεος υίος Κόνωνος καὶ βασιλεύς Κυπρίων Εὐαγόρας, δς καὶ τὰς τριήρεις τὰς Φοινίσσας ἔπραξε παρὰ βασιλέως 'Αρταξέρξου δοθήναι Κόνωνι έπραξε δε ως 'Αθηναίος και το ανέκαθεν εκ Σαλαμίνος, έπει και γενεαλογών ές προγόνους ανέβαινε Τεῦκρον καὶ Κινύρου θυγατέρα. ἐνταῦθα ἔστηκε Ζεύς ονομαζόμενος Έλευθέριος και βασιλεύς Αδριανός, ες άλλους τε ων ήρχεν εὐεργεσίας καὶ ἐς τὴν πόλιν μάλιστα ἀποδειξάμενος τὴν 3 'Αθηναίων. στοὰ δὲ ὅπισθεν ῷκοδόμηται γραφὰς έχουσα θεούς τούς δώδεκα καλουμένους έπὶ δὲ τῷ τοίγω τῷ πέραν Θησεύς ἐστι γεγραμμένος καὶ Δημοκρατία τε καὶ Δημος. δηλοί δὲ ή γραφή Θησέα είναι τὸν καταστήσαντα 'Αθηναίοις έξ ίσου πολιτεύεσθαι κεχώρηκε δε φήμη και άλλως ές τους πολλούς, ώς Θησεύς παραδοίη τὰ πράγματα τῷ δήμφ καὶ ὡς ἐξ ἐκείνου δημοκρατούμενοι διαμείναιεν, πρίν ή Πεισίστρατος έτυράννησεν έπαναστάς. λέγεται μεν δή καὶ άλλα οὐκ άληθη παρά τοις πολλοίς οία ιστορίας άνηκόοις οὖσι καὶ ὁπόσα ἤκουον εὐθὺς ἐκ παίδων ἔν τε

ATTICA, III. 1-3

what is called the Royal Portico, where sits the king when holding the yearly office called the kingship. On the tiling of this portico are images of baked earthenware, Theseus throwing Sciron into the sea and Day carrying away Cephalus, who they say was very beautiful and was ravished by Day, who was in love with him. His son was Phaëthon, <afterwards ravished by Aphrodite> . . . and made a guardian of her temple. Such is the tale told by Hesiod, among others, in his poem on women. Near the Portico stand Conon, Timotheus his son and Evagoras 1 King of Cyprus, who caused the Phoenician men-ofwar to be given to Conon by King Artaxerxes. This he did as an Athenian whose ancestry connected him with Salamis, for he traced his pedigree back to Teucer and the daughter of Cinyras. Here stands Zeus, called Zeus of Freedom, and the Emperor Hadrian, a benefactor to all his subjects and especially to the city of the Athenians. A portico is built behind with pictures of the gods called the Twelve. On the wall opposite are painted Theseus, Democracy and Demos. The picture represents Theseus as the one who gave the Athenians political equality. By other means also has the report spread among men that Theseus bestowed sovereignty upon the people, and that from his time they continued under a democratical government, until Peisistratus rose up and became 560-527 despot. But there are many false beliefs current among the mass of mankind, since they are ignorant of historical science and consider trustworthy whatever

¹ Evagoras was a king of Salamis in Cyprus, who reigned from about 410 to 374 B.C. He favoured the Athenians, and helped Conon to defeat the Spartan fleet off Cnidus in 394 B.C.

χοροίς καὶ τραγωδίαις πιστὰ ἡγουμένοις, λέγεται δὲ καὶ ἐς τὸν Θησέα, δς αὐτός τε ἐβασίλευσε καὶ ὕστερον Μενεσθέως τελευτήσαντος καὶ ἐς τετάρτην οἱ Θησείδαι γενεὰν διέμειναν ἄρχοντες. εἰ δέ μοι γενεαλογεῖν ἤρεσκε, καὶ τοὺς ἀπὸ Μελάνθου βασιλεύσαντας ἐς Κλείδικον τὸν Αἰσιμί-

δου καὶ τούτους αν ἀπηριθμησάμην.

Ένταῦθά ἐστι γεγραμμένον καὶ τὸ περὶ Μαντίνειαν 'Αθηναίων έργον, οι βοηθήσοντες Λακεδαιμονίοις ἐπέμφθησαν. συνέγραψαν δὲ ἄλλοι τε καὶ Εενοφῶν τὸν πάντα πόλεμον, κατάληψίν τε της Καδμείας και το πταίσμα Λακεδαιμονίων τὸ ἐν Λεύκτροις καὶ ὡς ἐς Πελοπόννησον ἐσέ-Βαλον Βοιωτοί και την συμμαχίαν Λακεδαιμονίοις την παρ' 'Αθηναίων έλθοῦσαν έν δὲ τη γραφη των ίππέων έστι μάχη, έν ή γνωριμώτατοι Γρύλος τε ο Εενοφωντος έν τοις 'Αθηναίοις καὶ κατὰ τὴν ἵππον τὴν Βοιωτίαν Ἐπαμινώνδας ό Θηβαίος. ταύτας τὰς γραφὰς Εὐφράνωρ ἔγραψεν 'Αθηναίοις και πλησίον ἐποίησεν ἐν τῷ ναῷ τὸν ᾿Απόλλωνα Πατρώον ἐπίκλησιν πρὸ δὲ τοῦ νεω τον μεν Λεωχάρης, δυ δε καλοῦσιν 'Αλεξίκακον Κάλαμις έποίησε. τὸ δὲ ὄνομα τῷ θεῷ γενέσθαι λέγουσιν, ὅτι τὴν λοιμώδη σφίσι νόσον όμου τῶ Πελοποννησίων πολέμω πιέζουσαν κατά μάντευμα έπαυσεν έκ Δελφων.

5 'Ωκοδόμηται δὲ καὶ Μητρὸς θεῶν ἱερόν, ἢν Φειδίας εἰργάσατο, καὶ πλησίον τῶν πεντακοσίων καλουμένων βουλευτήριον, οἱ βουλεύουσιν ἐνιαυτὸν 'Αθηναίοις· Βουλαίου δὲ ἐν αὐτῷ κεῖται ξόανον Διὸς καὶ 'Απόλλων τέχνη Πεισίου καὶ Δῆμος ἔργον Λύσωνος. τοὺς δὲ θεσμοθέτας

ATTICA, III. 3-5

they have heard from childhood in choruses and tragedies; one of these is about Theseus, who in fact himself became king, and afterwards, when Menestheus was dead, the descendants of Theseus remained rulers even to the fourth generation. But if I cared about tracing the pedigree I should have included in the list, besides these, the kings from Melanthus to Cleidicus the son of Aesimides.

Here is a picture of the exploit, near Mantinea, of the Athenians who were sent to help the Lacedae- 362 B.C. monians. Xenophon among others has written a history of the whole war—the taking of the Cadmea, the defeat of the Lacedaemonians at Leuctra, how the Boeotians invaded the Peloponnesus, and the contingent sent to the Lacedaemonians from the Athenians. In the picture is a cavalry battle, in which the most famous men are, among the Athenians, Grylus the son of Xenophon, and in the Boeotian cavalry, Epaminondas the Theban. These pictures were painted for the Athenians by Euphranor, and he also wrought the Apollo surnamed Patrous (Paternal) in the temple hard by. And in front of the temple is one Apollo made by Leochares; the other Apollo, called Averter of evil, was made by Calamis. They say that the god received this name because by an oracle from Delphi he stayed the pestilence which afflicted 480 B.C. the Athenians at the time of the Peloponnesian War.

Here is built also a sanctuary of the Mother of the gods; the image is by Pheidias. Hard by is the 490-432 council chamber of those called the Five Hundred, who are the Athenian councillors for a year. In it are a wooden figure of Zeus Counsellor and an Apollo, the work of Peisias,1 and a Demos by Lyson.1 The

17

¹ The dates of these artists are unknown.

ἔγραψε Πρωτογένης Καύνιος, 'Ολβιάδης δὲ Κάλλιππον, ὃς 'Αθηναίους ἐς Θερμοπύλας ἥγαγε φυλάξοντας τὴν ἐς τὴν 'Ελλάδα Γαλα-

των ἐσβολήν.

ΙΥ. Οί δὲ Γαλάται οὖτοι νέμονται τῆς Εὐρώπης τὰ ἔσχατα ἐπὶ θαλάσση πολλή καὶ ἐς τὰ πέρατα οὖ πλωίμω, παρέχεται δὲ ἄμπωτιν καὶ ραχίαν καὶ θηρία οὐδεν ἐοικότα τοῖς ἐν θαλάσση τη λοιπη καί σφισι διὰ της χώρας ρεί ποταμός 'Ηριδανός, ἐφ' ὧ τὰς θυγατέρας τὰς Ήλίου οδύρεσθαι νομίζουσι το περί τον Φαέθοντα τον άδελφον πάθος. όψε δέ ποτε αὐτούς καλεισθαι Γαλάτας έξενίκησεν Κελτοί γαρ κατά τε σφας τὸ ἀρχαίον καὶ παρὰ τοῖς ἄλλοις ἀνομάζοντο. συλλεγείσα δέ σφισι στρατιά τρέπεται την έπι 'Ιονίου, και τό τε 'Ιλλυριών έθνος και παν όσον άχρι Μακεδόνων ώκει και Μακεδόνας αὐτοὺς ἀναστάτους ἐποίησε Θεσσαλίαν τε ἐπέδραμε. καὶ ώς έγγυς Θερμοπυλών έγίνοντο, ένταθθα οἱ πολλοὶ τῶν Ἑλλήνων ἐς τὴν ἔφοδον ήσύχαζον των βαρβάρων, ἄτε ὑπὸ 'Αλεξάνδρου μεγάλως καὶ Φιλίππου κακωθέντες πρότερον καθείλε δὲ καὶ 'Αντίπατρος καὶ Κάσσανδρος ύστερον τὸ Ελληνικόν, ώστε εκαστοι δι' ἀσθένειαν οὐδὲν αἰσχρὸν ἐνόμιζον ἀπεῖναι 2 τὸ κατὰ σφᾶς τῆς βοηθείας. 'Αθηναῖοι δὲ μάλιστα μεν των Ελλήνων απειρήκεσαν μήκει του Μακεδονικοῦ πολέμου καὶ προσπταίοντες τὰ πολλά έν ταίς μάχαις, έξιέναι δὲ ὅμως ὥρμηντο ἐς τὰς Θερμοπύλας σύν τοις έλθουσι των Ελλήνων, έλόμενοι σφίσι τὸν Κάλλιππον τοῦτον ἡγεῖσθαι. καταλαβόντες δὲ ή στενώτατον ην, της ἐσόδου

ATTICA, III. 5-IV. 2

thesmothetae (langivers) were painted by Protogenes 1 the Caunian, and Olbiades 2 portrayed Callippus, who led the Athenians to Thermopylae to stop the in- 279 B.C. cursion of the Gauls into Greece.

IV. These Gauls inhabit the most remote portion of Europe, near a great sea that is not navigable to its extremities, and possesses ebb and flow and creatures quite unlike those of other seas. Through their country flows the river Eridanus, on the bank of which the daughters of Helius (Sun) are supposed to lament the fate that befell their brother Phaëthon. It was late before the name "Gauls" came into vogue; for anciently they were called Celts both amongst themselves and by others. An army of them mustered and turned towards the Ionian Sea, dispossessed the Illyrian people, all who dwelt as far as Macedonia with the Macedonians themselves, and overran Thessaly. And when they drew near to Thermopylae, the Greeks in general made no move to prevent the inroad of the barbarians, since previously they had been severely defeated by Alexander and Philip. Further, Antipater and Cassander afterwards crushed the Greeks, so that through weakness each state thought no shame of itself taking no part in the defence of the country. But the Athenians, although they were more exhausted than any of the Greeks by the long Macedonian war, and had been generally unsuccessful in their battles, nevertheless set forth to Thermopylae with such Greeks as joined them, having made the Callippus I mentioned their general. Occupying the pass where it was narrowest,

² An unknown painter.

A contemporary of Alexander the Great.

³ Antipater and Cassander were successors of Alexander the Great.

της ές την Ελλάδα είργον τους βαρβάρους. άνευρόντες δε οι Κελτοί την άτραπόν, ην καί Μήδοις ποτε Ἐφιάλτης ήγήσατο ὁ Τραχίνιος, καὶ βιασάμενοι Φωκέων τοὺς τεταγμένους ἐπ' αὐτη λανθάνουσι τοὺς "Ελληνας ὑπερβαλόντες 3 την Οίτην. ἔνθα δη πλείστου παρέσχοντο αύτους Αθηναίοι τοίς "Ελλησιν άξίους, άμφοτέρωθεν ώς έκυκλώθησαν άμυνόμενοι τούς βαρβάρους οί δέ σφισιν ἐπὶ τῶν νεῶν μάλιστα ἐταλαιπώρουν άτε τοῦ κόλπου τοῦ Λαμιακοῦ τέλματος πρὸς ταῖς Θερμοπύλαις όντος αίτιον δὲ ἐμοὶ δοκεῖν τὸ ὕδωρ ταύτη τὸ θερμὸν ἐκρέον ἐς τὴν θάλασσαν. μείζονα ουν είχον ούτοι πόνον άναλαβόντες γάρ έπι τά καταστρώματα τους Έλληνας ναυσίν ύπό τε όπλων βαρείαις καὶ ἀνδρῶν ἐβιάζοντο κατὰ τοῦ 4 πηλοῦ πλείν. οὖτοι μεν δὴ τοὺς Ελληνας τρόπον τον είρημένον εσωζον, οί δε Γαλάται Πυλών τε έντὸς ήσαν καὶ τὰ πολίσματα έλεῖν ἐν οὐδενὶ τὰ λοιπὰ ποιησάμενοι Δελφούς καὶ τὰ χρήματα τοῦ θεοῦ διαρπάσαι μάλιστα είχον σπουδήν. καί σφισιν αὐτοί τε Δελφοί καὶ Φωκέων ἀντετάχθησαν οί τὰς πόλεις περί τὸν Παρνασσὸν οἰκοῦντες, άφίκετο δὲ καὶ δύναμις Αἰτωλών τὸ γὰρ Αἰτωλικον προείχεν ἀκμή νεότητος τον χρόνον τοῦτον. ώς δὲ ἐς χείρας συνήεσαν, ἐνταῦθα κεραυνοί τε έφέροντο ές τους Γαλάτας και απορραγείσαι πέτραι τοῦ Παρνασσοῦ, δείματά τε ἄνδρες ἐφίσταντο όπλιται τοις βαρβάροις τούτων τους μέν έξ Υπερβορέων λέγουσιν έλθειν, Υπέροχον καί 'Αμάδοκον, τὸν δὲ τρίτον Πύρρον εἶναι τὸν 'Αχιλλέως εναγίζουσι δε άπο ταύτης Δελφοί της συμμαγίας Πύρρω, πρότερον έγοντες άτε ανδρός

they tried to keep the foreigners from entering Greece; but the Celts, having discovered the path by which Ephialtes of Trachis once led the Persians, over- 480 B.C. whelmed the Phocians stationed there and crossed Oeta unperceived by the Greeks. Then it was that the Athenians put the Greeks under the greatest obligation, and although outflanked offered resistance to the foreigners on two sides. But the Athenians on the fleet suffered most, for the Lamian gulf is a swamp near Thermopylae-the reason being, I think, the hot water that here runs into the sea. These then were more distressed; for taking the Greeks on board they were forced to sail through the mud weighted as they were by arms and men. So they tried to save Greece in the way described, but the Gauls, now south of the Gates, cared not at all to capture the other towns, but were very eager to sack Delphi and the treasures of the god. They were opposed by the Delphians themselves and the Phocians of the cities around Parnassus; a force of Aetolians also joined the defenders, for the Aetolians at this time were pre-eminent for their vigorous activity. When the forces engaged, not only were thunderbolts and rocks broken off from Parnassus hurled against the Gauls, but terrible shapes as armed warriors haunted the foreigners. They say that two of them, Hyperochus and Amadocus, came from the Hyperboreans, and that the third was Pyrrhus son of Achilles. Because of this help in battle the Delphians sacrifice to Pyrrhus as to a hero, although formerly they held even his tomb in dishonour, as

5 πολεμίου καὶ τὸ μνημα ἐν ἀτιμία. Γαλατῶν δὲ οί πολλοί ναυσίν ές την 'Ασίαν διαβάντες τὰ παραθαλάσσια αὐτης ἐλεηλάτουν χρόνφ δὲ ύστερον οἱ Πέργαμον ἔχοντες, πάλαι δὲ Τευθρανίαν καλουμένην, ές ταύτην Γαλάτας έλαύνουσιν άπὸ θαλάσσης. οὖτοι μὲν δὴ τὴν ἐκτὸς Σαγγαρίου χώραν έσχον "Αγκυραν πόλιν έλόντες Φρυ-γῶν, ἢν Μίδας ὁ Γορδίου πρότερον ὤκισεν άγκυρα δέ, ην ο Μίδας ανεύρεν, ην έτι καὶ ές έμε εν ίερο Διος και κρήνη Μίδου καλουμένη. ταύτην οίνω κεράσαι Μίδαν φασίν έπι την θήραν τοῦ Σιληνοῦ--, ταύτην τε δὴ τὴν "Αγκυραν είλον καὶ Πεσσινούντα την ύπο το όρος την Αγδιστιν, ένθα καὶ τὸν "Αττην τεθάφθαι λέγουσι. 6 Περγαμηνοίς δὲ ἔστι μὲν σκῦλα ἀπὸ Γαλατῶν, ἔστι δὲ γραφή τὸ ἔργον τὸ πρὸς Γαλάτας έχουσα. ἡν δὲ νέμονται οἱ Περγαμηνοί, Καβείρων ίεράν φασιν είναι τὸ ἀρχαίον αὐτοὶ δὲ Αρκάδες εθέλουσιν είναι των όμου Τηλέφω διαβάντων ές την 'Ασίαν. πολέμων δὲ τῶν μὲν άλλων, εἰ δή τινας ἐπολέμησαν, οὐκ ἐς ἄπαντας κεχώρηκεν ή φήμη· τρία δὲ γνωριμώτατα έξείρ-γασταί σφισι, τῆς τε 'Ασίας ἀρχὴ τῆς κάτω καὶ ή Γαλατών ἀπ' αὐτης ἀναχώρησις καὶ τὸ ἐς τοὺς σὺν 'Αγαμέμνονι Τηλέφου τόλμημα, ὅτε Ελληνες άμαρτόντες Ίλίου τὸ πεδίον έλεηλάτουν τὸ Μήιον ώς γην Τρωάδα. ἐπάνειμι δὲ ἐς τὴν ἀρχὴν ὅθεν έξέβην τοῦ λόγου.

V. Τοῦ βουλευτηρίου τῶν πεντακοσίων πλησίον
 Θόλος ἐστὶ καλουμένη, καὶ θύουσί τε ἐνταῦθα οἱ πρυτάνεις καί τινα καὶ ἀργύρου πεποιημένα ἐστὶν

being that of an enemy. The greater number of the Gauls crossed over to Asia by ship and plundered its coasts. Some time after, the inhabitants of Pergamus, that was called of old Teuthrania, drove the Gauls into it from the sea. Now this people occupied the country on the farther side of the river Sangarius, capturing Ancyra, a city of the Phrygians, which Midas son of Gordius had founded in former time. And the anchor, which Midas found,1 was even as late as my time in the sanctuary of Zeus, as well as a spring called the Spring of Midas, water from which they say Midas mixed with wine to capture Silenus. Well then, the Pergameni took Ancyra and Pessinus which lies under Mount Agdistis, where they say that Attis lies buried. They have spoils from the Gauls, and a painting which portrays their deed against them. The land they dwell in was, they say, in ancient times sacred to the Cabeiri, and they claim that they are themselves Arcadians, being of those who crossed into Asia with Telephus. Of the wars that they have waged no account has been published to the world, except that they have accomplished three most notable achievements; the subjection of the coast region of Asia, the expulsion of the Gauls therefrom, and the exploit of Telephus against the followers of Agamemnon, at a time when the Greeks, after missing Trov, were plundering the Meïan plain thinking it Trojan territory. Now I will return from my digression.

V. Near to the Council Chamber of the Five Hundred is what is called Tholos (Round House); here the Presidents sacrifice, and there are a few

¹ A legend invented to explain the name Ancyra, which means anchor.

αγάλματα οὐ μεγάλα. ἀνωτέρω δὲ ἀνδριάντες έστήκασιν ήρώων, ἀφ' ὧν 'Αθηναίοις ὕστερον τὰ ονόματα ἔσχον αἱ φυλαί· ὅστις δὲ κατεστήσατο δέκα ἀντὶ τεσσάρων φυλάς είναι καὶ μετέθετό σφισι τὰ ὀνόματα ἀντὶ τῶν ἀρχαίων, Ἡροδότω 2 καὶ ταῦτά ἐστιν εἰρημένα. τῶν δὲ ἐπωνύμων— καλοῦσι γὰρ οὕτω σφᾶς—ἔστι μὲν Ἱπποθόων Ποσειδῶνος καὶ ᾿Αλόπης θυγατρὸς Κερκυόνος, ἔστι δὲ 'Αντίοχος τῶν παίδων τῶν 'Ηρακλέους. γενόμενος έκ Μήδας 'Ηρακλεί της Φύλαντος, καὶ τρίτος Αἴας ὁ Τελαμῶνος, ἐκ δὲ ᾿Αθηναίων Λεώς. δούναι δὲ ἐπὶ σωτηρία λέγεται κοινή τὰς θυγατέρας τοῦ θεοῦ χρήσαντος. Ἐρεχθεύς τέ ἐστιν έν τοίς έπωνύμοις, δς ενίκησεν Έλευσινίους μάχη καὶ τὸν ἡγούμενον ἀπέκτεινεν Ἰμμάραδον τὸν Εὐμόλπου Αίγεύς τέ ἐστι καὶ Οἰνεύς Πανδίονος υίδς νόθος καὶ τῶν Θησέως παίδων 'Ακάμας. 3 Κέκροπα δὲ καὶ Πανδίονα—είδον γὰρ καὶ τούτων έν τοις έπωνύμοις εικόνας -- ούκ οίδα ούς άγουσιν έν τιμή πρότερός τε γαρ ήρξε Κέκροψ, δς την 'Ακταίου θυγατέρα ἔσχε, καὶ ὕστερος, δς δή καὶ μετώκησεν ές Εύβοιαν, Έρεχθέως υίδς τοῦ Πανδίονος τοῦ Ἐριχθονίου. καὶ δή καὶ Πανδίων έβασίλευσεν δ τε Εριχθονίου και ό Κέκροπος του δευτέρου τούτον Μητιονίδαι της άρχης έξελαύνουσι, καί οι φυγόντι ές Μέγαραθυγατέρα γὰρ εἶχε Πύλα τοῦ βασιλεύσαντος ἐν Μεγάροις-συνεκπίπτουσιν οι παίδες. και Πανδίονα μέν αὐτοῦ λέγεται νοσήσαντα ἀποθανείν, καί οἱ πρὸς θαλάσση μνημά ἐστιν ἐν τῆ Μεγαρίδι ἐν ᾿Αθηνᾶς Αἰθυίας καλουμένω σκοπέλω· 4 οί δὲ παίδες κατίασί τε ἐκ τῶν Μεγάρων ἐκβαλ-

small statues made of silver. Farther up stand statues of heroes, from whom afterwards the Athenian tribes received their names. Who the man was who established ten tribes instead of four, and changed their old names to new ones—all this is told by Herodotus.1 The eponymoi²—this is the name given to them are Hippothoon son of Poseidon and Alope daughter of Cercyon, Antiochus, one of the children of Heracles borne to him by Meda daughter of Phylas, thirdly, Ajax son of Telamon, and to the Athenians belongs Leos, who is said to have given up his daughters, at the command of the oracle, for the safety of the commonwealth. Among the eponymoi is Erechtheus, who conquered the Eleusinians in battle, and killed their general, Immaradus the son of Eumolpus. There is Aegeus also and Oeneus the bastard son of Pandion, and Acamas, one of the children of Theseus. I saw also among the eponymoi statues of Cecrops and Pandion, but I do not know who of those names are thus honoured. For there was an earlier ruler Cecrops who took to wife the daughter of Actaeus, and a later—he it was who migrated to Euboea—son of Erechtheus, son of Pandion, son of Erichthonius. And there was a king Pandion who was son of Erichthonius, and another who was son of Cecrops the second. This man was deposed from his kingdom by the Metionidae, and when he fled to Megara-for he had to wife the daughter of Pylas king of Megara-his children were banished with him. And Pandion is said to have fallen ill there and died, and on the coast of the Megarid is his tomb, on the rock called the rock of Athena the Gannet. But his children expelled the

² That is, those after whom others are named.

¹ See v. 66 and 69. The reform took place in 508 B.C.

όντες Μητιονίδας, καὶ τὴν ἀρχὴν τῶν ᾿Αθηναίων Αἰγεὺς πρεσβύτατος ὢν ἔσχεν. θυγατέρας δὲ οὐ σὐν ἀγαθῷ δαίμονι ἔθρεψεν ὁ Πανδίων, οὐδέ οἱ τιμωροὶ παίδες ἀπ᾽ αὐτῶν ἐλείφθησαν καίτοι δυνάμεώς γε ἔνεκα πρὸς τὸν Θρậκα τὸ κῆδος ἐποιήσατο. ἀλλ᾽ οὐδεὶς πόρος ἐστὶν ἀνθρώπῳ παραβῆναι τὸ καθῆκον ἐκ τοῦ θεοῦ λέγουσιν ὡς Τηρεὺς συνοικῶν Πρόκνη Φιλομήλαν ἤσχυνεν, οὐ κατὰ νόμον δράσας τὸν Ἑλλήνων, καὶ τὸ σῶμα ἔτι λωβησάμενος τῆ παιδὶ ἤγαγεν ἐς ἀνάγκην δίκης τὰς γυναίκας. Πανδίονι δὲ καὶ ἄλλος ἀνδριάς ἐστιν ἐν ἀκροπόλει θέας ἄξιος.

Οίδε μέν είσιν 'Αθηναίοις ἐπώνυμοι τῶν ἀρχαίων υστερον δε και άπο τωνδε φυλάς έχουσιν, Αττάλου τοῦ Μυσοῦ καὶ Πτολεμαίου τοῦ Αἰγυπτίου καὶ κατ' έμε ήδη βασιλέως 'Αδριανού της τε ές τὸ θείον τιμής ἐπὶ πλείστον ἐλθόντος καὶ τῶν άρχομένων ές εὐδαιμονίαν τὰ μέγιστα έκάστοις παρασχομένου. καὶ ἐς μὲν πόλεμον οὐδένα ἑκούσιος κατέστη, Έβραίους δὲ τοὺς ὑπὲρ Σύρων έχειρώσατο ἀποστάντας όπόσα δὲ θεῶν ίερὰ τὰ μέν ωκοδόμησεν έξ άρχης, τὰ δὲ καὶ ἐπεκόσμησεν άναθήμασι καὶ κατασκευαίς ή δωρεάς πόλεσιν έδωκεν Έλληνίσι, τὰς δὲ καὶ τῶν βαρβάρων τοῖς δεηθεῖσιν, ἔστιν οἱ πάντα γεγραμμένα 'Αθήνησιν έν τῷ κοινῷ τῶν θεῶν ἱερῷ. ΥΙ΄. τὰ δὲ ἐς Ατταλον καὶ Πτολεμαΐον ήλικία τε ήν άρχαιότερα, ώς μη μένειν έτι την φήμην αὐτῶν, καί οί συγγενόμενοι τοίς βασιλεύσιν έπὶ συγγραφή των

¹ This king of Pergamus visited Athens in 200 s.c. in the company of the Roman ambassadors, and was treated with every mark of respect by the Athenians.

ATTICA, v. 4-vi. i

Metionidae, and returned from banishment at Megara, and Aegeus, as the eldest, became king of the Athenians. But in rearing daughters Pandion was unlucky, nor did they leave any sons to avenge him. And yet it was for the sake of power that he made the marriage alliance with the king of Thrace. But there is no way for a mortal to overstep what the deity thinks fit to send. They say that Tereus, though wedded to Procne, dishonoured Philomela, thereby transgressing Greek custom, and further, having mangled the body of the damsel, constrained the women to avenge her. There is another statue, well worth

seeing, of Pandion on the Acropolis.

These are the Athenian eponymoi who belong to the ancients. And of later date than these they have tribes named after the following, Attalus 1 the Mysian and Ptolemy the Egyptian,2 and within my own time the emperor Hadrian, who was extremely 117-138 religious in the respect he paid to the deity, and contributed very much to the happiness of his various subjects. He never voluntarily entered upon a war, but he reduced the Hebrews beyond Syria, who had 132 A.D. rebelled. As for the sanctuaries of the gods that in some cases he built from the beginning, in others adorned with offerings and furniture, and the bounties he gave to Greek cities, and sometimes even to foreigners who asked him, all these acts are inscribed in his honour in the sanctuary at Athens common to all the gods. VI. But as to the history of Attalus and Ptolemy, it is more ancient in point of time, so that tradition no longer remains, and those who lived with these kings for the purpose of chronicling their deeds

2 It is uncertain to which of the many kings of Egypt called by this name Pausanias refers.

27

ἔργων καὶ πρότερον ἔτι ἠμελήθησαν· τούτων ἕνεκά μοι καὶ τὰ τῶνδε ἐπῆλθε δηλῶσαι ἔργα τε ὁποῖα ἔπραξαν καὶ ὡς ἐς τοὺς πατέρας αὐτῶν περιεχώρησεν Αἰγύπτου καὶ ἡ Μυσῶν καὶ τῶν

προσοίκων άρχή.

Πτολεμαίον Μακεδόνες Φιλίππου παίδα είναι τοῦ 'Αμύντου, λόγω δὲ Λάγου νομίζουσι τὴν γάρ οί μητέρα έχουσαν έν γαστρί δοθήναι γυναίκα ύπο Φιλίππου Λάγω. Πτολεμαΐον δε λέγουσιν άλλα τε έν τη 'Ασία λαμπρα αποδείξασθαι καί 'Αλεξάνδρω κινδύνου ξυμβάντος έν 'Οξυδράκαις μάλιστά οἱ τῶν ἐταίρων ἀμῦναι. τελευτήσαντος δὲ 'Αλεξάνδρου τοῖς ἐς 'Αριδαῖον τὸν Φιλίππου την πάσαν ἄγουσιν άρχην άντιστας αὐτὸς μάλιστα έγένετο ές τὰς βασιλείας αἴτιος τὰ ἔθνη 3 νεμηθήναι. αὐτὸς δὲ ἐς Αἴγυπτον διαβάς Κλεομένην τε ἀπέκτεινεν, δυ σατραπεύειν Αίγύπτου κατέστησεν 'Αλέξανδρος, Περδίκκα νομίζων εύνουν καὶ δι' αὐτὸ οὐ πιστὸν αύτῶ, καὶ Μακεδόνων τούς ταχθέντας τον 'Αλεξάνδρου νεκρον ές Αίγας κομίζειν ανέπεισεν αύτῷ παραδοῦναι καὶ τὸν μὲν τῶ νόμω τῶ Μακεδόνων ἔθαπτεν ἐν Μέμφει, οἶα δὲ ἐπιστάμενος πολεμήσοντα Περδίκκαν Αἴγυπτον είχεν έν φυλακή. Περδίκκας δὲ ές μὲν τὸ εὐπρεπές της στρατείας ἐπήγετο 'Αριδαίον τὸν Φιλίππου καὶ παίδα 'Αλέξανδρον ἐκ 'Ρωξάνης της 'Οξυάρτου γεγονότα καὶ 'Αλεξάνδρου, τῷ δὲ έργω Πτολεμαίον ἐπεβούλευεν ἀφελέσθαι τὴν ἐν 28

ATTICA, VI. 1-3

fell into neglect even before tradition failed. Wherefore it occurred to me to narrate their deeds also, and how the sovereignty of Egypt, of the Mysians and of the neighbouring peoples fell into the hands of their fathers.

¹The Macedonians consider Ptolemy to be the son of Philip, the son of Amyntas, though putatively the son of Lagus, asserting that his mother was with child when she was married to Lagus by Philip. And among the distinguished acts of Ptolemy in Asia they mention that it was he who, of Alexander's companions, was foremost in succouring him when in danger among the Oxydracae. After the death of 323 B.C. Alexander, by withstanding those who would have conferred all his empire upon Aridaeus, the son of Philip, he became chiefly responsible for the division of the various nations into the kingdoms. He crossed over to Egypt in person, and killed Cleomenes, whom Alexander had appointed satrap of that country, considering him a friend of Perdiceas, and therefore not faithful to himself; and the Macedonians who had been entrusted with the task of carrying the corpse of Alexander to Aegae, he persuaded to hand it over And he proceeded to bury it with Macedonian rites in Memphis, but, knowing that Perdiccas would make war, he kept Egypt garrisoned. And Perdiceas took Aridaeus, son of Philip, and the boy Alexander, whom Roxana, daughter of Oxyartes, had borne to Alexander, to lend colour to the campaign, but really he was plotting to take from

¹ The account which follows deals with the troubled period which came after the death of Alexander the Great in 323 B.C. The generals Antigonus, Ptolemy, Seleucus, Lysimachus and Cassander quarrelled over the division of the empire.

Αἰγύπτω βασιλείαν εξωσθεὶς δὲ Αἰγύπτου καὶ τὰ ες πόλεμον ετι ούχ ὁμοίως θαυμαζόμενος, διαβεβλημένος δὲ καὶ ἄλλως ες τοὺς Μακεδόνας,

- 4 ἀπέθανεν ὑπὸ τῶν σωματοφυλάκων. Πτολεμαῖον δὲ αὐτίκα ἐς τὰ πράγματα ὁ Περδίκκου θάνατος ἐπέστησε· καὶ τοῦτο μὲν Σύρους καὶ Φοινίκην εἶλε, τοῦτο δὲ ἐκπεσόντα ὑπὸ ᾿Αντιγόνου καὶ φεύγοντα ὑπεδέξατο Σέλευκον τὸν ᾿Αντιόχου, καὶ αὐτὸς παρεσκευάζετο ὡς ἀμυνούμενος ᾿Αντίγονον. καὶ Κάσσανδρον τὸν ᾿Αντιπάτρου καὶ Λυσίμαχον βασιλεύοντα ἐν Θράκη μετασχεῖν ἔπεισε τοῦ πολέμου, τὴν ψυγὴν λέγων τὴν Σελεύκου καὶ τὸν ᾿Αντίγονον φοβερόν σφισιν
- 5 είναι πᾶσιν αὐξηθέντα. 'Αντίγονος δὲ τέως μὲν ην ἐν παρασκευῆ πολέμου καὶ τὸν κίνδυνον οὐ παντάπασιν ἐθάρρει· ἐπεὶ δὲ ἐς Λιβύην ἐπύθετο στρατεύειν Πτολεμαῖον ἀφεστηκότων Κυρηναίων, αὐτίκα Σύρους καὶ Φοίνικας εἶλεν ἐξ ἐπιδρομῆς, παραδοὺς δὲ Δημητρίω τῷ παιδί, ἡλικίαν μὲν νέω φρονεῖν δὲ ἤδη δοκοῦντι, καταβαίνει ἐπὶ τὸν Ἐλλήσποντον. πρὶν δὲ ἢ διαβῆναι πάλιν ἡγεν ὀπίσω τὴν στρατιάν, Δημήτριον ἀκούων ὑπὸ Πτολεμαίου μάχη κεκρατῆσθαι· Δημήτριος δὲ οὕτε παντάπασιν ἐξειστήκει Πτολεμαίω τῆς χώρας καί τινας τῶν Αἰγυπτίων λοχήσας διέφθειρεν οὐ πολλούς. τότε δὲ ἤκοντα Αντίγονον οὐχ ὑπομείνας Πτολεμαῖος ἀνεχώρησεν ἐς Αἴγυπτον.

6 διελθόντος δὲ τοῦ χειμώνος Δημήτριος πλεύσας ἐς Κύπρον Μενέλαον σατράπην Πτολεμαίου ναυμαχία καὶ αῦθις αὐτὸν Πτολεμαίον ἐπιδιαβάντα ἐνίκησε· φυγόντα δὲ αὐτὸν ἐς Αἴγυπτον

¹ π καταβηναι, emended by Hitzig.

ATTICA, vi. 3-6

Ptolemy his kingdom in Egypt. But being expelled from Egypt, and having lost his reputation as a soldier, and being in other respects unpopular with the Macedonians, he was put to death by his bodyguard. The death of Perdiccas immediately raised Ptolemy to power, who both reduced the Syrians and Phoenicia, and also welcomed Seleucus, son of Antiochus, who was in exile, having been expelled by Antigonus; he further himself prepared to attack Antigonus. He prevailed on Cassander, son of Antipater, and Lysimachus, who was king in Thrace, to join in the war, urging that Seleucus was in exile and that the growth of the power of Antigonus was dangerous to them all. For a time Antigonus prepared for war, and was by no means confident of the issue; but on learning that the revolt of Cyrene had called Ptolemy to Libya, he immediately reduced the Syrians and Phoenicians by a sudden inroad, handed them over to Demetrius, his son, a man who for all his youth had already a reputation for good sense, and went down to the Hellespont. But he led his army back without crossing, on hearing that Demetrius had been overcome by Ptolemy in battle. But Demetrius had not altogether evacuated the country before Ptolemy, and having surprised a body of Egyptians, killed a few of them. Then on the arrival of Antigonus Ptolemy did not wait for him but returned to Egypt. When the winter was over, Demetrius sailed to Cyprus and overcame in a naval action Menelaus, the satrap of Ptolemy, and afterwards Ptolemy himself, who had crossed to bring help. Ptolemy fled to

'Αντίγονός τε κατά γην καὶ ναυσὶν ἄμα ἐπολιόρκει Δημήτριος. Πτολεμαΐος δε ές παν άφικόμενος κινδύνου διέσωσεν όμως την άρχην στρατιά τε άντικαθήμενος έπὶ Πηλουσίω καὶ τριήρεσιν αμυνόμενος αμα έκ τοῦ ποταμοῦ. Αντίγονος δε Αίγυπτον μεν αιρήσειν εκ των παρόντων οὐδεμίαν ἔτι εἶχεν ἐλπίδα, Δημήτριον δὲ ἐπὶ 'Ροδίους στρατιά πολλή καὶ ναυσὶν ἔστειλεν, ώς εί οι προσγένοιτο ή νήσος δρμητηρίω χρήσεσθαι πρὸς τοὺς Αἰγυπτίους ἐλπίζων ἀλλά αὐτοί τε οἱ 'Ρόδιοι τολμήματα καὶ ἐπιτεχνήσεις παρέσχουτο ές τούς πολιορκούντας καὶ Πτολεμαίος σφισιν ες οσον δυνάμεως ήκε συνήρατο 7 ες τον πόλεμον. 'Αντίγονος δε 'Ρόδου τε άμαρτων και Αιγύπτου πρότερον, οὐ πολλώ τούτων ύστερον ἀντιτάξασθαι Λυσιμάχω τολμήσας καὶ Κασσάνδρω τε καὶ τη Σελεύκου στρατιά, της δυνάμεως ἀπώλεσε τὸ πολὺ καὶ αὐτὸς ἀπέθανε ταλαιπωρήσας μάλιστα τῷ μήκει τοῦ πρὸς Εὐμένη πολέμου, τῶν δὲ βασιλέων τῶν καθελόντων 'Αντίγονον ανοσιώτατον κρίνω γενέσθαι Κάσσανδρον, δς δι' 'Αντιγόνου την Μακεδόνων άρχὴν ἀνασωσάμενος πολεμήσων ἦλθεν ἐπ' ἄνδρα 8 εὐεργέτην. ἀποθανόντος δὲ ἀντιγόνου Πτολεμαΐος Σύρους τε αὐθις καὶ Κύπρον είλε, κατήγαγε δε και Πύρρον ες την Θεσπρωτίδα ήπειρον. Κυρήνης δὲ ἀποστάσης Μάγας Βερενίκης υίὸς Πτολεμαίω τότε συνοικούσης έτει πέμπτω μετά την απόστασιν είλε Κυρήνην. Εί δε ό Πτολεμαίος ούτος άληθει λόγω Φιλίππου του 'Αμύντου παίς ην, ζοτω τὸ ἐπιμανὲς ἐς τὰς γυναίκας κατὰ τὸν πατέρα κεκτημένος, δς Εὐρυδίκη τῆ 'Αντι-

ATTICA, vi. 6-8

Egypt, where he was besieged by Antigonus on land and by Demetrius with a fleet. In spite of his extreme peril Ptolemy saved his empire by making a stand with an army at Pelusium while offering resistance with warships from the river. Antigonus now abandoned all hope of reducing Egypt in the circumstances, and dispatched Demetrius against the Rhodians with a fleet and a large army, hoping, if the island were won, to use it as a base against the Egyptians. But the Rhodians displayed daring and ingenuity in the face of the besiegers, while Ptolemy helped them with all the forces he could muster. Antigonus thus failed to reduce Egypt or, later, Rhodes, and shortly afterwards he offered battle to Lysimachus, and to Cassander and the army of Seleucus, lost most of his forces, and was himself killed, having suffered most by reason of the length of the war with Eumenes. Of the kings who put down Antigonus I hold that the most wicked was Cassander, who although he had recovered the throne of Macedonia with the aid of Antigonus, nevertheless came to fight against a benefactor. After the death of Antigonus, Ptolemy again reduced the Syrians and Cyprus, and also restored Pyrrhus to Thesprotia on the mainland. Cyrene rebelled; but Magas, the son of Berenice (who was at this time married to Ptolemy) captured Cyrene in the fifth year of the rebellion. If this Ptolemy really was the son of Philip, son of Amyntas, he must have inherited from his father his passion for women, for, while wedded to Eurydice, the daughter of Antipater, although he

πάτρου συνοικῶν ὄντων οἱ παίδων Βερενίκης ἐς ἔρωτα ἢλθεν, ἢν 'Αντίπατρος Εὐρυδίκη συνέπεμψεν ἐς Αἴγυπτον. ταύτης τῆς γυναικὸς ἐρασθεὶς παίδας ἐξ αὐτῆς ἐποιήσατο, καὶ ὡς ἢν οἱ πλησίον ἡ τελευτή, Πτολεμαῖον ἀπέλιπεν Αἰγύπτου βασιλεύειν, ἀφ' οὐ καὶ 'Αθηναίοις ἐστὶν ἡ ψυλή, γεγονότα ἐκ Βερενίκης ἀλλ' οὐκ ἐκ

της 'Αντιπάτρου θυγατρός.

VII. Οὖτος ὁ Πτολεμαῖος ᾿Αρσινόης ἀδελφῆς ἀμφοτέρωθεν ἐρασθεὶς ἔγημεν αὐτήν, Μακεδόσιν οὐδαμῶς ποιῶν νομιζόμενα, Αἰγυπτίοις μέντοι ὧν ήρχε. δεύτερα δὲ ἀδελφὸν ἀπέκτεινεν ᾿Αργαίον έπιβουλεύοντα, ως λέγεται, καὶ τὸν ᾿Αλεξάνδρου νεκρὸν οὖτος ὁ καταγαγων ἢν ἐκ Μέμφιδος ἀπέκτεινε δὲ καὶ ἄλλον ἀδελφὸν γεγονότα ἐξ Εὐρυδίκης, Κυπρίους άφιστάντα αἰσθόμενος. Μάγας δὲ ἀδελφὸς ὁμομήτριος Πτολεμαίου παρὰ Βερενίκης της μητρός άξιωθείς έπιτροπεύειν Κυρήνην — ἐγεγόνει δὲ ἐκ Φιλίππου τῆ Βερενίκη Μακεδόνος μέν, άλλως δὲ ἀγνώστου καὶ ένὸς τοῦ δήμου.... τότε δη ούτος ο Μάγας ἀποστήσας Πτολεμαίου 2 Κυρηναίους ήλαυνεν έπ' Αίγυπτον. καὶ Πτολεμαΐος μεν την έσβολην φραξάμενος ύπέμενεν έπιόντας Κυρηναίους, Μάγα δὲ ἀπαγγέλλεται καθ' όδον άφεστηκέναι Μαρμαρίδας είσι δε Λιβύων οί Μαρμαρίδαι των νομάδων. καὶ τότε μεν ές Κυρήνην ἀπηλλάσσετο. Πτολεμαΐον δὲ ώρμημένον διώκειν αιτία τοιάδε ἐπέσχεν. ἡνίκα παρεσκευάζετο ἐπιόντα ἀμύνεσθαί Μάγαν, ξένους έπηγάγετο καὶ ἄλλους καὶ Γαλάτας ές τετρακισγιλίους τούτους λαβών ἐπιβουλεύοντας κατασχείν Αίγυπτον, ανήγαγε σφας ές νήσον έρημον

ATTICA, vi. 8-vii. 2

had children he took a fancy to Berenice, whom Antipater had sent to Egypt with Eurydice. He fell in love with this woman and had children by her, and when his end drew near he left the kingdom of Egypt to Ptolemy (from whom the Athenians name their tribe) being the son of Berenice and not of the

daughter of Antipater.

VII. This Ptolemy fell in love with Arsinoë, his full sister, and married her, violating herein Macedonian custom, but following that of his Egyptian subjects. Secondly he put to death his brother Argaeus, who was, it is said, plotting against him; and he it was who brought down from Memphis the corpse of Alexander. He put to death another brother also, son of Eurydice, on discovering that he was creating disaffection among the Cyprians. Then Magas, the half-brother of Ptolemy, who had been entrusted with the governorship of Cyrene by his mother Berenice-she had borne him to Philip, a Macedonian, but of no note and of lowly origin-induced the people of Cyrene to revolt from Ptolemy and marched against Egypt. Ptolemy fortified the entrance into Egypt and awaited the attack of the Cyrenians. But while on the march Magas was informed that the Marmaridae, a tribe of Libyan nomads, had revolted, and thereupon fell back upon Cyrene. Ptolemy resolved to pursue, but was checked owing to the following circumstance. When he was preparing to meet the attack of Magas, he engaged mercenaries, including some four thousand Gauls. Discovering that they were plotting to seize Egypt, he led

διὰ τοῦ ποταμοῦ. καὶ οἱ μὲν ἐνταῦθα ἀπώλοντο 3 ὑπό τε ἀλλήλων καὶ τοῦ λιμοῦ. Μάγας δὲ ἤδη γυναίκα ἔχων 'Απάμην 'Αντιόχου τοῦ Σελεύκου θυγατέρα, έπεισεν 'Αντίοχον παραβάντα ας δ πατήρ οἱ Σέλευκος ἐποιήσατο συνθήκας πρὸς Πτολεμαίον, έλαύνειν έπ' Αίγυπτον, ώρμημένου δὲ 'Αντιόχου στρατεύειν, Πτολεμαίος διέπεμψεν ές ἄπαντας ὧν ἦρχεν 'Αντίοχος, τοῖς μὲν ἀσθενεστέροις ληστάς κατατρέχειν την γην, οί δὲ ήσαν δυνατώτεροι στρατιά κατείργεν, ώστε 'Αντιόχω μήποτε έγγενέσθαι στρατεύειν έπ' Αίγυπτον. ουτος ὁ Πτολεμαίος καὶ πρότερον εἴρηταί μοι ὡς ναυτικον έστειλεν ές την Αθηναίων συμμαχίαν έπ' 'Αντίγονον καὶ Μακεδόνας άλλὰ γὰρ ἀπ' αὐτοῦ οὐδὲν μέγα ἐγένετο ἐς σωτηρίαν 'Αθηναίοις. οί δέ οἱ παιδες ἐγένοντο ἐξ ᾿Αρσινόης, οὐ τῆς άδελφής, Λυσιμάχου δὲ θυγατρός τὴν δέ οί συνοικήσασαν άδελφην κατέλαβεν έτι πρότερον ἀποθανεῖν ἄπαιδα, καὶ νομός ἐστιν ἀπ' αὐτῆς Αρσινοίτης Αίγυπτίοις.

VIII. 'Απαιτεί δὲ ὁ λόγος δηλῶσαι καὶ τὰ ἐς 'Ατταλον ἔχοντα, ὅτι καὶ οὕτος τῶν ἐπωνύμων ἐστὶν 'Αθηναίοις. ἀνὴρ Μακεδῶν Δόκιμος ὄνομα, στρατηγὸς 'Αντιγόνου, Λυσιμάχω παραδοὺς ὕστερον αὐτὸν καὶ τὰ χρήματα, Φιλέταιρον Παφλαγόνα εἶχεν εὐνοῦχον. ὅσα μὲν δὴ Φιλεταίρω πεπραγμένα ἐς τὴν ἀπόστασίν ἐστι τὴν ἀπὸ Λυσιμάχου καὶ ὡς Σέλευκον ἐπηγάγετο, ἔσται μοι τῶν ἐς Αυσίμαχον παρενθήκη· ὁ δὲ 'Ατταλος 'Αττάλου μὲν παῖς ὄν, ἀδελφιδοῦς δὲ Φιλεταίρου, τὴν ἀρχὴν Εὐμένους παραδόντος ἔσχεν ἀνεψιοῦ.

¹ παις ήν ἀδελφοῦ φιλεταίρφ δὲ, emended by Clavier.

ATTICA, VII. 2-VIII. I

them through the river to a deserted island. There they perished at one another's hands or by famine. Magas, who was married to Apame, daughter of Antiochus, son of Seleucus, persuaded Antiochus to break the treaty which his father Seleucus had made with Ptolemy and to attack Egypt. When Antiochus resolved to attack, Ptolemy dispatched forces against all the subjects of Antiochus, freebooters to overrun the lands of the weaker, and an army to hold back the stronger, so that Antiochus never had an opportunity of attacking Egypt. I have already stated how this Ptolemy sent a fleet to help the Athenians against Antigonus and the Macedonians, but it did very little to save Athens. His children were by Arsinoë, not his sister, but the daughter of Lysimachus. His sister who had wedded him happened to die before this, leaving no issue, and there is in Egypt a district called Arsinoïtes after her.

VIII. It is pertinent to add here an account of Attalus, because he too is one of the Athenian eponymoi. A Macedonian of the name of Docimus, a general of Antigonus, who afterwards surrendered both himself and his property to Lysimachus, had a Paphlagonian eunuch called Philetaerus. All that Philetaerus did to further the revolt from Lysimachus, and how he won over Seleucus, will form an episode in my account of Lysimachus. Attalus, however, son of Attalus and nephew of Philetaerus, received the kingdom from his cousin Eumenes, who handed it

μέγιστον δέ έστίν οἱ τῶν ἔργων· Γαλάτας γὰρ ἐς τὴν γῆν, ἣν ἔτι καὶ νῦν ἔχουσιν, ἀναφυγεῖν ἠνάγ-

κασεν ἀπὸ θαλάσσης.

Μετὰ δὲ τὰς εἰκόνας τῶν ἐπωνύμων ἐστὶν ἀγάλματα θεῶν, 'Αμφιάραος καὶ Εἰρήνη φέρουσα Πλοῦτον παίδα. ἐνταῦθα Λυκοῦργός τε κεῖται χαλκοῦς ὁ Λυκόφρονος καὶ Καλλίας, δς πρὸς 'Αρταξέρξην τὸν Ξέρξου τοῖς 'Ελλησιν, ὡς 'Αθηναίων οἱ πολλοὶ λέγουσιν, ἔπραξε τὴν εἰρήνην ἔστι δὲ καὶ Δημοσθένης, δν ἐς Καλαυρείαν 'Αθηναῖοι τὴν πρὸ Τροιζῆνος νῆσον ἠνάγκασαν ἀποχωρῆσαι, δεξάμενοι δὲ ὕστερον διώκουσιν αθός

3 μετὰ τὴν ἐν Λαμίᾳ πληγήν. Δημοσθένης δὲ ὡς τὸ δεύτερον ἔφυγε, περαιοῦται καὶ τότε ἐς τὴν Καλαυρείαν, ἔνθα δὴ πιὼν φάρμακον ἐτελεύτησεν· φυγάδα τε "Ελληνα μόνον τοῦτον 'Αντιπάτρῳ καὶ Μακεδόσιν οὐκ ἀνήγαγεν 'Αρχίας. ὁ δὲ 'Αρχίας οὖτος Θούριος ὢν ἔργον ἤρατο ἀνόσιον· ὅσοι Μακεδόσιν ἔπραξαν ἐναντία πρὶν ἢ τοῖς "Ελλησι τὸ πταῖσμα τὸ ἐν Θεσσαλία γενέσθαι, τούτους ἢγεν 'Αρχίας 'Αντιπάτρῳ δώσοντας δίκην. Δημοσθένει μὲν ἡ πρὸς 'Αθηναίους ἄγαν εὔνοια ἐς τοῦτο ἐχώρησεν· εὖ δέ μοι λελέχθαι δοκεί ἄνδρα ἀφειδῶς ἐκπεσόντα ἐς πολιτείαν καὶ πιστὰ ἡγησάμενον τὰ τοῦ δήμου μήποτε καλῶς τελευτῆσαι.

Τῆς δὲ τοῦ Δημοσθένους εἰκόνος πλησίον "Αρεώς ἐστιν ἱερόν, ἔνθα ἀγάλματα δύο μὲν 'Αφροδίτης κεῖται, τὸ δὲ τοῦ "Αρεως ἐποίησεν 'Αλκαμένης, τὴν δὲ 'Αθηνᾶν ἀνὴρ Πάριος, ὄνομα δὲ αὐτῷ Λόκρος. ἐνταῦθα καὶ Ἐνυοῦς ἄγαλμά ἐστιν, ἐποίησαν δὲ οἱ παῖδες οἱ Πραξιτέλους.

ATTICA, VIII. 1-4

over. The greatest of his achievements was his forcing the Gauls to retire from the sea into the

country which they still hold.

After the statues of the eponymoi come statues of gods, Amphiaraus, and Eirene (Peace) carrying the boy Plutus (Wealth). Here stands a bronze figure of Lycurgus, 1 son of Lycophron, and of Callias, c. 448 who, as most of the Athenians say, brought about the peace between the Greeks and Artaxerxes, son of Xerxes. Here also is Demosthenes, whom the Athenians forced to retire to Calauria, the island off Troezen, and then, after receiving him back, banished again after the disaster at Lamia. Exiled for the second 323 B.C. time Demosthenes crossed once more to Calauria, and committed suicide there by taking poison, being the only Greek exile whom Archias failed to bring back to Antipater and the Macedonians. This Archias was a Thurian who undertook the abominable task of bringing to Antipater for punishment those who had opposed the Macedonians before the Greeks met with their defeat in Thessaly. Such was Demosthenes' reward for his great devotion to Athens. I heartily agree with the remark that no man who has unsparingly thrown himself into politics trusting in the lovalty of the democracy has ever met with a happy death.

Near the statue of Demosthenes is a sanctuary of Ares, where are placed two images of Aphrodite, one of Ares made by Alcamenes, and one of Athena made by a Parian of the name of Locrus. There is also an image of Envo, made by the sons of Praxiteles.

¹ An Athenian orator who did great service to Athens when Demosthenes was trying to stir up his countrymen against Philip of Macedon.

περὶ δὲ τὸν ναὸν ἐστάσιν Ἡρακλῆς καὶ Θησεὺς καὶ ᾿Απόλλων ἀναδούμενος ταινία τὴν κόμην, ἀνδριάντες δὲ Καλάδης ᾿Αθηναίοις ὡς λέγεται νόμους γράψας καὶ Πίνδαρος ἄλλα τε εὐρόμενος παρὰ ᾿Αθηναίων καὶ τὴν εἰκόνα, ὅτι σφᾶς ἐπήνε-5 σεν ἄσμα ποιήσας. οὐ πόρρω δὲ ἑστᾶσιν ʿΑρμόδιος καὶ ᾿Αριστογείτων οἱ κτείναντες Ἦπαρχον αἰτία δὲ ἥτις ἐγένετο καὶ τὸ ἔργον ὅντινα τρόπον ἔπραξαν, ἑτέροις ἐστὶν εἰρημένα. τῶν δὲ ἀνδριάντων οἱ μέν εἰσι Κριτίου τέχνη, τοὺς δὲ ἀρχαίους ἐποίησεν ᾿Αντήνωρ. Ξέρξου δέ, ὡς εῖλεν ᾿Αθήνας ἐκλιπόντων τὸ ἄστυ ᾿Αθηναίων, ἀπαγαγομένου

καὶ τούτους ἄτε λάφυρα, κατέπεμψεν ὕστερον 'Αθηναίοις 'Αντίοχος.

6 Τοῦ θεάτρου δὲ δ καλοῦσιν 'Ωιδεῖον ἀνδριάντες προ της εσόδου βασιλέων είσιν Αίγνπτίων. ονόματα μεν δή κατά τὰ αὐτὰ Πτολεμαῖοί σφισιν, άλλη δὲ ἐπίκλησις άλλω καὶ γὰρ Φιλομήτορα καλούσι καὶ Φιλάδελφον έτερον, τὸν δὲ τοῦ Λάγου Σωτήρα παραδόντων 'Ροδίων τὸ ὄνομα. των δὲ άλλων ο μεν Φιλάδελφός έστιν οὖ καὶ πρότερον μνήμην έν τοις επωνύμοις εποιησάμην, πλησίον δέ οι και 'Αρσινόης της άδελφης έστιν είκων. ΙΧ. ό δὲ Φιλομήτωρ καλούμενος όγδοος μέν ἐστιν ἀπόγονος Πτολεμαίου τοῦ Λάγου, τὴν δὲ ἐπίκλησιν ἔσχεν ἐπὶ χλευασμώ. οὐ γάρ τινα τών βασιλέων μισηθέντα ἴσμεν ές τοσόνδε ὑπὸ μητρός, δυ πρεσβύτατου όντα τῶν παίδων ἡ μήτηρ οὐκ εἴα καλεῖν ἐπὶ τὴν ἀρχήν, πρότερον δὲ ἐς Κύπρον ύπὸ τοῦ πατρὸς πεμφθηναι πράξασα. της δε ές του παίδα τη Κλεοπάτρα δυσυοίας λέγουσιν ἄλλας τε αἰτίας καὶ ὅτι ᾿Αλέξανδρον τὸν

ATTICA, VIII. 4-IX. I

About the temple stand images of Heracles, Theseus, Apollo binding his hair with a fillet, and statues of Calades,1 who it is said framed laws2 for the Athenians, and of Pindar, the statue being one of the rewards the Athenians gave him for praising them in an ode. Hard by stand statues of Harmodius \$14 B.C. and Aristogiton, who killed Hipparchus. The reason of this act and the method of its execution have been related by others; of the figures some were made by Critius, the old ones being the work of A.c. Antenor. When Xerxes took Athens after the Athenians had abandoned the city he took away these statues also among the spoils, but they were afterwards restored to the Athenians by Antiochus.

Before the entrance of the theatre which they call the Odeum (Music Hall) are statues of Egyptian kings. They are all alike called Ptolemy, but each has his own surname. For they call one Philometor, and another Philadelphus, while the son of Lagus is called Soter, a name given him by the Rhodians. Of these, Philadelphus is he whom I have mentioned before among the eponymoi, and near him is a statue of his sister Arsinoë. IX. The one called Philometor is eighth in descent from Ptolemy son of Lagus, and his surname was given him in sarcastic mockery, for we know of none of the kings who was so hated by his mother. Although he was the eldest of her children she would not allow him to be called to the throne, but prevailed on his father before the call came to send him to Cyprus. Among the reasons assigned for Cleopatra's enmity towards her son is her expectation

2 Or "tunes."

Nothing more is known of this person.

νεώτερον τῶν παίδων κατήκοον ἔσεσθαι μᾶλλον ήλπιζε. καὶ διὰ τοῦτο ἐλέσθαι βασιλέα 'Αλέξ-2 ανδρον ἔπειθεν Αἰγυπτίους· ἐναντιουμένου δέ οἱ τοῦ πλήθους, δεύτερα ἐς τὴν Κύπρον ἔστειλεν ᾿Αλέξανδρον, στρατηγὸν μὲν τῷ λόγῳ, τῷ δὲ ἔργῳ δι' αὐτοῦ Πτολεμαίω θέλουσα είναι φοβερωτέρα, τέλος δὲ κατατρώσασα οὺς μάλιστα τῶν εὐνούχων ενόμιζεν εύνους, επήγετο σφας ες τὸ πληθος ώς αὐτή τε ἐπιβουλευθεῖσα ὑπὸ Πτολεμαίου καὶ τους ευνούχους τοιαθτα υπ' έκείνου παθόντας. οί δὲ 'Αλεξανδρείς ὥρμησαν μὲν ὡς ἀποκτενοῦντες τον Πτολεμαίον, ώς δὲ σφάς ἔφθασεν ἐπιβὰς νεώς, 'Αλέξανδρον ηκοντα έκ Κύπρου ποιούνται 3 βασιλέα. Κλεοπάτραν δὲ περιῆλθεν ή δίκη τῆς Πτολεμαίου φυγής ἀποθανοῦσαν ὑπὸ ᾿Αλεξάνδρου, δυ αὐτή βασιλεύειν έπραξεν Αἰγυπτίων. τοῦ δὲ ἔργου φωραθέντος καὶ Αλεξάνδρου φόβφ των πολιτων φεύγοντος, ούτω Πτολεμαίος κατηλθε και τὸ δεύτερον ἔσχεν Αίγυπτον και Θη-Βαίοις ἐπολέμησεν ἀποστᾶσι, παραστησάμενος δὲ ἔτει τρίτω μετὰ τὴν ἀπόστασιν ἐκάκωσεν, ὡς μηδὲ ὑπόμνημα λειφθηναι Θηβαίοις της ποτε εὐδαιμονίας προελθούσης ές τοσοῦτον ώς ὑπερβαλέσθαι πλούτω τους Ελλήνων πολυχρημάτους, τό τε ίερον τὸ ἐν Δελφοῖς καὶ 'Ορχομενίους. Πτολεμαΐον μεν οὖν ὀλίγφ τούτων ὕστερον ἐπέ-λαβε μοῖρα ἡ καθήκουσα· 'Αθηναῖοι δὲ ὑπ' αὐτοῦ παθόντες εὖ πολλά τε καὶ οὐκ ἄξια ἐξηγήσεως γαλκοῦν καὶ αὐτὸν καὶ Βερενίκην ἀνέθηκαν, ἡ μόνη γνησία οι των παίδων ήν.

4 Μετὰ δὲ τοὺς Αἰγυπτίους Φίλιππός τε καὶ 'Αλέξανδρος ὁ Φιλίππου κεῖνται· τούτοις μείζονα that Alexander the younger of her sons would prove more subservient, and this consideration induced her to urge the Egyptians to choose Alexander as king. When the people offered opposition, she dispatched Alexander for the second time to Cyprus, ostensibly as general, but really because she wished by his means to make Ptolemy more afraid of her. Finally she covered with wounds those eunuchs she thought best disposed, and presented them to the people, making out that she was the victim of Ptolemy's machinations, and that he had treated the eunuchs in such a fashion. The people of Alexandria rushed to kill Ptolemy, and when he escaped on board a ship, made Alexander, who returned from Cyprus, their king. Retribution for the exile of Ptolemy came upon Cleopatra, for she was put to death by Alexander, whom she herself had made to be king of the Egyptians. When the deed was discovered, and Alexander fled in fear of the citizens, Ptolemy returned and for the second time assumed control of Egypt. He made war against the Thebans, who had revolted, reduced them two years after the revolt, and treated them so cruelly that they were left not even a memorial of their former prosperity, which had so grown that they surpassed in wealth the richest of the Greeks, the sanctuary of Delphi and the Orchomenians. Shortly after this Ptolemy met with his appointed fate, and the Athenians, who had been benefited by him in many ways which I need not stop to relate, set up a bronze likeness of him and of Berenice, his only legitimate child.

After the Egyptians come statues of Philip and of his son Alexander. The events of their lives were too

ύπηρχέ πως η άλλου πάρεργα είναι λόγου. τοις μεν ουν άπ' Αιγύπτου τιμή τε άληθει και εὐεργέταις ουσι γεγόνασιν αι δωρεαί, Φιλίππω δε και 'Αλεξάνδρω κολακεία μαλλον ες αὐτους του πλήθους, επει και Λυσίμαχον οὐκ εὐνοία τοσοῦτον ώς ες τὰ παρόντα χρήσιμον νομίζοντες ἀνέθηκαν.

Ο δὲ Λυσίμαχος οὖτος γένος τε ην Μακεδών καὶ 'Αλεξάνδρου δορυφόρος, δυ 'Αλέξανδρός ποτε ύπ' όργης λέοντι όμου καθείρξας ές οἴκημα κεκρατηκότα εύρε του θηρίου τά τε ουν άλλα ήδη διετέλει θαυμάζων καὶ Μακεδόνων όμοίως τοῖς άρίστοις ήγεν έν τιμή. τελευτήσαντος δε 'Αλεξάνδρου Θρακών έβασίλευεν ο Λυσίμαχος τών προσοίκων Μακεδόσιν, όσων ήρχεν 'Αλέξανδρος καὶ ἔτι πρότερον Φίλιππος είεν δ' αν ούτοι τοῦ Θρακίου μοίρα οὐ μεγάλη. Θρακῶν δὲ τῶν πάντων οὐδένες πλείους εἰσὶ τῶν ἀνθρώπων ὅτι μὴ Κελτοί πρὸς ἄλλο ἔθνος εν ἀντεξετάζοντι, καὶ διὰ τούτο ούδείς πω πρότερος Θράκας 'Ρωμαίων κατεστρέψατο άθρόους 'Ρωμαίοις δε Θράκη τε πασά έστιν ύποχείριος, και Κελτων όσον μέν άχρεῖον νομίζουσι διά τε ὑπερβάλλον ψῦχος καὶ γης φαυλότητα, έκουσίως παρώπταί σφισι, τὰ δὲ 6 ἀξιόκτητα ἔχουσι καὶ τούτων. τότε δὲ ὁ Λυσίμαχος πρώτοις των περιοίκων ἐπολέμησεν 'Οδρύσαις, δεύτερα δὲ ἐπὶ Δρομιχαίτην καὶ Γέτας έστράτευσεν οία δε ανδράσι συμβαλών οὐκ απείροις πολέμων, ἀριθμῷ δὲ καὶ πολύ ὑπερβεβληκόσιν, αὐτὸς μὲν ἐς τὸ ἔσχατον ἐλθῶν κινδύνου διέφυγεν, ὁ δέ οἱ παῖς ᾿Αγαθοκλῆς συστρατευόμενος τότε πρώτον ύπο των Γετών έάλω. Λυσίimportant to form a mere digression in another story. Now the Egyptians had their honours bestowed upon them out of genuine respect and because they were benefactors, but it was rather the sycophancy of the people that gave them to Philip and Alexander, since they set up a statue to Lysimachus also not so much out of goodwill as because they thought to serve their immediate ends.

This Lysimachus was a Macedonian by birth and one of Alexander's body-guards, whom Alexander once in anger shut up in a chamber with a lion, and afterwards found that he had overpowered the brute. Henceforth he always treated him with respect, and honoured him as much as the noblest Macedonians. After the death of Alexander, Lysimachus ruled such of the Thracians, who are neighbours of the Macedonians, as had been under the sway of Alexander and before him of Philip. These would comprise but a small part of Thrace. If race be compared with race no nation of men except the Celts are more numerous than the Thracians taken all together, and for this reason no one before the Romans reduced the whole Thracian population. But the Romans have subdued all Thrace, and they also hold such Celtic territory as is worth possessing, but they have intentionally overlooked the parts that they consider useless through excessive cold or barrenness. Then Lysimachus made war against his neighbours, first the Odrysae, secondly the Getae and Dromichaetes. Engaging with men not unversed in warfare and far his superiors in number, he himself escaped from a position of extreme danger, but his son Agathocles, who was serving with him then for the first time, was taken prisoner by the Getae.

μαχος δε καὶ υστερον προσπταίσας μάχαις καὶ την άλωσιν τοῦ παιδὸς οὐκ ἐν παρέργφ ποιούμενος συνέθετο πρός Δρομιχαίτην εἰρήνην, της τε άρχης της αύτου τὰ πέραν Ιστρου παρείς τώ Γέτη καὶ θυγατέρα συνοικίσας ἀνάγκη τὸ πλέον. οί δὲ οὐκ ᾿Αγαθοκλέα, Λυσίμαχον δὲ αὐτὸν άλῶναι λέγουσιν, άνασωθήναι δε 'Αγαθοκλέους τὰ πρός του Γέτην ύπερ αὐτοῦ πράξαντος. ώς δε έπανηλθεν, Αγαθοκλεί Λυσάνδραν γυναίκα ήγάγετο, Πτολεμαίου τε τοῦ Λάγου καὶ Εὐρυδίκης 7 οδσαν. διέβη δὲ καὶ ναυσὶν ἐπὶ τὴν 'Ασίαν καὶ την άρχην την 'Αντιγόνου συγκαθείλε. συνώκισε δέ καὶ Ἐφεσίων ἄχρι θαλάσσης την νῦν πόλιν, ἐπαγαγόμενος ἐς αὐτὴν Λεβεδίους τε οἰκήτορας καὶ Κολοφωνίους, τὰς δὲ ἐκείνων ἀνελών πόλεις, ώς Φοίνικα ιάμβων ποιητήν Κολοφωνίων θρηνήσαι την άλωσιν. Έρμησιάναξ δε ό τὰ έλεγεία γράψας οὐκέτι ἐμοὶ δοκεῖν περιῆν· πάντως γάρ που καὶ αὐτὸς ἂν ἐπὶ άλούση Κολοφῶνι ωδύρατο. Αυσίμαχος δε καὶ ές πόλεμον προς Πύρρον κατέστη του Αιακίδου φυλάξας δὲ ἐξ 'Ηπείρου ἀπιόντα, οἶα δὴ τὰ πολλὰ ἐκεῖνος ἐπλανᾶτο, τήν τε ἄλλην έλεηλάτησεν "Ηπειρον καὶ ἐπὶ 8 τὰς θήκας ἦλθε τῶν βασιλέων. τὰ δὲ ἐντεῦθεν έμοί έστιν οὐ πιστά, Γερώνυμος δὲ ἔγραψε Καρδιανός Λυσίμαχον τὰς θήκας τῶν νεκρῶν ἀνελόντα τὰ ὀστὰ ἐκρίψαι. ὁ δὲ Ἱερώνυμος οὖτος ἔχει μὲν καὶ ἄλλως δόξαν πρὸς ἀπέχθειαν γράψαι τῶν βασιλέων πλην Αντιγόνου, τούτω δε ού δικαίως γαρίζεσθαι τὰ δὲ ἐπὶ τοῖς τάφοις τῶν Ἡπειρωτων παντάπασίν έστι φανερός έπηρεία συνθείς, άνδρα Μακεδόνα θήκας νεκρων άνελείν. χωρίς δὲ

Lysimachus met with other reverses afterwards, and attaching great importance to the capture of his son made peace with Dromichaetes, yielding to the Getic king the parts of his empire beyond the Ister, and, chiefly under compulsion, giving him his daughter in marriage. Others say that not Agathocles but Lysimachus himself was taken prisoner, regaining his liberty when Agathocles treated with the Getic king on his behalf. On his return he married to Agathocles Lysandra, the daughter of Ptolemy, son of Lagus, and of Eurydice. He also crossed with a 302 B.C. fleet to Asia and helped to overthrow the empire of Antigonus. He founded also the modern city of Ephesus as far as the coast, bringing to it as settlers people of Lebedos and Colophon, after destroying their cities, so that the iambic poet Phoenix composed a lament for the capture of Colophon. Hermesianax, the elegiac writer, was, I think, no longer living, otherwise he too would certainly have been moved by the taking of Colophon to write a dirge. Lysimachus also went to war with Pyrrhus, son of Aeacides. Waiting for his departure from Epeirus (Pyrrhus was of a very roving disposition) he ravaged Epeirus until he reached the royal tombs. The next part of the story is incredible to me, but Hieronymus A. 820the Cardian relates that he destroyed the tombs and 300 B.C. cast out the bones of the dead. But this Hieronymus has a reputation generally of being biassed against all the kings except Antigonus, and of being unfairly partial towards him. As to the treatment of the Epeirot graves, it is perfectly plain that it was malice that made him record that a Macedonian desecrated the tombs of the dead. Besides, Lysimachus was

ίσθμῷ τῆς Θρακίας χερρονήσου.

Χ. Αυσιμάγω δὲ ἐπὶ μὲν 'Αριδαίου βασιλεύοντος καὶ ὕστερον Κασσάνδρου καὶ τῶν παίδων φιλία διέμεινε πρὸς Μακεδόνας περιελθούσης δὲ ές Δημήτριον τὸν 'Αντιγόνου τῆς ἀρχῆς, ἐνταῦθα ήδη Λυσίμαχος πολεμήσεσθαι ήλπιζεν ύπο Δημητρίου καὶ αὐτὸς ἄρχειν ήξίου πολέμου, πατρώον ἐπιστάμενος ον Δημητρίω προσπεριβάλλεσθαί τι έθέλειν καὶ ἄμα όρῶν αὐτὸν παρελθόντα ές Μακεδονίαν μετάπεμπτον ύπὸ 'Αλεξάνδρου τοῦ Κασσάνδρου, ώς δὲ ἀφίκετο, αὐτόν τε ᾿Αλέξανδρον φονεύσαντα καὶ ἔχοντα ἀντ' ἐκείνου τὴν 2 Μακεδόνων ἀρχήν. τούτων ενεκα Δημητρίω συμ-βαλων προς 'Αμφιπόλει παρ' ὀλίγον μεν ἡλθεν έκπεσεῖν Θράκης, ἀμύναντος δέ οἱ Πύρρου τήν τε Θράκην κατέσχε καὶ ὕστερον ἐπῆρξε Νεστίων καὶ Μακεδόνων το δε πολύ Μακεδονίας αύτος Πύρρος κατείχε, δυνάμει τε ήκων έξ 'Ηπείρου καὶ προς Λυσίμαχον έν τῷ παρόντι ἔχων ἐπιτηδείως. Δημητρίου δε διαβάντος ες την 'Ασίαν καὶ Σελεύκω πολεμούντος, όσον μεν χρόνον άντείχε τὰ Δημητρίου, διέμεινεν ή Πύρρου καὶ Λυσιμάχου

ATTICA, IX. 8-X. 2

surely aware that they were the ancestors not of Pyrrhus only but also of Alexander. In fact Alexander was an Epeirot and an Aeacid on his mother's side, and the subsequent alliance between Pyrrhus and Lysimachus proves that even as enemies they were not irreconcilable. Possibly Hieronymus had grievances against Lysimachus, especially his destroying the city of the Cardians and founding Lysimachea in its stead on the isthmus of the Thracian Chersonesus.

X. As long as Aridaeus reigned, and after him Cassander and his sons, friendly relations continued between Lysimachus and Macedon. But when the kingdom devolved upon Demetrius, son of Antigonus, Lysimachus, henceforth expecting that war would be declared upon him by Demetrius, resolved to take aggressive action. He was aware that Demetrius inherited a tendency to aggrandise, and he also knew that he visited Macedonia at the summons of Alexander and Cassander, and on his arrival murdered 294 B.C. Alexander himself and ruled the Macedonians in his stead. Therefore encountering Demetrius at Amphipolis he came near to being expelled from Thrace, but 288 B.C. on Pyrrhus' coming to his aid he mastered Thrace and afterwards extended his empire at the expense of the Nestians and Macedonians. The greater part of Macedonia was under the control of Pyrrhus himself, who came from Epeirus with an army and was at that time on friendly terms with Lysimachus. When however Demetrius crossed over into Asia and made war on Seleucus, the alliance between Pyrrhus and Lysimachus lasted only as long as

συμμαχία· γενομένου δὲ ἐπὶ Σελεύκφ Δημητρίου Λυσιμάχω καὶ Πύρρω διελύθη ή φιλία, καὶ καταστάντων ές πόλεμον Λυσίμαγος 'Αντιγόνω τε τῷ Δημητρίου καὶ αὐτῷ Πύρρῳ πολεμήσας ἐκράτησε παρά πολύ καὶ Μακεδονίαν ἔσχεν, ἀναγωρήσαι Πύρρον βιασάμενος ές την Ηπειρον. 3 είωθασι δὲ ἀνθρώποις φύεσθαι δι' ἔρωτα πολλαί συμφοραί. Λυσίμαχος γαρ ήλικία τε ήδη προήκων καὶ ές τους παίδας αὐτός τε νομιζόμενος εὐδαίμων καὶ ᾿Αγαθοκλεῖ παίδων ὄντων ἐκ Λυσάνδρας Αρσινόην έγημεν άδελφην Λυσάνδρας. ταύτην την 'Αρσινόην φοβουμένην έπὶ τοῖς παισί, μη Αυσιμάχου τελευτήσαντος ἐπ' 'Αγαθοκλεῖ γένωνται, τούτων ενεκα 'Αγαθοκλεί επιβουλεύσαι λέγεται. ήδη δὲ ἔγραψαν καὶ ὡς ᾿Αγαθοκλέους άφίκοιτο ές έρωτα ή 'Αρσινόη, ἀποτυγγάνουσα δὲ έπὶ τῶ¹ βουλεῦσαι λέγουσιν 'Αγαθοκλεῖ θάνατον. λέγουσι δὲ καὶ ὡς Λυσίμαχος αἴσθοιτο ὕστερον τὰ τολμηθέντα ὑπὸ τῆς γυναικός, είναι δὲ οὐδὲν έτι οί πλέον ήρημωμένω φίλων ές τὸ ἔσχατον. 4 ώς γὰρ δὴ τότε ὁ Λυσίμαχος ἀνελεῖν τὸν 'Αγαθοκλέα 'Αρσινόη παρήκε, Λυσάνδρα παρά Σέλευκον έκδιδράσκει τούς τε παίδας αμα άγομένη καὶ τούς άδελφούς τούς αύτης, οί 2 περιελθόν τούτο ές Πτολεμαίον καταφεύγουσι. τούτοις ἐκδιδράσκουσι παρά Σέλευκον καὶ 'Αλέξανδρος ήκολούθησεν, υίδς μεν Λυσιμάχου, γεγονώς δε έξ 'Οδρυσιάδος γυναικός. οθτοί τε οθν ές Βαβυλώνα άνα-Βεβηκότες ικέτευου Σέλευκου ές πόλεμου πρός Λυσίμαχον καταστήναι καὶ Φιλέταιρος ἄμα, δ τὰ χρήματα ἐπετέτραπτο Λυσιμάχου, τῆ τε ¹ ἔπειτα? ² Text corrupt.

ATTICA, x. 2-4

Demetrius continued hostilities; when Demetrius submitted to Seleucus, the friendship between Lysimachus and Pyrrhus was broken, and when war broke out Lysimachus fought against Antigonus son of Demetrius and against Pyrrhus himself, had much the better of the struggle, conquered Macedonia and forced Pyrrhus to retreat to Epeirus. Love is wont to bring many calamities upon men. Lysimachus, although by this time of mature age and considered happy in respect of his children, and although Agathocles had children by Lysandra, nevertheless married Lysandra's sister Arsinoë. This Arsinoë, fearing for her children, lest on the death of Lysimachus they should fall into the hands of Agathocles, is said for this reason to have plotted against Agathocles. Historians have already related how Arsinoë fell in love with Agathocles, and being unsuccessful they say that she plotted against his life. They sav also that Lysimachus discovered later his wife's machinations, but was by this time powerless, having lost all his friends. Since Lysimachus, then, overlooked Arsinoë's murder of Agathocles, Lysandra fled to Seleucus, taking with her her children and her brothers, who were taking refuge with Ptolemy and finally adopted this course. They were accompanied on their flight to Seleucus by Alexander, who was the son of Lysimachus by an Odrysian woman. So they going up to Babylon entreated Seleucus to make war on Lysimachus. And at the same time Philetaerus, to whom the property of Lysimachus had

'Αγαθοκλέους τελευτῆ χαλεπῶς φέρων καὶ τὰ παρὰ τῆς 'Αρσινόης ὕποπτα ἡγούμενος καταλαμβάνει Πέργαμον τὴν ὑπὲρ Καΐκου, πέμψας δὲ κήρυκα τά τε χρήματα καὶ αὐτὸν ἐδίδου Σελεύκῳ.

5 Αυσίμαχος δε ταυτα πάντα πυνθανόμενος ἔφθη διαβὰς ἐς τὴν ᾿Ασίαν καὶ ἄρξας αὐτὸς πολέμου συμβαλών τε Σελεύκω παρὰ πολύ τε ἐκρατήθη καὶ αὐτὸς ἀπέθανεν. ᾿Αλέξανδρος δέ, δς ἐκ τῆς γυναικὸς ᾿Οδρυσίδος ἐγεγόνει οἱ, πολλὰ Λυσάνδραν παραιτησάμενος ἀναιρεῦταί τε καὶ ὕστερον τούτων ἐς Χερρόνησον κομίσας ἔθαψεν, ἔνθα ἔτι καὶ νῦν ἐστίν οἱ φανερὸς ὁ τάφος Καρδίας τε

μεταξύ κώμης καὶ Πακτύης.

ΧΙ. Τὰ μὲν οὖν Λυσιμάχου τοιαῦτα ἐγένετο· 'Αθηναίοις δὲ εἰκών ἐστι καὶ Πύρρου. οὖτος ὁ Πύρρος 'Αλεξάνδρω προσήκεν οὐδέν, εἰ μὴ ὅσα κατά γένος. Αἰακίδου γάρ τοῦ ᾿Αρύββου Πύρρος ην, 'Ολυμπιάδος δε 'Αλέξανδρος της Νεοπτολέμου, Νεοπτολέμω δὲ καὶ ᾿Αρύββα πατὴρ ἢν ᾿Αλκέτας ὁ Θαρύπου. ἀπὸ δὲ Θαρύπου ἐς Πύρρον τον 'Αχιλλέως πέντε ανδρών καὶ δέκα εἰσὶ γενεαί. πρώτος γάρ δη ούτος άλούσης Ίλίου την μέν ές Θεσσαλίαν ὑπερείδεν ἀναχώρησιν, ἐς δὲ τὴν "Ηπειρον κατάρας ένταθθα έκ των Ελένου χρησμων ώκησε. καί οἱ παῖς ἐκ μὲν Ερμιόνης ἐγένετο οὐδείς, ἐξ ἀνδρομάχης δὲ Μολοσσὸς καὶ Πίελος καὶ νεώτατος ὁ Πέργαμος. ἐγένετο δὲ καὶ Ἑλένω Κεστρίνος τούτω γάρ 'Ανδρομάχη συνώκησεν 2 ἀποθανόντος ἐν Δελφοῖς Πύρρου. Ελένου δὲ ὡς έτελεύτα Μολοσσώ τώ Πύρρου παραδόντος την άρχην Κεστρίνος μέν σύν τοις έθέλουσιν Ήπειρωτων την υπέρ Θύαμιν ποταμον χώραν έσχε, Πέρ-

been entrusted, aggrieved at the death of Agathocles and suspicious of the treatment he would receive at the hands of Arsinoë, seized Pergamus on the Caïcus, and sending a herald offered both the property and himself to Seleucus. Lysimachus hearing of all these things lost no time in crossing into Asia, and 281 B.C. assuming the initiative met Seleucus, suffered a severe defeat and was killed. Alexander, his son by the Odrysian woman, after interceding long with Lysandra, won his body and afterwards carried it to the Chersonesus and buried it, where his grave is still to be seen between the village of Cardia and Pactye.

XI. Such was the history of Lysimachus. The Athenians have also a statue of Pyrrhus. This Pyrrhus was not related to Alexander, except by ancestry. Pyrrhus was son of Aeacides, son of Arybbas, but Alexander was son of Olympias, daughter of Neoptolemus, and the father of Neoptolemus and Arybbas was Alcetas, son of Tharypus. And from Tharypus to Pyrrhus, son of Achilles, are fifteen generations. Now Pyrrhus was the first who after the capture of Troy disdained to return to Thessaly, but sailing to Epeirus dwelt there because of the oracles of Helenus. By Hermione Pyrrhus had no child, but by Andromache he had Molossus, Pielus, and Pergamus, who was the youngest. Helenus also had a son, Cestrinus, being married to Andromache after the murder of Pyrrhus at Delphi. Helenus on his death passed on the kingdom to Molossus, son of Pyrrhus, so that Cestrinus with volunteers from the Epeirots took possession of the region beyond the river Thyamis, while Pergamus

γαμος δε διαβάς ές την 'Ασίαν "Αρειον δυναστεύοντα έν τη Τευθρανία κτείνει μονομαχήσαντά οί περὶ τῆς ἀρχῆς καὶ τῆ πόλει τὸ ὄνομα ἔδωκε τὸ νῦν ἀφ' αὐτοῦ· καὶ 'Ανδρομάχης-ήκολούθει γάρ οί -καὶ νῦν ἐστιν ἡρῷον ἐν τῆ πόλει. Πίελος δὲ αὐτοῦ κατέμεινεν ἐν Ἡπείρω, καὶ ἐς πρόγονον τοῦτον ἀνέβαινε Πύρρος τε ὁ Αἰακίδου καὶ οί 3 πατέρες, άλλ' οὐκ ἐς Μολοσσόν. ἢν δὲ ἄχρι μὲν 'Αλκέτου τοῦ Θαρύπου ἐφ' ἐνὶ βασιλεῖ καὶ τὰ 'Ηπειρωτῶν· οἱ δὲ 'Αλκέτου παῖδες, ὥς σφισι στασιάσασι μετέδοξεν έπ' ἴσης ἄρχειν, αὐτοί τε πιστώς έχοντες διέμειναν ές άλλήλους καὶ ύστερον 'Αλεξάνδρου τοῦ Νεοπτολέμου τελευτήσαντος έν Λευκανοίς, 'Ολυμπιάδος δὲ διὰ τὸν 'Αντιπάτρου φόβον επανελθούσης ες "Ηπειρον, Αλακίδης δ Αρύββου τά τε άλλα διετέλει κατήκοος ων 'Ολυμπιάδι καὶ συνεστράτευσε πολεμήσων 'Αριδαίω και Μακεδόσιν, οὐκ ἐθελόντων ἔπεσθαι τῶν 4 'Ηπειρωτών. 'Ολυμπιάδος δε ώς επεκράτησεν ανόσια μεν εργασαμένης και ες τον 'Αριδαίου θάνατον, πολλώ δὲ ἔτι ἀνοσιώτερα ἐς ἄνδρας Μακεδόνας, καὶ διὰ ταῦτα οὐκ ἀνάξια ὕστερον ύπὸ Κασσάνδρου παθεῖν νομισθείσης, Αἰακίδην κατ' ἀρχὰς μὲν οὐδ' αὐτοὶ διὰ τὸ 'Ολυμπιάδος έχθος έδέχοντο Ήπειρωται, εύρομένου δε ανα γρόνον παρά τούτων συγγνώμην δεύτερα ήναντιοῦτο Κάσσανδρος μη κατελθεῖν ἐς Ἡπειρον. γενομένης δε Φιλίππου τε άδελφοῦ Κασσάνδρου καὶ Αἰακίδου μάχης πρὸς Οἰνιάδαις, Αἰακίδην μεν τρωθέντα κατέλαβε μετ' οὐ πολύ τὸ χρεών. 5 Ἡπειρῶται δὲ ἀλκέταν ἐπὶ βασιλεία κατεδέξαντο, 'Αρύββου μεν παίδα και άδελφον Αιακίcrossed into Asia and killed Areius, despot in Teuthrania, who fought with him in single combat for his kingdom, and gave his name to the city which is still called after him. To Andromache, who accompanied him, there is still a shrine in the city. Pielus remained behind in Epeirus, and to him as ancestor Pyrrhus, the son of Aeacides, and his fathers traced their descent, and not to Molossus. Down to Alcetas. son of Tharvpus, Epeirus too was under one king. But the sons of Alcetas after a quarrel agreed to rule with equal authority, remaining faithful to their compact; and afterwards, when Alexander, son of Neoptolemus, died among the Leucani, and Olympias returned to Epeirus through fear of Antipater, Aeacides, son of Arybbas, continued in allegiance to Olympias and joined in her campaign against Aridaeus and the Macedonians, although the Epeirots refused to accompany him. Olympias on her victory behaved wickedly in the matter of the death of Aridaeus, and much more wickedly to certain Macedonians, and for this reason was considered to have deserved her subsequent treatment at the hands of Cassander; so Aeacides at first was not received even by the Epeirots because of their hatred of Olympias, and when afterwards they forgave him, his return to Epeirus was next opposed by Cassander. When a battle occurred at Oeneadae between Philip, brother of Cassander, and 313 B.C. Aeacides, Aeacides was wounded and shortly after met his fate. The Epeirots accepted Alcetas as their king, being the son of Arybbas and the elder brother

δου πρεσβύτερον, ἀκρατῆ δὲ ἄλλως θυμοῦ καὶ δι' αὐτὸ ἐξελασθέντα ὑπὸ τοῦ πατρός. καὶ τότε ἤκων ἐξεμαίνετο εὐθὺς ἐς τοὺς 'Ηπειρώτας, ἐς δ νύκτωρ αὐτόν τε καὶ τοὺς παίδας ἐπαναστάντες ἔκτειναν. ἀποκτείναντες δὲ τοῦτον Πύρρον τὸν Αἰακίδου κατάγουσιν· ἤκοντι δὲ εὐθὺς ἐπεστράτευε Κάσσανδρος, νέω τε ἡλικία ὄντι καὶ τὴν ἀρχὴν οὐ κατεσκευασμένω βεβαίως. Πύρρος δὲ ἐπιόντων Μακεδόνων ἐς Αἴγυπτον παρὰ Πτολεμαῖον ἀναβαίνει τὸν Λάγου· καί οἱ Πτολεμαῖος γυναῖκά τ' ἔδωκεν ἀδελφὴν ὁμομητρίαν τῶν αὐτοῦ παίδων καὶ στόλω κατήγαγεν Αἰγυπτίων.

6 Πύρρος δὲ βασιλεύσας πρώτοις ἐπέθετο Ἑλλήνων Κορκυραίοις, κειμένην τε ὁρῶν τὴν νῆσον πρὸ τῆς αὐτοῦ χώρας καὶ ἄλλοις ὁρμητήριον ἐφ' αὐτὸν οὐκ ἐθέλων είναι. μετὰ δὲ άλοῦσαν Κόρκυραν

ουκ εθελων ειναι. μετα οε αλουσαν Κορκυραν δσα μεν Λυσιμάχω πολεμήσας επαθε και ως Δημήτριον εκβαλων Μακεδονίας ήρξεν ες δ αθθις εξέπεσεν ύπο Λυσιμάχου, τάδε μεν τοῦ Πύρρου μέγιστα ες εκείνον τον καιρον δεδήλωκεν ήδη μοι

τὰ ἐς Λυσίμαχον ἔχοντα· 'Ρωμαίοις δὲ οὐδένα Πύρρου πρότερον πολεμήσαντα ἴσμεν 'Έλληνα. Διομήδει μὲν γὰρ καὶ 'Αργείων τοῖς σὺν αὐτῷ οὐδεμίαν ἔτι γενέσθαι πρὸς Αἰνείαν λέγεται μάχην· 'Αθηναίοις δὲ ἄλλα τε πολλὰ ἐλπίσασι καὶ 'Ιταλίαν πᾶσαν καταστρέψασθαι τὸ ἐν Συρακούσαις πταῖσμα ἐμποδὼν ἐγένετο μὴ καὶ 'Ρωμαίων λαβεῖν πεῖραν· 'Αλέξανδρος δὲ ὁ Νεοπτολέμου, γένους τε ὡν Πύρρῳ τοῦ αὐτοῦ καὶ ἡλικία πρεσβύτερος, ἀποθανὼν ἐν Λευκανοῖς ἔφθη πρὶν ἐς χεῖρας ἐλθεῖν 'Ρωμαίοις. ΧΙΙ. οὕτω Πύρρος ἐστὶν ὁ πρῶτος ἐκ τῆς 'Ελλάδος τῆς

ATTICA, xi. 5-xii. t

of Aeacides, but of an uncontrollable temper and on this account banished by his father. Immediately on his arrival he began to vent his fury on the Epeirots, until they rose up and put him and his children to death at night. After killing him they brought back Pyrrhus, son of Aeacides. No sooner had he arrived than Cassander made war upon him, while he was young in years and before he had consolidated his empire. When the Macedonians attacked him, Pyrrhus went to Ptolemy, son of Lagus, in Egypt. Ptolemy gave him to wife the half-sister of his children, and restored him by an Egyptian force.

The first Greeks that Pyrrhus attacked on becoming king were the Corcyraeans. He saw that the island lay off his own territory, and he did not wish others to have a base from which to attack him. My account of Lysimachus has already related how he fared, after taking Corcyra, in his war with Lysimachus, how he expelled Demetrius and ruled Macedonia until he was in turn expelled by Lysimachus, the most important of his achievements until he waged war against the Romans, being the first Greek we know of to do so. For no further battle, it is said, took place between Aeneas and Diomedes with his Argives. One of the many ambitions of the Athenians was to reduce all Italy, but the disaster at 413 B.C. Syracuse prevented their trying conclusions with the Romans. Alexander, son of Neoptolemus, of the same family as Pyrrhus but older, died among the Leucani before he could meet the Romans in battle. XII. So Pyrrhus was the first to cross the Ionian 280 B.C.

πέραν Ιονίου διαβάς ἐπὶ Ῥωμαίους διέβη δὲ καὶ ούτος ἐπαγαγομένων Ταραντίνων. τούτοις γάρ πρότερον έτι πρὸς 'Ρωμαίους συνειστήκει πόλεμος άδύνατοι δε κατά σφας όντες άντισχείν, προϋπαρχούσης μέν ές αὐτὸν εὐεργεσίας, ότι οἱ πολεμοῦντι τὸν πρὸς Κόρκυραν πόλεμον ναυσὶ συνήραντο, μάλιστα δὲ οἱ πρέσβεις τῶν Ταραντίνων ἀνέπεισαν τὸν Πύρρον, τήν τε Ίταλίαν διδάσκοντες ώς εὐδαιμονίας ένεκα αντί πάσης είη της Έλλάδος καὶ ώς οὐχ ὅσιον αὐτῷ παραπέμψαι σφάς φίλους τε καὶ ἶκέτας ἐν τῷ παρόντι ήκοντας. ταθτα λεγόντων τῶν πρέσβεων μνήμη τὸν Πύρρον τῆς άλώσεως ἐσῆλθε τῆς Ἰλίου, καί οἱ κατὰ ταὐτὰ ἤλπιζε χωρήσειν πολεμοῦντι· στρατεύειν γὰρ ἐπὶ Τρώων ἀποίκους 2 'Αχιλλέως ὢν ἀπόγονος. ως δέ οἱ ταῦτα ἤρεσκε -διέμελλε γαρ ἐπ' οὐδενὶ ὧν ελοιτο-, αὐτίκα ναθς τε ἐπλήρου μακράς καὶ πλοία στρογγύλα εὐτρέπιζεν ἵππους καὶ ἄνδρας ὁπλίτας ἄγειν. έστι δε ανδράσι βιβλία οὐκ ἐπιφανέσιν ἐς συγγραφήν, έχοντα ἐπίγραμμα ἔργων ὑπομνήματα είναι. ταθτα έπιλεγομένω μοι μάλιστα έπηλθε θαυμάσαι Πύρρου τόλμαν τε, ην μαχόμενος αὐτὸς παρείχετο, καὶ τὴν ἐπὶ τοῖς ἀεὶ μέλλουσιν άγωσι πρόνοιαν δς καὶ τότε περαιούμενος ναυσίν ές Ίταλίαν 'Ρωμαίους έλελήθει καὶ ήκων οὐκ εὐθὺς ἢν σφισι φανερός, γινομένης δὲ Ῥωμαίων πρὸς Ταραντίνους συμβολής τότε δὴ πρῶτον ἐπιφαίνεται σὺν τῷ στρατῷ καὶ παρ' ἐλπίδα 3 σφίσι προσπεσών, ώς τὸ εἰκός, ἐτάραξεν. ἄτε δὲ άριστα έπιστάμενος ώς οὐκ ἀξιόμαχος είη πρὸς Ρωμαίους, παρεσκευάζετο ώς τους ελέφαντας

Sea from Greece to attack the Romans. And even he crossed on the invitation of the Tarentines. For they were already involved in a war with the Romans, but were no match for them unaided. Pyrrhus was already in their debt, because they had sent a fleet to help him in his war with Corcyra, but the most cogent arguments of the Tarentine envoys were their accounts of Italy, how its prosperity was equal to that of the whole of Greece, and their plea that it was wicked to dismiss them when they had come as friends and suppliants in their hour of need. When the envoys urged these considerations, Pyrrhus remembered the capture of Troy, which he took to be an omen of his success in the war, as he was a descendant of Achilles making war upon a colony of Pleased with this proposal, and being a man who never lost time when once he had made up his mind, he immediately proceeded to man warships and to prepare transports to carry horses and men-at-arms. There are books written by men of no renown as historians, entitled "Memoirs." When I read these I marvelled greatly both at the personal bravery of Pyrrhus in battle, and also at the forethought he displayed whenever a contest was imminent. So on this occasion also when crossing to Italy with a fleet he eluded the observation of the Romans, and for some time after his arrival they were unaware of his presence; it was only when the Romans made an attack upon the Tarentines that he appeared on the scene with his army, and his unexpected assault naturally threw his enemies into confusion. And being perfeetly aware that he was no match for the Romans, he prepared to let loose against them his elephants.

έπαφήσων σφίσιν. έλέφαντας δὲ πρώτος μὲν τῶν ἐκ τῆς Εὐρώπης ᾿Αλέξανδρος ἐκτήσατο Πῶρον καὶ τὴν δύναμιν καθελὼν τὴν Ἰνδῶν, ἀποθανόντος δὲ ᾿Αλεξάνδρου καὶ ἄλλοι τῶν βασιλέων καὶ πλείστους ἔσχεν 'Αντίγονος, Πύρρω δὲ ἐκ τῆς μάχης ἐγεγόνει τῆς πρὸς Δημήτριον τὰ θηρία αιχμάλωτα τότε δὲ ἐπιφανέντων αὐτῶν δείμα έλαβε 'Ρωμαίους άλλο τι καὶ οὐ ζῶα εἶναι 4 νομίσαντας. ἐλέφαντα γάρ, ὅσος μὲν ἐς ἔργα καὶ ανδρών χείρας, είσιν έκ παλαιού δήλοι πάντες είδοτες αὐτὰ δὲ τὰ θηρία, πρὶν ἡ διαβῆναι Μακεδόνας έπὶ τὴν 'Ασίαν, οὐδὲ ἐωράκεσαν ἀρχὴν πλην Ἰνδών τε αὐτών καὶ Λιβύων καὶ ὅσοι πλησιόχωροι τούτοις. δηλοί δὲ "Ομηρος, δς βασιλεθσι κλίνας μεν και οικίας τοις εθδαιμονεστέροις αὐτῶν ἐλέφαντι ἐποίησε κεκοσμημένας, θηρίου δὲ ἐλέφαντος μνήμην οὐδεμίαν ἐποιήσατο. θεασάμενος δε ή πεπυσμένος εμνημόνευσεν αν πολύ γε πρότερον έμοι δοκείν ή Πυγμαίων τε 5 ἀνδρῶν καὶ γεράνων μάχης. Πύρρον δὲ ἐς Σικελίαν ἀπήγαγε πρεσβεία Συρακουσίων Καρχη-δόνιοι γὰρ διαβάντες τὰς Ἑλληνίδας τῶν πόλεων έποίουν αναστάτους, ή δέ ην λοιπή, Συρακούσαις πολιορκούντες προσεκάθηντο. α των πρέσβεων Πύρρος ἀκούων Τάραντα μέν εἴα καὶ τοὺς τὴν ἀκτὴν ἔχοντας Ἰταλιωτῶν, ἐς δὲ τὴν Σικελίαν διαβὰς Καρχηδονίους ἠνάγκασεν ἀπαναστῆναι Συρακουσων. Φρονήσας δὲ ἐφ' αὐτῷ Καρχηδονίων, οὶ θαλάσσης των τότε βαρβάρων μάλιστα είχον έμπείρως Τύριοι Φοίνικες το άρχαΐον όντες,

ATTICA, xii. 3-5

The first European to acquire elephants was Alexander, after subduing Porus and the power of the Indians; after his death others of the kings got them. but Antigonus more than any; Pvrrhus captured his beasts in the battle with Demetrius. When on this occasion they came in sight the Romans were seized with panic, and did not believe they were animals. For although the use of ivory in arts and crafts all men obviously have known from of old, the actual beasts, before the Macedonians crossed into Asia, nobody had seen at all except the Indians themselves, the Libyans, and their neighbours. This is proved by Homer, who describes the couches and houses of the more prosperous kings as ornamented with ivory, but never mentions the beast; but if he had seen or heard about it he would, in my opinion, have been much more likely to speak of it than of the battle between the Dwarf-men and cranes.1 Pyrrhus was brought over to Sicily by an embassy of the Syracusans. The Carthaginians had crossed over and were destroying the Greek cities, and had sat down to invest Syracuse, the only one now remaining. When Pyrrhus heard this from the envoys he abandoned Tarentum and the Italiots on the coast, and crossing into Sicily forced the Carthaginians to raise the siege of Syracuse. In his self-conceit, although the Carthaginians, being Phoenicians of Tyre by ancient descent, were more experienced seamen than any other non-Greek people of that day, Pyrrhus was nevertheless encouraged to meet them

τούτων ἐναντία ἐπήρθη ναυμαχῆσαι τοῖς 'Ηπειρώταις χρώμενος, οἱ μηδὲ ἁλούσης 'Ιλίου θάλασσαν οἱ πολλοὶ μηδὲ ἀλσὶν ἠπίσταντό πω χρῆσθαι. μαρτυρεῖ δέ μοι καὶ 'Ομήρου ἔπος ἐν 'Οδυσσείᾳ·

οῖ οὖκ ἴσασι θάλασσαν ἀνέρες, οὖδέ θ' ἄλεσσι μεμιγμένον εἶδαρ ἔδουσιν.

ΧΙΙΙ. τότε δὲ ὁ Πύρρος, ὡς ἡττήθη, ταῖς ναυσὶν ές Τάραντα ἀνήγετο ταις λοιπαις ένταθθα προσέπταισε μεγάλως καὶ τὴν ἀναχώρησιν—οὐ γὰρ άμαχει 'Ρωμαίους ηπίστατο άφησοντας-πορίζεται τρόπον τοῦτον. ὡς ἐπανήκων ἐκ Σικελίας ήττήθη, πρώτον διέπεμπε γράμματα ές τε την 'Ασίαν και πρὸς 'Αντίγονον, τοὺς μὲν στρατιὰν τῶν βασιλέων, τοὺς δὲ χρήματα, 'Αντίγονον δὲ καὶ ἀμφότερα αἰτῶν ἀφικομένων δὲ τῶν ἀγγέλων, ως οι γράμματα ἀπεδόθη, συναγαγών τούς έν τέλει των τε έξ 'Ηπείρου καὶ των Ταραντίνων, ών μεν είχε τα βιβλία ανεγίνωσκεν ούδεν, ο δε ήξειν συμμαχίαν έλεγε. ταχύ δὲ καὶ ἐς τοὺς 'Ρωμαίους ἡλθε φήμη Μακεδόνας καὶ ἄλλα ἔθνη περαιοῦσθαι τῶν 'Ασιανῶν ἐς τὴν Πύρρου βοή-θειαν 'Ρωμαῖοι μὲν δὴ ταῦτα ἀκούοντες ἡσύχαζον, Πύρρος δὲ ὑπὸ τὴν ἐπιοῦσαν περαιοῦται νύκτα πρὸς τὰ ἄκρα τῶν ὀρῶν, ἃ Κεραύνια ονομάζουσι.

2 Μετά δε την εν Ίταλία πληγην άναπαύσας την δύναμιν προείπεν Άντιγόνω πόλεμον, ἄλλα τε ποιούμενος εγκλήματα καὶ μάλιστα της ες Ἰταλίαν βοηθείας διαμαρτίαν. κρατήσας δε την τε ιδίαν παρασκευην Άντιγόνου καὶ τὸ παρ' αὐτῷ Γαλατῶν ξενικὸν εδίωξεν ες τὰς επὶ θαλάσση

A'TTICA, XII. 5-XIII. 2

in a naval battle, employing the Epeirots, the majority of whom, even after the capture of Troy, knew nothing of the sea nor even as yet how to use salt. Witness the words of Homer in the Odyssey¹:—

"Nothing they know of ocean, and mix not salt with their victuals."

XIII. Worsted on this occasion Pyrrhus put back with the remainder of his vessels to Tarentum. Here he met with a serious reverse, and his retirement, for he knew that the Romans would not let him depart without striking a blow, he contrived in the following manner. On his return from Sicily and his defeat, he first sent various dispatches to Asia and to Antigonus, asking some of the kings for troops, some for money, and Antigonus for both. When the envoys returned and their dispatches were delivered, he summoned those in authority, whether Epeirot or Tarentine, and without reading any of the dispatches declared that reinforcements would come. A report spread quickly even to the Romans that Macedonians and Asiatic tribes also were crossing to the aid of Pyrrhus. The Romans, on hearing this, made no move, but Pyrrhus on the approach of that very night crossed to the headlands of the mountains called Ceraunian

After the defeat in Italy Pyrrhus gave his forces a rest and then declared war on Antigonus, his chief ground of complaint being the failure to send reinforcements to Italy. Overpowering the native troops of Antigonus and his Gallic mercenaries he pursued

¹ Odyssey, xi. 122.

πόλεις, αὐτὸς δὲ Μακεδονίας τε τῆς ἄνω καὶ Θεσσαλῶν ἐπεκράτησε. δηλοῖ δὲ μάλιστα τὸ μέγεθος τῆς μάχης καὶ τὴν Πύρρου νίκην, ὡς παρὰ πολὺ γένοιτο, τὰ ἀνατεθέντα ὅπλα τῶν Κελτῶν ἐς τὸ τῆς ᾿Αθηνᾶς ἱερὸν τῆς Ἰτωνίας Φερῶν μεταξὺ καὶ Λαρίσης καὶ τὸ ἐπίγραμμα τὸ ἐπ' αὐτοῖς.

Τοὺς θυρεοὺς ὁ Μολοσσὸς Ἰτωνίδι δῶρον ᾿Αθάνα

Πύρρος ἀπὸ θρασέων ἐκρέμασεν Γαλατᾶν, πάντα τὸν ᾿Αντιγόνου καθελῶν στρατόν. οὐ μέγα θαῦμα·

αίχματαὶ καὶ νῦν καὶ πάρος Αἰακίδαι.

τούτους μεν δη ενταύθα, τῷ δὲ εν Δωδώνη Διὶ Μακεδόνων ἀνέθηκεν αὐτῶν τὰς ἀσπίδας. ἐπιγέγραπται δὲ καὶ ταύταις:

Αΐδε ποτ' 'Ασίδα γαίαν ἐπόρθησαν πολύγουσον.

αίδε καὶ Ελλασιν δουλοσύναν ἔπορον. νῦν δὲ Διὸς ναῶ ποτὶ κίονας ὀρφανὰ κεῖται τᾶς μεγαλαυχήτω σκῦλα Μακεδονίας.

Πύρρφ δὲ Μακεδόνας ἐς ἄπαν μὴ καταστρέψα4 σθαι παρ' ὀλίγον ὅμως ἥκοντι ἐγένετο Κλεώνυμος αἴτιος, ἑτοιμοτέρφ καὶ ἄλλως ὄντι ἑλέσθαι τὰ ἐν χερσίν. Κλεώνυμος δὲ οὖτος, ὁ τὸν Πύρρον ἀπολιπόντα τὰ Μακεδόνων πείσας ἐς Πελοπόννησον ἐλθεῖν, Λακεδαιμόνιος ὢν Λακεδαιμονίοις στρατὸν ἐς τὴν χώραν πολέμιον ἐπῆγε δι' αἰτίαν, ἡν ἐγὼ τοῦ γένους ὕστερον τοῦ Κλεωνύμου δηλώσω. Παυσανίου τοῦ περὶ Πλάταιαν τοῖς Ελλησιν

3

ATTICA, XIII. 2-4

them to the coast cities, and himself reduced upper Macedonia and the Thessalians. The extent of the fighting and the decisive character of the victory of Pyrrhus are shown best by the Celtic armour dedicated in the sanctuary of Itonian Athena between Pherae and Larisa, with this inscription on them:-

"Pyrrhus the Molossian hung these shields taken from the bold Gauls as a gift to Itonian Athena, when he had destroyed all the host of Antigonus. 'Tis no great marvel. The Aeacidae are warriors now, even as they were of old."

These shields then are here, but the bucklers of the Macedonians themselves he dedicated to Dodonian Zeus. They too have an inscription:-

"These once ravaged golden Asia, and brought slavery upon the Greeks. Now ownerless they lie by the pillars of the temple of Zeus, spoils of boastful Macedonia."

Pyrrhus came very near to reducing Macedonia entirely, but, being usually readier to do what came first to hand, he was prevented by Cleonymus. This Cleonymus, who persuaded Pyrrhus to abandon his Macedonian adventure and to go to the Peloponnesus, was a Lacedaemonian who led an hostile army into the Lacedaemonian territory for a reason which I will relate after giving the descent of Cleonymus. Pausanias, who was in command of the 470 B.C.

65

ήγησαμένου Πλειστοάναξ υίὸς ἐγένετο, τοῦ δὲ Παυσανίας, τοῦ δὲ Κλεόμβροτος, ὃς ἐναντία Επαμινώνδα καὶ Θηβαίοις μαχόμενος ἀπέθανεν έν Λεύκτροις Κλεομβρότου δε Αγησίπολις ήν καὶ Κλεομένης, 'Αγησιπόλιδος δὲ ἄπαιδος τελευ-5 τήσαντος Κλεομένης την βασιλείαν έσχε. Κλεο-μένει δε παίδες γίνονται πρεσβύτερος μεν 'Ακρότατος, νεώτερος δὲ Κλεώνυμος. 'Ακρότατον μὲν οὖν πρότερον κατέλαβεν ή τελευτή Κλεομένους δὲ ἀποθανόντος ὕστερον ἐς ἀμφισβήτησιν κατέστη περὶ τῆς ἀρχῆς ᾿Αρεὺς ὁ ᾿Ακροτάτου, καὶ Κλεώ-νυμος ὅτφ δὴ τρόπφ μετελθὼν ἐπάγει Πύρρον ἐς την χώραν. Λακεδαιμονίοις δὲ πρὸ μὲν τοῦ ἐν Λεύκτροις οὐδὲν ἐγεγόνει πταῖσμα, ώστε οὐδὲ συνεχώρουν ἀγωνί πω κεκρατήσθαι πεζώ. Λεωνίδα μεν γαρ νικώντι οὐκ ἔφασαν τοὺς ἐπομένους ές τελέαν έξαρκέσαι φθοράν των Μήδων, το δέ 'Αθηναίων καὶ Δημοσθένους έργον πρὸς τῆ νήσω Σφακτηρία κλοπήν είναι πολέμου και οὐ νίκην. 6 πρώτης δέ γενομένης σφίσι συμφοράς έν Βοιωτοίς, υστερον 'Αντιπάτρω και Μακεδόσι μεγάλως προσέπταισαν τρίτος δε ο Δημητρίου πόλεμος κακον ανέλπιστον ήλθεν ές την γην. Πύρρου δέ έσβαλόντος τέταρτον δη τότε στρατον ορώντες πολέμιον αὐτοί τε παρετάσσοντο καὶ Αργείων ήκοντες καὶ Μεσσηνίων σύμμαχοι. Πύρρος δὲ ώς επεκράτησεν, ολίγου μεν ηλθεν έλειν αὐτοβοεί την πόλιν, δηώσας δὲ την γην καὶ λείαν ἐλάσας μικρον ήσύχαζεν. οί δὲ ἐς πολιορκίαν εὐτρεπίζοντο, πρότερον έτι της Σπάρτης ἐπὶ τοῦ πολέμου τοῦ πρὸς Δημήτριον τάφροις τε βαθείαις καὶ σταυροίς τετειχισμένης ισχυροίς, τὰ δὲ ἐπιμαχώ-

ATTICA, XIII. 4-6

Greeks at Plataea, was the father of Pleistoanax, he of Pausanias, and he of Cleombrotus, who was killed at Leuctra fighting against Epaminondas and the Thebans. Cleombrotus was the father of Agesipolis and Cleomenes, and, Agesipolis dying without issue. Cleomenes ascended the throne. Cleomenes had two sons, the elder being Acrotatus and the younger Cleonymus. Now Acrotatus died first; and when afterwards Cleomenes died, a claim to the throne was put forward by Areus son of Acrotatus, and Cleonymus took steps to induce Pyrrhus to enter the country. Before the battle of Leuctra the Lacedaemonians 371 B.C. had suffered no disaster, so that they even refused to admit that they had vet been worsted in a land battle. For Leonidas, they said, had won the vic- 480 B.C. tory, but his followers were insufficient for the entire destruction of the Persians; the achievement of Demosthenes and the Athenians on the island 425 B.C. of Sphacteria was no victory, but only a trick in war. Their first reverse took place in Boeotia, and they afterwards suffered a severe defeat at the 330 B.C. hands of Antipater and the Macedonians. Thirdly the war with Demetrius came as an unexpected 295 R.C. misfortune to their land. Invaded by Pyrrhus and seeing a hostile army for the fourth time, they arrayed themselves to meet it along with the Argives and Messenians who had come as their allies. Pyrrhus won the day, and came near to capturing 272 B.C. Sparta without further fighting, but desisted for a while after ravaging the land and carrying off plunder. The citizens prepared for a siege, and Sparta even before this in the war with Demetrius had been fortified with deep trenches and strong stakes, and at

7 τατα καὶ οἰκοδομήμασιν. ὑπὸ δὲ τοῦτον τὸν χρόνον καὶ τὴν τοῦ πολέμου τοῦ Λακωνικοῦ τριβήν Αντίγονος τὰς πόλεις τῶν Μακεδόνων άνασωσάμενος ήπείγετο ές Πελοπόννησον οία έπιστάμενος Πύρρον, ην Λακεδαίμονα καταστρέψηται καὶ Πελοποννήσου τὰ πολλά, οὐκ ές "Ηπειρον άλλ' ἐπί τε Μακεδονίαν αὐθις καὶ τὸν ἐκεῖ πόλεμον ήξοντα· μέλλοντος δὲ 'Αντιγόνου τὸν στρατὸν έξ "Αργους ές τὴν Λακωνικὴν ἄγειν, αὐτὸς ές τὸ "Αργος έληλύθει Πύρρος. κρατῶν δὲ καὶ τότε συνεσπίπτει τοῖς φεύγουσιν ἐς τὴν πόλιν καί οἱ διαλύεται κατὰ τὸ εἰκὸς ἡ τάξις. 8 μαχομένων δὲ πρὸς ίεροῖς ἤδη καὶ οἰκίαις καὶ κατά τους στενωπούς και κατ' άλλο άλλων της πόλεως, ένταθθα ὁ Πύρρος έμονώθη καὶ τιτρώσκεται την κεφαλήν. κεράμω δε βληθέντα υπο γυναικὸς τεθνάναι φασὶ Πύρρου· ᾿Αργεῖοι δὲ οὐ γυναῖκα τὴν ἀποκτείνασαν, Δήμητρα δέ φασιν είναι γυναικί είκασμένην. ταῦτα ές τὴν Πύρρου τελευτήν αὐτοὶ λέγουσιν 'Αργείοι καὶ ὁ τῶν ἐπιχωρίων έξηγητης Λυκέας έν έπεσιν είρηκε καί σφισιν ἔστι τοῦ θεοῦ χρήσαντος, ἔνθα ὁ Πύρρος ἐτελεύτησεν, ἱερὸν Δήμητρος· ἐν δὲ αὐτῷ καὶ ὁ 9 Πύρρος τέθαπται. θαθμα δή ποιοθμαι τών καλουμένων Αἰακιδών τρισί κατά τά αὐτά ἐκ τοῦ θεοῦ συμβήναι τὴν τελευτήν, εἴ γε ᾿Αχιλλέα μεν "Ομηρος ύπο 'Αλεξάνδρου φησί τοῦ Πριάμου καὶ ᾿Απόλλωνος ἀπολέσθαι, Πύρρον δὲ τὸν Αγιλλέως ή Πυθία προσέταξεν ἀποκτείναι Δελφοίς, τῷ δὲ Αἰακίδου συνέβη τὰ ἐς τὴν τελευτὴν οία 'Αργείοί τε λέγουσι καὶ Λυκέας ἐποίησε.

ATTICA, XIII. 6-9

the most vulnerable points with buildings as well. Just about this time, while the Laconian war was dragging on, Antigonus, having recovered the Macedonian cities, hastened to the Peloponnesus, being well aware that if Pyrrhus were to reduce Lacedaemon and the greater part of the Peloponnesus, he would not return to Epeirus but to Macedonia to make war there again. When Antigonus was about to lead his army from Argos into Laconia, Pyrrhus himself reached Argos. Victorious once more he dashed into the city along with the fugitives, and his formation not unnaturally was broken up. When the fighting was now taking place by sanctuaries and houses, and in the narrow lanes, between detached bodies in different parts of the town, Pyrrhus left by himself was wounded in the head. It is said that his death was 272 B.C. caused by a blow from a tile thrown by a woman. The Argives however declare that it was not a woman who killed him but Demeter in the likeness of a woman. This is what the Argives themselves relate about his end, and Lyceas, the guide for the neighbourhood, has written a poem which confirms the story. They have a sanctuary of Demeter, built at the command of the oracle, on the spot where Pyrrhus died, and in it Pyrrhus is buried. I consider it remarkable that of those styled Aeacidae three met their end by similar heaven-sent means; if, as Homer says, Achilles was killed by Alexander, son of Priam, and by Apollo, if the Delphians were bidden by the Pythia to slay Pyrrhus, son of Achilles, and if the end of the son of Aeacides was such as the Argives say and

διάφορα δὲ ὅμως ἐστὶ καὶ ταῦτα ὧν Ἱερώνυμος ὁ Καρδιανὸς ἔγραψεν· ἀνδρὶ γὰρ βασιλεῖ συνόντα ἀνάγκη πᾶσα ἐς χάριν συγγράφειν. εἰ δὲ καὶ Φίλιστος αἰτίαν δικαίαν εἴληφεν, ἐπελπίζων τὴν ἐν Συρακούσαις κάθοδον, ἀποκρύψασθαι τῶν Διονυσίου τὰ ἀνοσιώτατα, ἢ που πολλή γε Ἱερωνύμω συγγνώμη τὰ ἐς ἡδονὴν ἀντιγόνου γράφειν.

ΧΙΥ. 'Η μεν 'Ηπειρωτών άκμη κατέστρεψεν ές τούτο ές δὲ τὸ Αθήνησιν ἐσελθούσιν 'Ωιδείον άλλα τε καὶ Διόνυσος κείται θέας άξιος. πλησίον δέ έστι κρήνη, καλοῦσι δὲ αὐτὴν Έννεάκρουνον, ούτω κοσμηθείσαν ύπὸ Πεισιστράτου φρέατα μέν γὰρ καὶ διὰ πάσης της πόλεώς ἐστι, πηγή δὲ αύτη μόνη. ναοί δὲ ύπὲρ τὴν κρήνην ὁ μὲν Δήμητρος πεποίηται καὶ Κόρης, ἐν δὲ τῷ Τριπτολέμου κείμενον έστιν άγαλμα· τὰ δὲ ἐς αὐτὸν όποια λέγεται γράψω, παρείς όπόσον ές Δηιόπην 2 έχει τοῦ λόγου. Ελλήνων οἱ μάλιστα ἀμφισβητοῦντες 'Αθηναίοις ές άρχαιότητα καὶ δῶρα, ἃ παρὰ θεῶν φασὶν ἔχειν, εἶσὶν ᾿Αργεῖοι, καθάπερ βαρβάρων Φρυξὶν Αἰγύπτιοι. λέγεται οὖν ὡς Δήμητρα ἐς ᾿Αργος ἐλθοῦσαν Πελασγὸς δέξαιτο οἴκω καὶ ώς Χρυσανθὶς τὴν άρπαγὴν ἐπισταμένη της Κόρης διηγήσαιτο υστερου δε Τροχίλου ιεροφάντην φυγόντα έξ Αργους κατα έχθος Αγήνορος ελθείν φασιν ές την Αττικήν καὶ γυναϊκά τε έξ Έλευσίνος γήμαι καὶ γενέσθαι οί παίδας Εὐβουλέα καὶ Τριπτόλεμον. ὅδε μὲν ᾿Αργείων ἐστὶ λόγος· ᾿Αθηναίοι δὲ καὶ ὅσοι παρὰ τούτοις . . . ἴσασι Τριπτόλεμον τὸν Κελεοῦ 3 πρώτον σπείραι καρπον ήμερον. έπη δε άδεται

ATTICA, xiii. 9-xiv. 3

Lyceas has described in his poem. The account, however, given by Hieronymus the Cardian is different, for a man who associates with royalty cannot help being a partial historian. If Philistus was justified in suppressing the most wicked deeds of Dionysius, because he expected his return to Syracuse, surely Hieronymus may be fully forgiven for writing to please Antigonus.

XIV. So ended the period of Epeirot ascendancy. When you have entered the Odeum at Athens you meet, among other objects, a figure of Dionysus worth seeing. Hard by is a spring called Enneacrunos (Nine Jets), embellished as you see it by Peisistratus. There are cisterns all over the city, but this is the only fountain. Above the spring are two temples, one to Demeter and the Maid, while in that of Triptolemus is a statue of him. The accounts given of Triptolemus I shall write, omitting from the story as much as relates to Deiope. The Greeks who dispute most the Athenian claim to antiquity and the gifts they say they have received from the gods are the Argives, just as among those who are not Greeks the Egyptians compete with the Phrygians. It is said, then, that when Demeter came to Argos she was received by Pelasgus into his home, and that Chrysanthis, knowing about the rape of the Maid, related the story to her. Afterwards Trochilus, the priest of the mysteries, fled, they say, from Argos because of the enmity of Agenor, came to Attica and married a woman of Eleusis, by whom he had two children, Eubuleus and Triptolemus. That is the account given by the Argives. But the Athenians and those who with them . . . know that Triptolemus, son of Celeus, was the first to sow seed for cultivation. Some extant verses of Musaeus, if indeed they are

Μουσαίου μέν, εί δη Μουσαίου καὶ ταῦτα, Τριπτόλεμον παίδα 'Ωκεανού καὶ Γής είναι, 'Ορφέως δέ, οὐδὲ ταῦτα 'Ορφέως ἐμοὶ δοκεῖν ὄντα, Εὐβουλεί καὶ Τριπτολέμω Δυσαύλην πατέρα είναι, μηνύσασι δέ σφισι περί της παιδός δοθήναι παρά Δήμητρος σπείραι τους καρπούς Χοιρίλω δέ 'Αθηναίω δράμα ποιήσαντι 'Αλόπην έστιν! είρημένα Κερκυόνα είναι καὶ Τριπτόλεμον άδελφούς, τεκεῖν δὲ σφᾶς θυγατέρα 'Αμφικτύονος, εἶναι δὲ πατέρα Τριπτολέμφ μὲν 'Ρᾶρον, Κερκυόνι δὲ Ποσειδώνα. πρόσω δὲ ἰέναι με ώρμημένον τοῦδε τοῦ λόγου καὶ ὁπόσα ἐξήγησιν 1 έχει τὸ ᾿Αθήνησιν ίερον, καλούμενον δὲ Ἐλευσίνιον, ἐπέσχεν ὄψις ὀνείρατος à δὲ ἐς πάντας 4 ὅσιον γράφειν, ἐς ταῦτα ἀποτρέψομαι. πρὸ τοῦ ναοῦ τοῦδε, ἔνθα καὶ τοῦ Τριπτολέμου τὸ ἄγαλμα, έστι βούς χαλκούς οία ές θυσίαν άγόμενος. πεποίηται δέ καθήμενος Ἐπιμενίδης Κνώσσιος, ον έλθόντα ές άγρον κοιμασθαι λέγουσιν έσελθόντα ές σπήλαιον ό δὲ υπνος οὐ πρότερον ανηκεν αὐτὸν πρὶν ή οἱ τεσσαρακοστὸν ἔτος γενέσθαι καθεύδοντι, καὶ ὕστερον ἔπη τε ἐποίει καὶ πόλεις ἐκάθηρεν ἄλλας τε καὶ τὴν 'Αθηναίων. Θάλης δὲ ὁ Λακεδαιμονίοις τὴν νόσον παύσας ούτε άλλως προσήκων ούτε πόλεως ην Έπιμενίδη της αὐτης άλλ' ὁ μὲν Κνώσσιος, Θάλητα δὲ είναί φησι Γορτύνιον Πολύμναστος Κολοφώνιος 5 έπη Λακεδαιμονίοις ές αὐτὸν ποιήσας. - ἔτι δὲ άπωτέρω ναὸς Εὐκλείας, ἀνάθημα καὶ τοῦτο ἀπὸ Μήδων, οι της χώρας Μαραθώνι έσχον. φρονήσαι δὲ 'Αθηναίους ἐπὶ τῆ νίκη ταύτη μάλιστα

¹ Text corrupt. ἐς ἐξήγησιν ὁπόσων Hitzig.

ATTICA, xiv. 3-5

to be included among his works, say that Triptolemus was the son of Oceanus and Earth: while those ascribed to Orpheus (though in my opinion the received authorship is again incorrect) say that Eubuleus and Triptolemus were sons of Dysaules, and that because they gave Demeter information about her daughter the sowing of seed was her reward to them. But Choerilus, an Athenian, who wrote a play called Alone, says that Cercyon and Triptolemus were brothers, that their mother was the daughter of Amphictyon, while the father of Triptolemus was Rarus, of Cercyon, Poseidon. After I had intended to go further into this story, and to describe the contents of the sanctuary at Athens, called the Eleusinium, I was stayed by a vision in a dream. I shall therefore turn to those things it is lawful to write of to all men. In front of this temple, where is also the statue of Triptolemus, is a bronze bull being led as it were to sacrifice, and there is a sitting figure of Epimenides of Cnossus, who they say entered a cave in the country and slept. And the sleep did not leave him before the fortieth year, and afterwards he wrote verses and purified Athens and other cities. But Thales who stayed the plague for the Lacedaemonians was not related to Epimenides in any way, and belonged to a different city. latter was from Cnossus, but Thales was from Gortyn, according to Polymnastus of Colophon, who composed a poem about him for the Lacedaemonians. Still farther off is a temple to Glory, this too being a thank-offering for the victory over the Persians, who had landed at Marathon. This is the victory of which I am of opinion the Athenians were

fl. c. 600 B.C.

εἰκάζω· καὶ δὴ καὶ Αἰσχύλος, ὅς οἱ τοῦ βίου προσεδοκᾶτο ἡ τελευτή, τῶν μὲν ἄλλων ἐμνημόνευσεν οὐδενός, δόξης ἐς τοσοῦτο ἤκων ἐπὶ ποιήσει καὶ πρὸ ᾿Αρτεμισίου καὶ ἐν Σαλαμῖνι ναυμαχήσας· ὁ δὲ τό τε ὄνομα πατρόθεν καὶ τὴν πόλιν ἔγραψε καὶ ὡς τῆς ἀνδρίας μάρτυρας ἔχοι τὸ Μαραθῶνι ἄλσος καὶ Μήδων τοὺς ἐς αὐτὸ

Ι ἀποβάντας.

Υπέρ δὲ τὸν Κεραμεικὸν καὶ στοὰν τὴν καλουμένην Βασίλειον ναός έστιν 'Ηφαίστου. καὶ ότι μεν άγαλμά οι παρέστηκεν 'Αθηνας, οὐδεν θαθμα ἐποιούμην τὸν ἐπὶ Ἐριχθονίω ἐπιστάμενος λόγον τὸ δὲ ἄγαλμα ὁρῶν τῆς ᾿Αθηνᾶς γλαυκούς έχον τους όφθαλμους Λιβύων τον μύθον όντα ευρισκον τούτοις γάρ εστιν ειρημένον Ποσειδώνος καὶ λίμνης Τριτωνίδος θυγατέρα είναι καὶ διὰ τοῦτο γλαυκούς είναι ὥσπερ καὶ τῷ Ποσειδῶνι 7 τους όφθαλμούς. πλησίον δὲ ίερον ἐστιν 'Αφροδίτης Οὐρανίας. πρώτοις δὲ ἀνθρώπων Ασ-συρίοις κατέστη σέβεσθαι την Οὐρανίαν, μετὰ δὲ 'Ασσυρίους Κυπρίων Παφίοις καὶ Φοινίκων τοις 'Ασκάλωνα έχουσιν έν τη Παλαιστίνη, παρά δε Φοινίκων Κυθήριοι μαθόντες σέβουσιν 'Αθηναίοις δὲ κατεστήσατο Αἰγεύς, αὐτῷ τε οὐκ είναι παίδας νομίζων-ού γάρ πω τότε ήσαν-καὶ ταίς άδελφαίς γενέσθαι την συμφοράν έκ μηνίματος της Ουρανίας. τὸ δὲ ἐφ' ἡμῶν ἔτι ἄγαλμα λίθου Παρίου καὶ ἔργον Φειδίου δημος δέ ἐστιν 'Αθηναίοις 'Αθμονέων, οὶ Πορφυρίωνα ἔτι πρότερον 'Ακταίου βασιλεύσαντα της Ουρανίας φασί τὸ παρά σφίσιν ίερον ίδρύσασθαι. λέγουσι δε άνά

ATTICA, xiv. 5-7

proudest; while Aeschylus, who had won such renown for his poetry and for his share in the naval battles before Artemisium and at Salamis, recorded at the prospect of death nothing else, and merely wrote his name, his father's name, and the name of his city, and added that he had witnesses to his valour in the grove at Marathon and in the Persians who landed there.

Above the Cerameicus and the portico called the King's Portico is a temple of Hephaestus. I was not surprised that by it stands a statue of Athena, because I knew the story about Erichthonius. But when I saw that the statue of Athena had blue eyes I found out that the legend about them is Libvan. For the Libyans have a saying that the Goddess is the daughter of Poseidon and Lake Tritonis, and for this reason has blue eyes like Poseidon. Hard by is a sanctuary of the Heavenly Aphrodite; the first men to establish her cult were the Assyrians, after the Assyrians the Paphians of Cyprus and the Phoenicians who live at Ascalon in Palestine; the Phoenicians taught her worship to the people of Cythera. Among the Athenians the cult was established by Aegeus, who thought that he was childless (he had, in fact, no children at the time) and that his sisters had suffered their misfortune because of the wrath of Heavenly Aphrodite. The statue still extant is of Parian marble and is the work of Pheidias. One of the Athenian parishes is that of the Athmoneis, who say that Porphyrion, an earlier king than Actaeus, founded their sanctuary of the Heavenly One. But

τούς δήμους καὶ ἄλλα οὐδὲν όμοίως καὶ οἱ τὴν

πόλιν έχοντες. ΧV. Ίοῦσι δὲ πρὸς τὴν στοάν, ἢν Ποικίλην ονομάζουσιν ἀπὸ τῶν γραφῶν, ἔστιν Ερμης γαλκούς καλούμενος 'Αγοραίος και πύλη πλησίον έπεστι δέ οι τρόπαιον Αθηναίων ιππομαχία κρατησάντων Πλείσταρχον, δς της ίππου Κασσάνδρου καὶ τοῦ ξενικοῦ τὴν ἀρχὴν ἀδελφὸς ὡν έπετέτραπτο. αυτη δὲ ή στοὰ πρῶτα μὲν 'Αθηναίους έχει τεταγμένους έν Οίνόη της 'Αργείας έναντία Λακεδαιμονίων γέγραπται δε ούκ ές άκμὴν ἀγῶνος οὐδὲ τολμημάτων ἐς ἐπίδειξιν τὸ ἔργον ἤδη προῆκον, ἀλλὰ ἀρχομένη τε ἡ μάχη 2 καὶ ἐς χεῖρας ἔτι συνιόντες. ἐν δὲ τῷ μέσω τῶν τοίχων Αθηναίοι καὶ Θησεύς Αμαζόσι μάχονται. μόναις δὲ ἄρα ταῖς γυναιξὶν οὐκ ἀφήρει τὰ πταίσματα τὸ ἐς τοὺς κινδύνους ἀφειδές, εἴ γε Θεμισκύρας τε άλούσης ύπὸ Ἡρακλέους καὶ ύστερον φθαρείσης σφίσι της στρατιάς, ην έπ' 'Αθήνας έστειλαν, όμως ές Τροίαν ήλθον 'Αθηναίοις τε αὐτοῖς μαχούμεναι καὶ τοῖς πᾶσιν "Ελλησιν. ἐπὶ δὲ ταῖς 'Αμαζόσιν "Ελληνές εἰσιν ήρηκότες Ίλιον καὶ οἱ βασιλεῖς ήθροισμένοι διὰ τὸ Αἴαντος ἐς Κασσάνδραν τόλμημα καὶ αὐτὸν ή γραφή τὸν Αἴαντα ἔχει καὶ γυναῖκας τῶν αἰχ-3 μαλώτων άλλας τε καὶ Κασσάνδραν. τελευταΐον δὲ τῆς γραφῆς είσιν οἱ μαχεσάμενοι Μαραθώνι Βοιωτών δε οι Πλάταιαν έχοντες καί όσον ήν 'Αττικόν ἴασιν ἐς χεῖρας τοῖς βαρβάροις. καὶ ταύτη μέν έστιν ἴσα τὰ παρ' ἀμφοτέρων ές τὸ ἔργον τὸ δὲ ἔσω τῆς μάχης φεύγοντές εἰσιν οί βάρβαροι καὶ ἐς τὸ έλος ώθοῦντες ἀλλήλους,

the traditions current among the parishes often differ

altogether from those of the city.

XV. As you go to the portico which they call Painted, because of its pictures, there is a bronze statue of Hermes of the Market-place, and near it a gate. On it is a trophy erected by the Athenians, who in a cavalry action overcame Pleistarchus, to whose command his brother Cassander had entrusted his cavalry and mercenaries. This Portico contains, first, the Athenians arrayed against the Lacedaemonians at Oenoë in the Argive territory. What is depicted is not the crisis of the battle nor when the action had advanced as far as the display of deeds of valour, but the beginning of the fight when the combatants were about to close. On the middle wall are the Athenians and Theseus fighting with the Amazons. So, it seems, only the women did not lose through their defeats their reckless courage in the face of danger; Themiscyra was taken by Heracles, and afterwards the army which they dispatched to Athens was destroyed, but nevertheless they came to Troy to fight all the Greeks as well as the Athenians themselves. After the Amazons come the Greeks when they have taken Troy, and the kings assembled on account of the outrage committed by Ajax against Cassandra. The picture includes Ajax himself, Cassandra and other captive women. At the end of the painting are those who fought at Marathon; the Boeotians of Plataea and the Attic contingent are coming to blows with the foreigners. In this place reither side has the better, but the centre of the ighting shows the foreigners in flight and pushing one another into the morass, while at the end of the

¹ Date unknown.

έσχαται δὲ τῆς γραφῆς νῆές τε αἱ Φοίνισσαι καὶ τῶν βαρβάρων τοὺς ἐσπίπτοντας ἐς ταύτας φονεύοντες οί "Ελληνες. ἐνταῦθα καὶ Μαραθών γεγραμμένος έστιν ήρως, άφ' ου το πεδίον ωνόμασται, καὶ Θησεύς ἀνιόντι ἐκ γῆς εἰκασμένος Αθηνά τε καὶ Ἡρακλής Μαραθωνίοις γάρ, ώς αὐτοὶ λέγουσιν, Ἡρακλης ἐνομίσθη θεὸς πρώτοις. των μαχομένων δὲ δηλοι μάλιστά εἰσιν ἐν τη γραφη Καλλίμαχός τε, δς 'Αθηναίοις πολεμαρχείν ήρητο, καὶ Μιλτιάδης των στρατηγούντων, ήρως τε Έχετλος καλούμενος, οδ καὶ 4 ύστερον ποιήσομαι μνήμην. ἐνταῦθα ἀσπίδες κείνται χαλκαί, καὶ ταίς μέν ἐστιν ἐπίγραμμα άπὸ Σκιωναίων καὶ τῶν ἐπικούρων είναι, τὰς δὲ έπαληλιμμένας πίσση, μη σφάς ο τε χρόνος λυμήνηται καὶ ὁ ἰός, Λακεδαιμονίων είναι λέγεται

των άλόντων έν τη Σφακτηρία νήσω.

ΧVΙ. 'Ανδριάντες δὲ χαλκοῖ κεῖνται πρὸ μὲν τῆς στοᾶς Σόλων ὁ τοὺς νόμους 'Αθηναίοις γράψας, ὀλίγον δὲ ἀπωτέρω Σέλευκος, ῷ καὶ πρότερον ἐγένετο ἐς τὴν εὐδαιμονίαν τὴν μέλλουσαν
σημεῖα οὐκ ἀφανῆ. Σελεύκω γάρ, ὡς ὡρμᾶτο ἐκ
Μακεδονίας σὺν 'Αλεξάνδρω, θύοντι ἐν Πέλλη
τῷ Διὶ τὰ ξύλα τὰ ἐπὶ τοῦ βωμοῦ κείμενα
προύβη τε αὐτόματα πρὸς τὸ ἄγαλμα καὶ ἄνευ
πυρὸς ἤφθη. τελευτήσαντος δὲ 'Αλεξάνδρου
Σέλευκος 'Αντίγονον ἐς Βαβυλῶνα ἀφικόμενον
δείσας καὶ παρὰ Πτολεμαῖον φυγὼν τὸν Λάγου
κατῆλθεν αὖθις ἐς Βαβυλῶνα, κατελθὼν δὲ ἐκράτησε μὲν τῆς 'Αντιγόνου στρατιᾶς καὶ αὐτὸν
ἀπέκτεινεν 'Αντίγονον, εἶλε δὲ ἐπιστρατεύσαντα
2 ὕστερον Δημήτριον τὸν 'Αντιγόνου. ὡς δὲ οδ

painting are the Phoenician ships, and the Greeks killing the foreigners who are scrambling into them. Here is also a portrait of the hero Marathon, after whom the plain is named, of Theseus represented as coming up from the under-world, of Athena and of Heracles. The Marathonians, according to their own account, were the first to regard Heracles as a god. Of the fighters the most conspicuous figures in the painting are Callimachus, who had been elected commander-in-chief by the Athenians, Miltiades, one of the generals, and a hero called Echetlus, of whom I shall make mention later. Here are dedicated brazen shields, and some have an inscription that they are taken from the Scioneans and their allies, while 421 B.C. others, smeared with pitch lest they should be worn by age and rust, are said to be those of the Lace. of Sphacteria.

daemonians who were taken prisoners in the island 425 B.C.

XVI. Here are placed bronze statues, one, in front of the Portico, of Solon, who composed the laws 594 B.C. for the Athenians, and, a little farther away, one of Seleucus, whose future prosperity was foreshadowed by unmistakable signs. When he was about to set forth from Macedonia with Alexander, and was sacrificing at Pella to Zeus, the wood that lay on the altar advanced of its own accord to the image and caught fire without the application of a light. On the death of Alexander, Seleucus, in fear of Antigonus, who had arrived at Babylon, fled to Ptolemy, son of Lagus, and then returned again to Babylon. On his return he overcame the army of Antigonus and killed Antigonus himself, afterwards capturing Demetrius, son of Antigonus, who had advanced with an

army. After these successes, which were shortly fol-

ταθτα προκεχωρήκει καὶ μετ' ολίγον τὰ Λυσιμάχου κατείργαστο, την μέν έν τη 'Ασία πασαν άρχην παρέδωκεν Αντιόχω τω παιδί, αὐτὸς δὲ ἐς Μακεδονίαν ήπείγετο. στρατιά μέν καὶ Έλλήνων καὶ βαρβάρων ήν παρὰ Σελεύκω. Πτολεμαίος δὲ άδελφὸς μέν Λυσάνδρας καὶ παρά Λυσιμάχου! παρ' αὐτὸν πεφευγώς, ἄλλως δὲ τολμῆσαι πρόχειρος καὶ δι' αὐτὸ Κεραυνὸς καλούμενος, οὖτος ο Πτολεμαίος, ώς προσιών ο Σελεύκου στρατός έγένετο κατά Λυσιμάχειαν, λαθών Σέλευκου κτείνει, διαρπάσαι δε έπιτρέψας τὰ χρήματα τοίς βασιλεύσιν έβασίλευσε Μακεδονίας, ές δ Γαλάταις πρώτος ών ζόμεν βασιλέων άντιτάξασθαι τολμήσας άναιρείται ύπο των βαρβάρων. την δε άρχην 'Αντίγονος άνεσώσατο ο Δημητρίου. 3 Σέλευκον δε βασιλέων εν τοις μάλιστα πείθομαι καὶ ἄλλως γενέσθαι δίκαιον καὶ πρὸς τὸ θεῖον εὐσεβή. τοῦτο μὲν γὰρ Σέλευκός ἐστιν ὁ Μιλησίοις του χαλκοῦν καταπέμψας 'Απόλλωνα ές Βραγχίδας, ἀνακομισθέντα ἐς Ἐκβάτανα τὰ Μηδικά ύπο Ξέρξου· τούτο δὲ Σελεύκειαν οἰκίσας έπὶ Τίγρητι ποταμώ καὶ Βαβυλωνίους ούτος έπαγόμενος ές αὐτὴν συνοίκους ὑπελίπετο μὲν τὸ τείχος Βαβυλώνος, ύπελίπετο δὲ τοῦ Βὴλ τὸ ίερον καὶ περὶ αὐτὸ τοὺς Χαλδαίους οἰκεῖν.

ΧVII. 'Αθηναίοις δὲ ἐν τῆ ἀγορῷ καὶ ἄλλα ἐστὶν οὐκ ἐς ἄπαντας ἐπίσημα καὶ Ἐλέου βωμός, ῷ μάλιστα θεῶν ἐς ἀνθρώπινον βίον καὶ μεταβολὰς πραγμάτων ὄντι ἀφελίμω μόνοι τιμὰς Ἑλλήνων νέμουσιν 'Αθηναῖοι. τούτοις δὲ οὐ τὰ ἐς φιλανθρωπίαν μόνον καθέστηκεν, ἀλλὰ καὶ θεοὺς εὐσεβοῦσιν ἄλλων πλέον, καὶ γὰρ Αἰδοῦς

why aat?

ATTICA, XVI. 2-XVII. 1

lowed by the fall of Lysimachus, he entrusted to his son Antiochus all his empire in Asia, and himself proceeded rapidly towards Macedonia, having with him an army both of Greeks and of foreigners. But Ptolemy, brother of Lysandra, had taken refuge with him from Lysimachus; this man, an adventurous character named for this reason the Thunderbolt, when the army of Seleucus had advanced as far as Lysimachea, assassinated Seleucus, allowed the kings to seize 281 B.C. his wealth, and ruled over Macedonia until, being the first of the kings to my knowledge to dare to meet the Gauls in battle, he was killed by the 280 B.C. foreigners. The empire was recovered by Antigonus, son of Demetrius. I am persuaded that Seleucus was the most righteous, and in particular the most religious of the kings. Firstly, it was Seleucus who sent back to Branchidae for the Milesians the bronze Apollo that had been carried by Xerxes to Ecbatana in Persia. Secondly, when he founded Seleucea on the river Tigris and brought to it Babylonian colonists, he spared the wall of Babylon as well as the sanctuary of Bel, near which he permitted the Chaldeans to live.

XVII. In the Athenian market-place among the objects not generally known is an altar to Mercy, of all divinities the most useful in the life of mortals and in the vicissitudes of fortune, but honoured by the Athenians alone among the Greeks. And they are conspicuous not only for their humanity but also for their devotion to religion. They have an altar to

81

σφισι βωμός έστι καὶ Φήμης καὶ 'Ορμῆς· δῆλά τε ἐναργῶς, ὅσοις πλέον τι ἐτέρων εὐσεβείας 2 μέτεστιν, ἴσον σφίσι παρὸν τύχης χρηστῆς. ἐν δὲ τῷ γυμνασίῳ τῆς ἀγορᾶς ἀπέχοντι οὐ πολύ, Πτολεμαίου δὲ ἀπὸ τοῦ κατασκευασαμένου καλουμένῳ, λίθοι τέ εἰσιν 'Ερμαῖ θέας ἄξιοι καὶ εἰκων Πτολεμαίου χαλκῆ· καὶ ὅ τε Λίβυς 'Ιόβας

ένταθθα κείται καὶ Χρύσιππος ὁ Σολεύς.

Πρὸς δὲ τῷ γυμνασίω Θησέως ἐστὶν ἱερόν. γραφαί δέ είσι πρὸς 'Αμαζόνας 'Αθηναίοι μαχόμενοι. πεποίηται δέ σφισιν ο πόλεμος ούτος καὶ τη 'Αθηνα έπὶ τη ἀσπίδι καὶ τοῦ 'Ολυμπίου Διὸς έπὶ τῷ βάθρω. γέγραπται δὲ ἐν τῷ τοῦ Θησέως ίερφ καὶ ή Κενταύρων καὶ Λαπιθών μάχη. Θησεύς μεν ουν απεκτονώς εστινί ήδη Κενταυρον, τοις δε άλλοις εξ ίσου καθέστηκεν έτι ή μάγη. 3 τοῦ δὲ τρίτου τῶν τοίχων ἡ γραφή/μὴ πυθομένοις ά λέγουσιν Ιού σαφής έστι, τὰ μέν που διὰ τὸν χρόνον, τὰ δὲ Μίκων οὐ τὸν πάντα ἔγραψε λόγον. Μίνως ήνίκα Θησέα καὶ τὸν ἄλλον στόλον τῶν παίδων ήγεν ές Κρήτην, έρασθείς Περιβοίας, ώς οί Θησεύς μάλιστα ήναντιούτο, καὶ άλλα ύπὸ οργής ἀπέρριψεν ές αὐτὸν καὶ παίδα οὐκ ἔφη Ποσειδώνος είναι, έπει οὐ δύνασθαι την σφραγίδα, ην αὐτὸς φέρων ἔτυχεν, ἀφέντι ἐς θάλασσαν άνασωσαί οί. Μίνως μεν λέγεται ταθτα είπων άφείναι την σφραγίδα. Θησέα δὲ σφραγίδά τε έκείνην έχοντα καὶ στέφανον χρυσοῦν, 'Αμφιτρίτης δώρον, ανελθείν λέγουσιν έκ της θαλάσσης. 4 ές δὲ τὴν τελευτὴν τὴν Θησέως πολλὰ ήδη καὶ ούχ όμολογούντα είρηται δεδέσθαι τε γάρ αὐτὸν

λέγουσιν ές τόδε έως ὑφ' Ἡρακλέους ἀναχθείη,

ATTICA, xvii. 1-4

Shamefastness, one to Rumour and one to Effort. It is quite obvious that those who excel in piety are correspondingly rewarded by good fortune. In the gymnasium not far from the market-place, called Ptolemy's from the founder, are stone Hermae well worth seeing and a likeness in bronze of Ptolemy. Here also is Juba the Libyan and Chrysippus 1 of Soli.

Hard by the gymnasium is a sanctuary of Theseus, where are pictures of Athenians fighting Amazons. This war they have also represented on the shield of their Athena and upon the pedestal of the Olympian Zeus. In the sanctuary of Theseus is also a painting of the battle between the Centaurs and the Lapithae. Theseus has already killed a Centaur, but elsewhere the fighting is still undecided. The painting on the third wall is not intelligible to those unfamiliar with the traditions, partly through age and partly because Micon has not represented in the picture the whole of the legend. When Minos was taking Theseus and the rest of the company of young folk to Crete he fell in love with Periboea, and on meeting with determined opposition from Theseus, hurled insults at him and denied that he was a son of Poseidon, since he could not recover for him the signet-ring, which he happened to be wearing, if he threw it into the sea. With these words Minos is said to have thrown the ring, but they say that Theseus came up from the sea with that ring and also with a gold crown that Amphitrite gave him. The accounts of the end of Theseus are many and inconsistent. They say he was kept a prisoner until Heracles restored him to the light of day, but the

¹ The Stoic philosopher, 280-207 B.C.

πιθανώτατα δε ών ήκουσα. Θησεύς ες Θεσπρωτοὺς ἐμβαλών, τοῦ βασιλέως τῶν Θεσπρωτῶν γυναῖκα ἀρπάσων, τὸ πολὺ τῆς στρατιᾶς οὕτως ἀπόλλυσι, καὶ αὐτός τε καὶ Πειρίθους - Πειρίθους γάρ καὶ τὸν γάμον σπεύδων ἐστράτευενήλωσαν, καὶ σφας ὁ Θεσπρωτὸς δήσας είχεν ἐν 5 Κιχύρω. γης δὲ της Θεσπρωτίδος ἔστι μέν που καὶ ἄλλα θέας ἄξια, ἱερόν τε Διὸς ἐν Δωδώνη καὶ ίερα του θεου φηγός προς δε τη Κιχύρω λίμνη τέ έστιν 'Αχερουσία καλουμένη και ποταμός Αγέρων, ρεί δε και Κωκυτος ύδωρ απερπέστατον. "Ομηρός τέ μοι δοκεί ταθτα έωρακως ές τε την άλλην ποίησιν ἀποτολμήσαι τῶν ἐν "Αιδου καὶ δη και τὰ ὀνόματα τοῖς ποταμοῖς ἀπὸ τῶν ἐν Θεσπρωτίδι θέσθαι. τότε δὲ ἐχομένου Θησέως στρατεύουσιν ές Αφιδναν οι Τυνδάρεω παίδες καὶ τήν τε "Αφιδναν αίροῦσι καὶ Μενεσθέα ἐπὶ 6 βασιλεία κατήγαγον Μενεσθεύς δὲ τῶν μὲν παίδων των Θησέως παρ' 'Ελεφήνορα ύπεξελθόντων ές Εύβοιαν είγεν οὐδένα λόγον, Θησέα δέ, εἴ ποτε παρά Θεσπρωτών ανακομισθήσεται, δυσανταγώνιστον ήγούμενος διὰ θεραπείας τὰ τοῦ δήμου καθίστατο, ως Θησέα ανασωθέντα ύστερον απωσθήναι. στέλλεται δή Θησεύς παρά Δευκαλίωνα ές Κρήτην, έξενεχθέντα δὲ αὐτὸν ὑπὸ πνευμάτων ές Σκυρον την νησον λαμπρώς περιείπον οί Σκύριοι κατά γένους δόξαν καὶ άξίωμα ὧν ἦν αὐτὸς είργασμένος καί οἱ θάνατον Λυκομήδης διά ταθτα έβούλευσεν.

'Ο μέν δὴ Θησέως σηκὸς 'Αθηναίοις ἐγένετο ὕστερον ἢ Μῆδοι Μαραθῶνι ἔσχον, Κίμωνος τοῦ Μιλτιάδου Σκυρίους ποιήσαντος ἀναστάτους

ATTICA, xvii. 4-6

most plausible account I have heard is this. Theseus invaded Thesprotia to carry off the wife of the Thesprotian king, and in this way lost the greater part of his army, and both he and Peirithous (he too was taking part in the expedition, being eager for the marriage) were taken captive. The Thesprotian king kept them prisoners at Cichyrus. Among the sights of Thesprotia are a sanctuary of Zeus at Dodona and an oak sacred to the god. Near Cichyrus is a lake called Acherusia, and a river called Acheron. There is also Cocvtus, a most unlovely stream. I believe it was because Homer had seen these places that he made bold to describe in his poems the regions of Hades, and gave to the rivers there the names of those in Thesprotia. While Theseus was thus kept in bonds, the sons of Tyndareus marched against Aphidna, captured it and restored Menestheus to the kingdom. Now Menestheus took no account of the children of Theseus, who had secretly withdrawn to Elephenor in Euboea, but he was aware that Theseus, if ever he returned from Thesprotia, would be a doughty antagonist, and so curried favour with his subjects that Theseus on recovering afterwards his liberty was expelled. So Theseus set out to Deucalion in Crete. Being carried out of his course by winds to the island of Sevros he was treated with marked honour by the inhabitants, both for the fame of his family and for the reputation of his own achievements. Accordingly Lycomedes contrived his death.

His close was built at Athens after the Persians landed at Marathon, when Cimon, son of Miltiades, ravaged Scyros, thus avenging Theseus'

δίκην δη τοῦ Θησέως θανάτου - καὶ τὰ ὀστᾶ κομίσαντος ές 'Αθήνας. ΧΥΙΙΙ. τὸ δὲ ἱερὸν τῶν Διοσκούρων έστιν άρχαιον, αὐτοί τε έστῶτες καὶ οί παίδες καθήμενοί σφισιν έφ' ίππων. ένταθθα Πολύγνωτος μεν έχοντα ές αὐτούς έγραψε γάμον τῶν θυγατέρων τῶν Λευκίππου, Μίκων δὲ τοὺς μετά Ίάσονος ές Κόλχους πλεύσαντας καί οί της γραφης η σπουδη μάλιστα ές 'Ακαστον καὶ 2 τοὺς ἵππους ἔχει τοὺς 'Ακάστου. ὑπὲρ δὲ τῶν Διοσκούρων τὸ ἱερὸν 'Αγλαύρου τέμενός ἐστιν. 'Αγλαύρω δὲ καὶ ταῖς ἀδελφαῖς "Ερση καὶ Πανδρόσω δοῦναί φασιν 'Αθηνᾶν 'Εριχθόνιον καταθείσαν ές κιβωτόν, ἀπειποῦσαν ές την παρακαταθήκην μη πολυπραγμονείν. Πάνδροσον μέν δή λέγουσι πείθεσθαι, τὰς δὲ δύο — ἀνοίξαι γὰρ σφας την κιβωτόν — μαίνεσθαί τε, ώς είδον τον Έριχθόνιον, καὶ κατά τῆς ἀκροπόλεως, ἔνθα ἦν 🗅 μάλιστα ἀπότομον, αύτὰς ῥίψαι. κατὰ τοῦτο έπαναβάντες Μήδοι κατεφόνευσαν Αθηναίων τούς πλέον τι ές τον χρησμον ή Θεμιστοκλής είδεναι νομίζοντας καὶ τὴν ἀκρόπολιν ξύλοις καὶ 3 σταυροῖς ἀποτειχίσαντας. πλησίον δὲ πρυτα-νεῖόν ἐστιν, ἐν ὧ νόμοι τε οἱ Σόλωνός εἰσι γεγραμμένοι καὶ θεῶν Εἰρήνης ἀγάλματα κεῖται καὶ Έστίας, ἀνδριάντες δὲ ἄλλοι τε καὶ Αὐτόλυκος ὁ παγκρατιαστής τὰς γὰρ Μιλτιάδου καὶ Θεμιστοκλέους εἰκόνας ἐς Ῥωμαῖόν τε ἄνδρα καὶ Θράκα 4 μετέγραψαν. έντεθθεν ιοθσιν ές τὰ κάτω της πόλεως Σαράπιδός έστιν ίερον, δυ 'Αθηναίοι παρά Πτολεμαίου θεον έσηγάγοντο. Αίγυπτίοις δέ ίερα Σαράπιδος ἐπιφανέστατον μέν ἐστιν 'Αλεξανδρεῦσιν, ἀρχαιότατον δὲ ἐν Μέμφει ἐς τοῦτο 86

ATTICA, XVII. 6-XVIII. 4

death, and carried his bones to Athens. XVIII. The sanctuary of the Dioscuri is ancient. They themselves are represented as standing, while their sons are seated on horses. Here Polygnotus has A. 465 painted the marriage of the daughters of Leucippus, which is a part of the gods' history, but Micon those who sailed with Jason to the Colchians, and he has concentrated his attention upon Acastus and his horses. Above the sanctuary of the Dioscuri is a sacred enclosure of Aglaurus. It was to Aglaurus and her sisters, Herse and Pandrosus, that they say Athena gave Erichthonius, whom she had hidden in a chest, forbidding them to pry curiously into what was entrusted to their charge. Pandrosus, they say, obeyed, but the other two (for they opened the chest) went mad when they saw Erichthonius, and threw themselves down the steepest part of the Acropolis. Here it was that the Persians climbed and killed the Athenians who thought that 480 B.C. they understood the oracle 1 better than did Themistocles, and fortified the Acropolis with logs and stakes. Hard by is the Prytaneum (Town-hall), in which the laws of Solon are inscribed, and figures are placed of the goddesses Peace and Hestia (Hearth), while among the statues is Autolycus the pancratiast.2 For the likenesses of Miltiades and Themistocles have had their titles changed to a Roman and a Thracian. As you descend from here to the lower part of the city, is a sanctuary of Serapis, whose worship the Athenians introduced from Ptolemy. Of the Egyptian sanctuaries of Serapis the most famous is at Alexandria, the oldest at Memphis. Into this neither

¹ That the Athenians were to trust their "wooden walls." i.e. their ships. ³ See p. 191.

έσελθείν ούτε ξένοις ἔστιν ούτε τοίς ίερεθσι, πρίν

αν τον 'Απιν θάπτωσι. τοῦ δὲ ἱεροῦ τοῦ Σαράπιδος οὐ πόρρω χωρίον ἐστίν, ἔνθα Πειρίθουν καὶ Θησέα συνθεμένους ἐς Λακεδαίμονα καὶ ὕστερον 5 ἐς Θεσπρωτοὺς σταλῆναι λέγουσι. πλησίον δὲ ῷκοδόμητο ναὸς Εἰλειθυίας, ῆν ἐλθοῦσαν ἐξ 'Υπερβορέων ἐς Δῆλον γενέσθαι βοηθὸν ταῖς Λητοῦς ὧδῖσι, τοὺς δὲ ἄλλους παρ' αὐτῶν φασι τῆς Εἰλειθυίας μαθεῖν τὸ ὄνομα· καὶ θύουσί τε Εἰλειθυία Δήλιοι καὶ ὕμνον ἄδουσιν 'Ωλῆνος. Κρῆτες δὲ χώρας τῆς Κνωσσίας ἐν 'Αμνισῷ γενέσθαι νομίζουσιν Εἰλείθυιαν καὶ παῖδα "Ηρας εἶναι· μόνοις δὲ 'Αθηναίοις τῆς Εἰλειθυίας κεκάλυπται τὰ ξόανα ἐς ἄκρους τοὺς πόδας. τὰ μὲν δὴ δύο εἶναι Κρητικὰ καὶ Φαίδρας ἀναθήματα ἔλεγον αὶ γυναῖκες, τὸ δὲ ἀρχαιότατον 'Ερυσίχθονα ἐκ Δήλου κομίσαι.

Πρὶν δὲ ἐς τὸ ἱερὸν ἰέναι τοῦ Διὸς τοῦ 'Ολυμπίου — 'Αδριανὸς ὁ 'Ρωμαίων βασιλεὺς τόν τε ναὸν ἀνέθηκε καὶ τὸ ἄγαλμα θέας ἄξιον, οὖ μεγέθει ¹ μέν, ὅτι μὴ 'Ροδίοις καὶ 'Ρωμαίως εἰσὶν οἱ κολοσσοί, τὰ λοιπὰ ἀγάλματα ὁμοίως ἀπολείπεται,² πεποίηται δὲ ἔκ τε ἐλέφαντος καὶ χρυσοῦ καὶ ἔχει τέχνης εὖ πρὸς τὸ μέγεθος ὁρῶσιν —, ἐνταῦθα εἰκόνες 'Αδριανοῦ δύο μέν εἰσι Θασίου λίθου, δύο δὲ Αἰγυπτίου χαλκαῖ δὲ ἐστᾶσι πρὸ τῶν κιόνων ἃς 'Αθηναῖοι καλοῦσιν ἀποίκους πόλεις.3 ὁ μὲν δὴ πᾶς περίβολος σταδίων μάλιστα

οὐ μεγέθει, emended by Coraes.
 ὰποδείκνυται, emended by Coraes.

 $^{^3}$ &s . . . ἀποίκους πόλεις placed after ἐκάστης by Wachsmuth.

ATTICA, xviii. 4-6

stranger nor priest may enter, until they bury Apis. Not far from the sanctuary of Serapis is the place where they say that Peirithous and Theseus made their pact before setting forth to Lacedaemon and afterwards to Thesprotia. Hard by is built a temple of Eileithyia, who they say came from the Hyperboreans to Delos and helped Leto in her labour; and from Delos the name spread to other peoples. The Delians sacrifice to Eileithyia and sing a hymn of Olen. But the Cretans suppose that Eileithvia was born at Amnisus in the Cnossian territory, and that Hera was her mother. Only among the Athenians are the wooden figures of Eileithvia draped to the feet. The women told me that two are Cretan, being offerings of Phaedra, and that the third, which is the oldest, Erysichthon brought from Delos.

Before the entrance to the sanctuary of Olympian Zeus—Hadrian the Roman emperor dedicated the temple and the statue, one worth seeing, which in size exceeds all other statues save the colossi at Rhodes and Rome, and is made of ivory and gold with an artistic skill which is remarkable when the size is taken into account—before the entrance, I say, stand statues of Hadrian, two of Thasian stone, two of Egyptian. Before the pillars stand bronze statues which the Athenians call "colonies." The whole circumference of the precincts is about four

τεσσάρων εστίν, ανδριάντων δε πλήρης από γαρ πόλεως έκάστης είκων 'Αδριανού βασιλέως ανάκειται, καὶ σφάς ὑπερεβάλοντο ᾿Αθηναῖοι τὸν κολοσσον αναθέντες ὅπισθε τοῦ ναοῦ θέας ἄξιον. 7 έστι δε άρχαῖα ἐν τῷ περιβόλφ Ζεὺς χαλκοῦς καὶ ναὸς Κρόνου καὶ 'Ρέας καὶ τέμενος Γης ἐπίκλησιν 'Ολυμπίας. ένταθθα δσον ές πηγυν τὸ έδαφος διέστηκε, καὶ λέγουσι μετά την ἐπομβρίαν την έπὶ Δευκαλίωνος συμβάσαν ὑπορρυηναι ταύτη τὸ ὕδωρ, ἐσβάλλουσί τε ἐς αὐτὸ ἀνὰ πῶν ἔτος 8 άλφιτα πυρών μέλιτι μίξαντες. κείται δὲ ἐπὶ κίονος Ίσοκράτους ἀνδριάς, δς ές μνήμην τρία ύπελίπετο, ἐπιπονώτατον μὲν ὅτι οἱ Βιώσαντι ἔτη δυοίν δέοντα έκατὸν ούποτε κατελύθη μαθητάς έχειν, σωφρονέστατον δὲ ὅτι πολιτείας ἀπεχόμενος διέμεινε καὶ τὰ κοινὰ οὐ πολυπραγμονών, έλευθερώτατον δε ότι προς την άγγελίαν της έν Χαιρωνεία μάχης άλγήσας έτελεύτησεν έθελοντής. κείνται δε και λίθου Φρυγίου Πέρσαι χαλκοῦν τρίποδα ἀνέχοντες, θέας ἄξιοι καὶ αὐτοί καὶ ό τρίπους. τοῦ δε 'Ολυμπίου Διὸς Δευκαλίωνα οἰκοδομήσαι λέγουσι τὸ ἀρχαῖον ἱερόν, σημεῖον αποφαίνοντες ώς Δευκαλίων 'Αθήνησιν ώκησε τάφον τοῦ ναοῦ τοῦ νῦν οὐ πολὺ ἀφεστηκότα. 9 'Αδριανός δὲ κατεσκευάσατο μὲν καὶ ἄλλα 'Αθηναίοις, ναὸν "Ηρας καὶ Διὸς Πανελληνίου καὶ θεοίς τοίς πᾶσιν ίερον κοινόν, τὰ δὲ ἐπιφανέστατα έκατόν είσι κίονες Φρυγίου λίθου πεποίηνται δὲ καὶ ταῖς στοαῖς κατὰ τὰ αὐτὰ οἱ τοῖχοι. καὶ οικήματα ένταθθά έστιν ορόφω τε έπιχρύσω καί άλαβάστρω λίθω, πρὸς δὲ ἀγάλμασι κεκοσμη-

ATTICA, xviii, 6-9

stades, and they are full of statues; for every city has dedicated a likeness of the emperor Hadrian, and the Athenians have surpassed them in dedicating, behind the temple, the remarkable colossus. Within the precincts are antiquities: a bronze Zeus, a temple of Cronus and Rhea and an enclosure of Earth surnamed Olympian. Here the floor opens to the width of a cubit, and they say that along this bed flowed off the water after the deluge that occurred in the time of Deucalion, and into it they cast every year wheat meal mixed with honey. On a pillar is a statue of Isocrates, whose memory is remarkable for three things: his diligence in continuing to teach to the end of his ninety-eight years, his self-restraint in keeping aloof from politics and from interfering with public affairs, and his love of liberty in dving a voluntary death, distressed at the news of the battle 338 B.C. at Chaeronea. There are also statues in Phrygian marble of Persians supporting a bronze tripod; both the figures and the tripod are worth seeing. The ancient sanctuary of Olympian Zeus the Athenians say was built by Deucalion, and they cite as evidence that Deucalion lived at Athens a grave which is not far from the present temple. Hadrian constructed other buildings also for the Athenians: a temple of Hera and Zeus Panellenios (Common to all Greeks), a sanctuary common to all the gods, and, most famous of all, a hundred pillars of Phrygian marble. The walls too are constructed of the same material as the cloisters. And there are rooms there adorned with a gilded roof and with alabaster stone, as well as

μένα καὶ γραφαῖς· κατάκειται δὲ ἐς αὐτὰ βιβλία.
καὶ γυμνάσιόν ἐστιν ἐπώνυμον ᾿Αδριανοῦ· κίονες
δὲ καὶ ἐνταῦθα ἑκατὸν λιθοτομίας τῆς Λιβύων.

ΧΙΧ. Μετὰ δὲ τὸν ναὸν τοῦ Διὸς τοῦ 'Ολυμπίου πλησίον ἄγαλμά ἐστιν ᾿Απόλλωνος Πυθίου. έστι δὲ καὶ ἄλλο ίερου 'Απόλλωνος ἐπίκλησιν Δελφινίου. λέγουσι δὲ ώς ἐξειργασμένου τοῦ ναοῦ πλην της ὀροφης ἀγνως ἔτι τοῖς πασιν ἀφίκοιτο Θησεύς ές την πόλιν οία δὲ χιτῶνα ἔχοντος αὐτοῦ ποδήρη καὶ πεπλεγμένης ές εὐπρεπές οί της κόμης, ώς εγίνετο κατά τὸν τοῦ Δελφινίου ναόν, οί την στέγην οικοδομούντες ήροντο σύν γλευασία, ὅ τι δὴ παρθένος ἐν ὥρα γάμου πλαναται μόνη. Θησεύς δὲ ἄλλο μὲν αὐτοῖς ἐδήλωσεν ούδεν, ἀπολύσας δὲ ώς λέγεται τῆς ἀμάξης τούς βούς, ή σφισι παρήν, ανέρριψεν ές ύψη-2 λότερον ή τῷ ναῷ τὴν στέγην ἐποιοῦντο.—ἐς δὲ τὸ χωρίον, δ Κήπους ὀνομάζουσι, καὶ τῆς Αφροδίτης τὸν ναὸν οὐδεὶς λεγόμενός σφισίν ἐστι λόγος οὐ μὴν οὐδὲ ἐς τὴν ᾿Αφροδίτην, ἡ τοῦ ναοῦ πλησίον έστηκε. ταύτης γὰρ σχήμα μὲν τετράγωνον κατὰ ταὐτὰ καὶ τοῖς Ἑρμαῖς, τὸ δὲ έπίγραμμα σημαίνει την Ούρανίαν 'Αφροδίτην των καλουμένων Μοιρών είναι πρεσβυτάτην. τὸ δὲ ἄγαλμα τῆς ᾿Αφροδίτης τῆς ἐν Κήποις ἔργον ἐστὶν ᾿Αλκαμένους καὶ τῶν ᾿Αθήνησιν ἐν ὀλίγοις 3 θέας ἄξιον. ἔστι δὲ Ἡρακλέους ἱερὸν καλούμενον Κυνόσαργες και τὰ μὲν ἐς τὴν κύνα είδέναι την λευκην έπιλεξαμένοις έστι τον χρησμόν, βωμοί δέ είσιν 'Ηρακλέους τε καὶ "Ηβης, ην Διὸς παίδα οὖσαν συνοικείν Ἡρακλεί νομίζουσιν. 'Αλκμήνης τε βωμός καὶ Ἰολάου πεποίηται, δς

ATTICA, xviii. 9-xix. 3

with statues and paintings. In them are kept books. There is also a gymnasium named after Hadrian; of this too the pillars are a hundred in number from the

Libyan quarries.

XIX. Close to the temple of Olympian Zeus is a statue of the Pythian Apollo. There is further a sanctuary of Apollo surnamed Delphinius. The story has it that when the temple was finished with the exception of the roof Theseus arrived in the city, a stranger as yet to everybody. When he came to the temple of the Delphinian, wearing a tunic that reached to his feet and with his hair neatly plaited, those who were building the roof mockingly inquired what a marriageable virgin was doing wandering about by herself. The only answer that Theseus made was to loose, it is said, the oxen from the cart hard by, and to throw them higher than the roof of the temple they were building. Concerning the district called The Gardens, and the temple of Aphrodite, there is no story that is told by them, nor yet about the Aphrodite which stands near the temple. Now the shape of it is square, like that of the Hermae, and the inscription declares that the Heavenly Aphrodite is the oldest of those called Fates. But the statue of Aphrodite in the Gardens is the work of Alcamenes, and one of the most noteworthy things in Athens. There is also the place called Cynosarges, sacred to Heracles; the story of the white dog 1 may be known by reading the oracle. There are altars of Heracles and Hebe, who they think is the daughter of Zeus and wife to Heracles. An altar has been built to Alemena and to Iolaus.

^{1 &}quot;Cynosarges" may mean white dog.

τὰ πολλὰ Ἡρακλεῖ συνεπόνησε τῶν ἔργων. Λύκειον δὲ ἀπὸ μὲν Λύκου τοῦ Πανδίονος ἔχει τὸ ὅνομα, ᾿Απόλλωνος δὲ ἱερὸν ἐξ ἀρχῆς τε εὐθὺς καὶ καθ᾽ ἡμᾶς ἐνομίζετο, Λύκειος τε ὁ θεὸς ἐνταῦθα ἀνομάσθη πρῶτον λέγεται δὲ ὅτι καὶ Τερμίλαις, ἐς οὐς ἤλθεν ὁ Λύκος φεύγων Αἰγέα, καὶ τούτοις αἴτιὸς ἐστι Λυκίους ἀπ᾽ αὐτοῦ κα-

4 λεῖσθαι. ἔστι δὲ ὅπισθεν τοῦ Λυκείου Νίσου μνῆμα, ὃν ἀποθανόντα ὑπὸ Μίνω βασιλεύοντα Μεγάρων κομίσαντες ᾿Αθηναῖοι ταύτη θάπτουσιν. ἐς τοῦτον τὸν Νῖσον ἔχει λόγος τρίχας ἐν τῆ κεφαλῆ οἱ πορφυρᾶς εἶναι, χρῆναι δὲ αὐτὸν τελευτᾶν ἐπὶ ταύταις ἀποκαρείσαις ὡς δὲ οἱ Κρῆτες ἦλθον ἐς τὴν γῆν, τὰς μὲν ἄλλας ἐξ ἐπιδρομῆς ἥρουν τὰς ἐν τῆ Μεγαρίδι πόλεις, ἐς δὲ τὴν Νίσαιαν καταφεύγοντα τὸν Νῖσον ἐπολιόρκουν ἐνταῦθα τοῦ Νίσου λέγεται θυγατέρα ἐρασθῆναι Μίνω καὶ ὡς ἀπέκειρε τὰς τρίχας τοῦ πατρός.

5 Ταῦτα μὲν οὕτω γενέσθαι λέγουσι ποταμοὶ δὲ ᾿Αθηναίοις ῥέουσιν Ἰλισός τε καὶ Ἡριδανῷ τῷ Κελτικῷ κατὰ τὰ αὐτὰ ὄνομα ἔχων, ἐκδιδοὺς ἐς τὸν Ἰλισόν. ὁ δὲ Ἰλισός ἐστιν οὖτος, ἔνθα παίζουσαν Ὠρείθυιαν ὑπὸ ἀνέμου Βορέου φασὶν ἄρπασθῆναι καὶ συνοικεῖν Ὠρειθυία Βορέαν καί σφισι διὰ τὸ κῆδος ἀμύναντα τῶν τριήρων τῶν βαρβαρικῶν ἀπολέσαι τὰς πολλάς. ἐθέλουσι δὲ ᾿Αθηναῖοι καὶ ἄλλων θεῶν ἱερὸν εἶναι τὸν Ἰλισόν, καὶ Μουσῶν βωμὸς ἐπ' αὐτῷ ἐστιν Ἰλισιάδων δείκνυται δὲ καὶ ἔνθα Πελοποννήσιοι Κόδρον τὸν Μελάνθου βασιλεύοντα ᾿Αθηναίων κτείνουσι.

6 διαβᾶσι δὲ τὸν Ἰλισὸν χωρίον Ἄγραι καλούμενον καὶ ναὸς ᾿Αγροτέρας ἐστὶν ᾿Αρτέμιδος ἐνταῦθα

who shared with Heracles most of his labours. The Lyceum has its name from Lycus, the son of Pandion, but it was considered sacred to Apollo from the beginning down to my time, and here was the god first named Lyceus. There is a legend that the Termilae also, to whom Lycus came when he fled from Aegeus, were called Lycii after him. Behind the Lyceum is a monument of Nisus, who was killed while king of Megara by Minos, and the Athenians carried him here and buried him. About this Nisus there is a legend. His hair, they say, was red, and it was fated that he should die on its being cut off. When the Cretans attacked the country, they captured the other cities of the Megarid by assault, but Nisaea, in which Nisus had taken refuge, they beleaguered. The story says how the daughter of Nisus, falling in love here with Minos, cut off her father's hair. Such is the legend.

The rivers that flow through Athenian territory are the Ilisus and its tributary the Eridanus, whose name is the same as that of the Celtic river. This Ilisus is the river by which Oreithyia was playing when, according to the story, she was carried off by the North Wind. With Oreithyia he lived in wedlock, and because of the tie between him and the Athenians he helped them by destroying most of the foreigners' warships. The Athenians hold that the Ilisus is sacred to other deities as well, and on its bank is an altar of the Ilisian Muses. The place too is pointed out where the Peloponnesians killed Codrus, son of Melanthus and king of Athens. Across the Ilisus is a district called Agrae and a temple of Artemis Agrotera (the

"Αρτεμιν πρώτον θηρεῦσαι λέγουσιν ἐλθοῦσαν ἐκ Δήλου, καὶ τὸ ἄγαλμα διὰ τοῦτο ἔχει τόξον. τὸ δὲ ἀκούσασι μὲν οὐχ ὁμοίως ἐπαγωγόν, θαῦμα δ' ἰδοῦσι, στάδιόν ἐστι λευκοῦ λίθου. μέγεθος δὲ αὐτοῦ τῆδε ἄν τις μάλιστα τεκμαίροιτο· ἄνωθεν ὅρος ὑπὲρ τὸν Ἰλισὸν ἀρχόμενον ἐκ μηνοειδοῦς καθ ήκει τοῦ ποταμοῦ πρὸς τὴν ὄχθην εὐθύ τε καὶ διπλοῦν. τοῦτο ἀνὴρ Ἀθηναῖος Ἡρώδης ὠκοδόμησε, καί οἱ τὸ πολὺ τῆς λιθοτομίας τῆς Πεν-

τελήσιν ές την οἰκοδομην ἀνηλώθη.

ΧΧ. Έστι δὲ όδὸς ἀπὸ τοῦ πρυτανείου καλουμένη Τρίποδες ἀφ' οδ καλοῦσι τὸ χωρίον, ναοί όσον ές τούτο μεγάλοι, καί σφισιν έφεστήκασι τρίποδες, χαλκοί μέν, μνήμης δὲ ἄξια μάλιστα περιέχοντες είργασμένα. Σάτυρος γάρ έστιν, έφ' & Πραξιτέλην λέγεται φρονήσαι μέγα. καί ποτε Φρύνης αἰτούσης, ὅ τι οἱ κάλλιστον εἴη τῶν ἔργων, ὁμολογεῖν μέν φασιν οἶα ἐραστὴν διδόναι, κατειπεῖν δ' οὐκ ἐθέλειν ὅ τι κάλλιστον αὐτῷ οἱ φαίνοιτο. ἐσδραμὼν οὖν οἰκέτης Φρύνης ἔφασκεν οἴχεσθαι Πραξιτέλει τὸ πολὺ τῶν ἔργων πυρὸς ἐσπεσόντος ἐς τὸ οἴκημα, οὐ μὲν 2 οὖν πάντα γε ἀφανισθηναι. Πραξιτέλης δὲ αὐτίκα ἔθει διὰ θυρών ἔξω καί οἱ καμόντι οὐδὲν έφασκεν είναι πλέον, εί δή και τον Σάτυρον ή φλόξ καὶ τὸν Ερωτα ἐπέλαβε. Φρύνη δὲ μένειν θαρροῦντα ἐκέλευε· παθεῖν γὰρ ἀνιαρὸν οὐδέν, τέχνη δὲ ἀλόντα ὁμολογεῖν τὰ κάλλιστα ὧν έποίησε. Φρύνη μεν ούτω τον "Ερωτα αίρειται" Διονύσω δὲ ἐν τῷ ναῷ τῷ πλησίον Σάτυρός ἐστι παίς καὶ δίδωσιν ἔκπωμα· "Ερωτα δ' έστηκότα όμοῦ καὶ Διόνυσον Θυμίλος ἐποίησεν.

Huntress). They say that Artemis first hunted here when she came from Delos, and for this reason the statue carries a bow. A marvel to the eyes, though not so impressive to hear of, is a race-course of white marble, the size of which can best be estimated from the fact that beginning in a crescent on the heights above the Ilisus it descends in two straight lines to the river bank. This was built by Herodes, an Athenian, and the greater part of the Pentelic quarry was exhausted in its construction.

XX. Leading from the Prytaneum is a road called Tripods. The place takes its name from the shrines, large enough to hold the tripods which stand upon them, of bronze, but containing very remarkable works of art, including a Satyr, of which Praxiteles is said to have been very proud. Phryne once asked of him the most beautiful of his works, and the story goes that lover-like he agreed to give it, but refused to say which he thought the most beautiful. So a slave of Phryne rushed in saying that a fire had broken out in the studio of Praxiteles, and the greater number of his works were lost, though not all were destroyed. Praxiteles at once started to rush through the door crying that his labour was all wasted if indeed the flames had caught his Satyr and his Love. But Phryne bade him stay and be of good courage, for he had suffered no grievous loss, but had been trapped into confessing which were the most beautiful of his works. So Phryne chose the statue of Love; while a Satvr is in the temple of Dionysus hard by, a boy holding out a cup. The Love standing with him and the Dionysus were made by Thymilus.

3 Τοῦ Διονύσου δέ ἐστι πρὸς τῷ θεάτρφ τὸ ἀργαιότατον ίερον δύο δέ είσιν έντος του περιβόλου ναοί καὶ Διόνυσοι, ὅ τε Ἐλευθερεύς καὶ ὃν Αλκαμένης ἐποίησεν ἐλέφαντος καὶ χρυσοῦ. γραφαὶ δὲ αὐτόθι Διόνυσός ἐστιν ἀνάγων "Ηφαιστον ἐς οὐρανόν λέγεται δὲ καὶ τάδε ὑπὸ Ἑλλήνων, ώς "Ηρα ρίψαι γενόμενον "Ηφαιστον, ο δε οί μνησικακῶν πέμψαι δῶρον χρυσοῦν θρόνον ἀφανεῖς δεσμοὺς ἔχοντα, καὶ τὴν μὲν ἐπεί τε ἐκαθέζετο δεδέσθαι, θεών δὲ τών μὲν ἄλλων οὐδενὶ τὸν "Ηφαιστον έθέλειν πείθεσθαι, Διόνυσος δέ-μάλιστα γάρ ές τοῦτον πιστὰ ἡν Ἡφαίστω—μεθύσας αὐτὸν ἐς οὐρανὸν ἤγαγε· ταῦτά τε δὴ γεγραμμένα είσὶ καὶ Πενθεύς καὶ Λυκοῦργος ών ές Διόνυσον υβρισαν διδόντες δίκας, 'Αριάδνη δέ καθεύδουσα καὶ Θησεύς ἀναγόμενος καὶ Διόνυσος ήκων ές της 'Αριάδνης την άρπαγήν.

4 Έστι δὲ πλησίον τοῦ τε ἱεροῦ τοῦ Διονύσου καὶ τοῦ θεάτρου κατασκεύασμα, ποιηθῆναι δὲ τῆς σκηνῆς αὐτὸ ἐς μίμησιν τῆς Ξέρξου λέγεται ἐποιήθη δὲ καὶ δεύτερον, τὸ γὰρ ἀρχαῖον στρατηγὸς 'Ρωμαίων ἐνέπρησε Σύλλας 'Αθήνας ἐλών. αἰτία δὲ ἥδε τοῦ πολέμου. Μιθριδάτης ἐβασίλευε βαρβάρων τῶν περὶ τὸν Πόντον τὸν Εὔξεινον. πρόφασις μὲν δὴ δι' ἥντινα 'Ρωμαίοις ἐπολέμησε καὶ ὃν τρόπον ἐς τὴν 'Ασίαν διέβη καὶ ὅσας ἡ πολέμφ βιασάμενος πόλεις ἔσχεν ἡ φίλας ἐποιήσατο, τάδε μὲν τοῖς ἐπίστασθαι τὰ Μιθριδάτου θέλουσι μελέτω· ἐγὼ δὲ ὅσον ἐς τὴν ἄλωσιν τὴν

5 'Αθηναίων ἔχει δήλώσω. ἢν 'Αριστίων 'Αθηναῖος, ῷ Μιθριδάτης πρεσβεύειν ἐς τὰς πόλεις τὰς Ἑλληνίδας ἐχρῆτο· οὖτος ἀνέπεισεν 'Αθη-

The oldest sanctuary of Dionysus is near the theatre. Within the precincts are two temples and two statues of Dionysus, the Eleuthereus (Deliverer) and the one Alcamenes made of ivory and gold. There are paintings here—Dionysus bringing Hephaestus up to heaven. One of the Greek legends is that Hephaestus, when he was born, was thrown down by Hera. In revenge he sent as a gift a golden chair with invisible fetters. When Hera sat down she was held fast, and Hephaestus refused to listen to any other of the gods save Dionysus-in him he reposed the fullest trust-and after making him drunk Dionysus brought him to heaven. Besides this picture there are also represented Pentheus and Lycurgus paying the penalty of their insolence to Dionysus, Ariadne asleep, Theseus putting out to sea, and Dionysus on his arrival to carry off Ariadne.

Near the sanctuary of Dionysus and the theatre is a structure, which is said to be a copy of Xerxes' tent. It has been rebuilt, for the old building was burnt by the Roman general Sulla when he took Athens. 86 B.C. The cause of the war was this. Mithridates was king over the foreigners around the Euxine. Now the grounds on which he made war against the Romans, how he crossed into Asia, and the cities he took by force of arms or made his friends. I must leave for those to find out who wish to know the history of Mithridates, and I shall confine my narrative to the capture of Athens. There was an Athenian, Aristion. whom Mithridates employed as his envoy to the Greek cities. He induced the Athenians to join

ναίους Μιθριδάτην θέσθαι 'Ρωμαίων ἐπίπροσθεν. άνέπεισε δε οὐ πάντας, άλλ' ὅσον δῆμος ἦν καὶ δήμου τὸ ταραχῶδες 'Αθηναίοι δὲ ών τις λόγος. παρά τους Ρωμαίους έκπίπτουσιν έθελονταί. γενομένης δὲ μάχης πολλώ περιήσαν οί 'Ρωμαΐοι, καὶ φεύγοντας 'Αριστίωνα μεν καὶ 'Αθηναίους ές τὸ ἄστυ καταδιώκουσιν, 'Αρχέλαον δὲ καὶ τοὺς βαρβάρους ές τον Πειραιά. Μιθριδάτου δε στρατηγός καὶ οὖτος ην, δυ πρότερου τούτων Μάγνητες οί τον Σίπυλον οἰκοῦντες σφας ἐπεκδραμόντα αὐτόν τε τιτρώσκουσι καὶ τῶν βαρβάρων φονεύουσι 6 τούς πολλούς. 'Αθηναίοις μεν δή πολιορκία καθειστήκει, Ταξίλος δὲ Μιθριδάτου στρατηγὸς έτύγχανε μεν περικαθήμενος Έλάτειαν την έν τη Φωκίδι, ἀφικομένων δε ἀγγέλων ἀναστήσας τὸν στρατον ές την 'Αττικην ήγεν. ἃ πυνθανόμενος ό στρατηγός των 'Ρωμαίων 'Αθήνας μεν τοῦ στρατοῦ μέρει πολιορκεῖν ἀφῆκεν, αὐτὸς δὲ Ταξίλω τὸ πολύ της δυνάμεως έχων ές Βοιωτούς άπαντά. τρίτη δὲ ὕστερον ἡμέρα τοῖς Ῥωμαίοις ἢλθον ἐπ΄ άμφότερα τὰ στρατόπεδα ἄγγελοι, Σύλλα μὲν ώς 'Αθηναίοις είη τὸ τεῖχος ξαλωκός, τοῖς δὲ Αθήνας πολιορκήσασι Ταξίλον κεκρατήσθαι μάνη περί Χαιρώνειαν. Σύλλας δὲ ώς ἐς τὴν Αττικήν ἐπανήλθε, τοὺς ἐναντιωθέντας 'Αθηναίων καθείρξας ές τὸν Κεραμεικὸν τὸν λαχόντα σφων έκ δεκάδος έκάστης έκέλευσεν άγεσθαι την 7 ἐπὶ θανάτω. Σύλλου δὲ οὐκ ἀνιέντος ἐς ᾿Αθηναίους τοῦ θυμοῦ λαθόντες ἐκδιδράσκουσιν ἄνδρες ές Δελφούς έρομένοις δέ σφισιν, εί καταλαμβάνοι τὸ χρεών ήδη καὶ τὰς 'Αθήνας ἐρημωθῆναι, τούτοις έχρησεν ή Πυθία τὰ ές τὸν ἀσκὸν έχοντα.

ATTICA, xx. 5-7

Mithridates rather than the Romans, although he did not induce all, but only the lower orders, and only the turbulent among them. The respectable Athenians fled to the Romans of their own accord. In the engagement that ensued the Romans won a decisive victory; Aristion and the Athenians they drove in flight into the city, Archelaus and the foreigners into the Peiraeus. This Archelaus was another general of Mithridates, whom earlier than this the Magnetes, who inhabit Sipylus, wounded when he raided their territory, killing most of the foreigners as well. So Athens was invested. Taxilus, a general of Mithridates, was at the time besieging Elatea in Phocis, but on receiving the news he withdrew his troops towards Attica. Learning this, the Roman general entrusted the siege of Athens to a portion of his army, and with the greater part of his forces advanced in person to meet Taxilus in Boeotia. On the third day from this, news came to both the Roman armies: Sulla heard that the Athenian fortifications had been stormed, and the besieging force learnt that Taxilus had been defeated in battle near Chaeronea. When Sulla returned to Attica he imprisoned in the Cerameicus the Athenians who had opposed him, and one chosen by lot out of every ten he ordered to be led to execution. Sulla abated nothing of his wrath against the Athenians, and so a few effected an escape to Delphi, and asked if the time were now come when it was fated for Athens also to be made desolate, receiving from the Pythia the response about the wine skin. Afterwards Sulla

Σύλλα δὲ ὕστερον τούτων ἐνέπεσεν ἡ νόσος, ἡ καὶ τὸν Σύριον Φερεκύδην ἁλῶναι πυνθάνομαι. Σύλλα δὲ ἔστι μὲν καὶ τὰ ἐς τοὺς πολλοὺς ᾿Αθηναίων ἀγριώτερα ἡ ὡς ἄνδρα εἰκὸς ἡν ἐργάσασθαι Ἡωμαῖον ἀλλὰ γὰρ οὐ ταῦτα δὴ αἰτίαν γενέσθαι οἱ δοκῶ τῆς συμφορᾶς, Ἱκεσίου δὲ μήνιμα, ὅτι καταφυγόντα ἐς τὸ τῆς ᾿Αθηνᾶς ἱερὸν ἀπέκτεινεν ἀπο-

σπάσας 'Αριστίωνα.

'Αθηναι μὲν οὕτως ὑπὸ τοῦ πολέμου κακωθείσαι τοῦ 'Ρωμαίων αὖθις 'Αδριανοῦ βασιλεύοντος ἤνθησαν· ΧΧΙ. Εἰσὶ δὲ 'Αθηναίοις εἰκόνες ἐν τῷ θεάτρῳ καὶ τραγῳδίας καὶ κωμῳδίας ποιητῶν, αἱ πολλαὶ τῶν ἀφανεστέρων· ὅτι μὴ γὰρ Μένανδρος, οὐδεὶς ἦν ποιητὴς κωμῳδίας τῶν ἐς δόξαν ἡκόντων. τραγωδίας δὲ κεῖνται τῶν φανερῶν Εὐριπίδης καὶ Σοφοκλῆς. λέγεται δὲ Σοφοκλέους τελευτήσαντος ἐσβαλεῖν ἐς τὴν 'Αττικὴν Λακεδαιμονίους, καὶ σφῶν τὸν ἡγούμενον ἰδεῖν ἐπιστάντα οἱ Διόνυσον κελεύειν τιμαῖς, ὅσαι καθεστήκασιν ἐπὶ τοῖς τεθνεῶσι, τὴν Σειρῆνα τὴν νέαν τιμᾶν· καί οἱ τὸ ὄναρ ἐς Σοφοκλέα καὶ τὴν Σοφοκλέους ποίησιν ἐφαίνετο ἔχειν, εἰώθασι δὲ καὶ νῦν ἔτι ποιημάτων καὶ λόγων τὸ ἐπαγωγὸν Σειρῆνι εἰκάζειν. τὴν δὲ εἰκόνα τὴν Αἰσχύλου πολλῷ τε ὕστερον τῆς τελευτῆς δοκῶ ποιηθῆναι

δέ καί νυν έτι ποιημάτων καί λογων το έπαγωγον 2 Σειρῆνι εἰκάζειν. τὴν δὲ εἰκόνα τὴν Αἰσχύλου πολλῷ τε ὕστερον τῆς τελευτῆς δοκῶ ποιηθῆναι καὶ τῆς γραφῆς ἡ τὸ ἔργον ἔχει τὸ Μαραθῶνι. ἔφη δὲ Αἰσχύλος μειράκιον ῶν καθεύδειν ἐν ἀγρῷ φυλάσσων σταφυλάς, καί οἱ Διόνυσον ἐπιστάντα κελεῦσαι τραγωδίαν ποιεῖν ὡς δὲ ἦν ἡμέρα—πείθεσθαι γὰρ ἐθέλειν—ρῷστα ἤδη πειρώμενος 3 ποιεῖν. οὖτος μὲν ταῦτα ἔλεγεν ἐπὶ δὲ τοῦ

Νοτίου καλουμένου τείχους, δ της ακροπόλεως

was smitten with the disease which I learn attacked Pherecydes the Syrian. Although Sulla's treatment of the Athenian people was so savage as to be unworthy of a Roman, I do not think that this was the cause of his calamity, but rather the vengeance of the suppliants' Protector, for he had dragged Aristion from the sanctuary of Athena, where he had taken

refuge, and killed him.

In such wise was Athens sorely afflicted by the war with Rome, but she flourished again when Hadrian was emperor. XXI. In the theatre the Athenians have portrait statues of poets, both tragic and comic, but they are mostly of undistinguished persons. With the exception of Menander no poet of comedy represented here won a reputation, but tragedy has two illustrious representatives, Euripides and Sophocles. There is a legend that after the death of Sophocles the Lacedaemonians invaded Attica, and their commander saw in a vision Dionysus, who bade him honour, with all the customary honours of the dead, the new Siren. He interpreted the dream as referring to Sophocles and his poetry, and down to the present day men are wont to liken to a Siren whatever is charming in both poetry and prose. The likeness of Aeschylus is, I think, much later than his death and than the painting which depicts the action at Marathon. Aeschylus himself said that when a youth he slept while watching grapes in a field, and that Dionysus appeared and bade him write tragedy. When day came, in obedience to the vision, he made an attempt and hereafter found composing quite easy. Such were his words. On the South wall, as it is called, of the Acropolis, which faces

ές τὸ θέατρόν ἐστι τετραμμένον, ἐπὶ τούτου Μεδούσης τῆς Γοργόνος ἐπίχρυσος ἀνάκειται κεφαλή, καὶ περὶ αὐτὴν αἰγὶς πεποίηται. ἐν δὲ τῆ κορυφῆ τοῦ θεάτρου σπήλαιόν ἐστιν ἐν ταῖς πέτραις ὑπὸ τὴν ἀκρόπολιν· τρίπους δὲ ἔπεστι καὶ τούτω· ᾿Απόλλων δὲ ἐν αὐτῷ καὶ Ἦρτεμις τοὺς παῖδάς εἰσιν ἀναιροῦντες τοὺς Νιόβης. ταύτην τὴν Νιόβην καὶ αὐτὸς εἶδον ἀνελθὼν ἐς τὸν Σίπυλον τὸ ὅρος· ἡ δὲ πλησίον μὲν πέτρα καὶ κρημνός ἐστιν οὐδὲν παρόντι σχῆμα παρεχόμενος γυναικὸς οὔτε ἄλλως οὔτε πενθούσης· εἰ δέ γε πορρωτέρω γένοιο, δεδακρυμένην δόξεις ὁρᾶν

καὶ κατηφή γυναῖκα.

4 Ἰοντων δε ᾿Αθήνησιν ες την ἀκρόπολιν ἀπὸ τοῦ θεάτρου τέθαπται Κάλως τοῦτον τὸν Κάλων ἀδελφης παιδα ὄντα καὶ της τέχνης μαθητην φονεύσας Δαίδαλος ες Κρήτην ἔφυγε, χρόνφ δὲ ὕστερον ες Σικελίαν ἐκδιδράσκει παρὰ Κώκαλον. τοῦ δὲ ᾿Ασκληπιοῦ τὸ ἱερὸν ἔς τε τὰ ἀγάλματά ἐστιν, ὁπόσα τοῦ θεοῦ πεποίηται καὶ τῶν παίδων, καὶ ἐς τὰς γραφὰς θέας ἄξιον ἔστι δὲ ἐν αὐτῷ κρήνη, παρ ἢ λέγουσι Ποσειδῶνος παιδα ʿΑλιρρόθιον θυγατέρα Ἄρεως ᾿Αλκίππην αἰσχύναντα ἀποθανεῖν ὑπὸ Ἄρεως, καὶ δίκην ἐπὶ τούτφ τῷ 5 φόνφ γενέσθαι πρῶτον. ἐνταῦθα ἄλλα τε καὶ

5 φόνω γενέσθαι πρώτον. ἐνταῦθα ἄλλα τε καὶ Σαυροματικὸς ἀνάκειται θώραξ· ἐς τοῦτόν τις ἰδων οὐδὲν ἦσσον Ἑλλήνων τοὺς βαρβάρους φήσει σοφοὺς ἐς τὰς τέχνας εἶναι. Σαυρομάταις γὰρ οὕτε αὐτοῖς σίδηρός ἐστιν ὀρυσσόμενος οὕτε σφίσιν ἐσάγουσιν· ἄμικτοι γὰρ μάλιστα τῶν ταύτη βαρβάρων εἰσί. πρὸς οὖν τὴν ἀπορίαν ταύτην ἐξεύρηταί σφισιν· ἐπὶ μὲν τοῖς δόρασιν

the theatre, there is dedicated a gilded head of Medusa the Gorgon, and round it is wrought an aegis. At the top of the theatre is a cave in the rocks under the Acropolis. This also has a tripod over it, wherein are Apollo and Artemis slaying the children of Niobe. This Niobe I myself saw when I had gone up to Mount Sipylus. When you are near it is a beetling crag, with not the slightest resemblance to a woman, mourning or otherwise; but if you go further away you will think you see a woman in tears, with head bowed down.

On the way to the Athenian Acropolis from the theatre is the tomb of Calos. Daedalus murdered this Calos, who was his sister's son and a student of his craft, and therefore he fled to Crete; afterwards he escaped to Cocalus in Sicily. The sanctuary of Asclepius is worth seeing both for its paintings and for the statues of the god and his children. In it there is a spring, by which they say that Poseidon's son Halirrhothius deflowered Alcippe the daughter of Ares, who killed the ravisher and was the first to be put on his trial for the shedding of blood. Among the votive offerings there is a Sauromatic breastplate. On seeing this a man will say that no less than Greeks are foreigners skilled in the arts. For the Sauromatae have no iron, neither mined by themselves nor yet imported. They have, in fact, no dealings at all with the foreigners around them. To meet this deficiency they have contrived inventions. In place of iron they use bone for their spear-blades,

αίχμας όστείνας άντι σιδήρου φορούσι, τόξα τε κράνινα καὶ ὀιστούς καὶ ὀστείνας ἀκίδας ἐπὶ τοῖς διστοίς καὶ σειραίς περιβαλόντες των πολεμίων όπόσους καὶ τύχοιεν, τοὺς ἵππους ἀποστρέψαντες 6 ανατρέπουσι τους ένσχεθέντας ταίς σειραίς. τους δὲ θώρακας ποιούνται τὸν τρόπον τοῦτον. ἵππους πολλάς εκαστος τρέφει, ώς αν ούτε ές ίδιωτών κλήρους της γης μεμερισμένης ούτε τι φερούσης πλην ύλης άγρίας άτε όντων νομάδων ταύταις οὐκ ἐς πόλεμον χρῶνται μόνον, ἀλλὰ καὶ θεοῖς θύουσιν ἐπιχωρίοις καὶ ἄλλως σιτοῦνται. συλλεξάμενοι δε τας όπλας εκκαθήραντές τε καί διελόντες ποιούσιν ἀπ' αὐτῶν ἐμφερῆ δρακόντων φολίσιν ὅστις δὲ οὐκ εἶδέ πω δράκοντα, πίτυός γε είδε καρπον γλωρον έτι ταίς οῦν ἐπὶ τῶ καρπώ της πίτυος φαινομέναις έντομαις εικάζων τὸ ἔργον τὸ ἐκ τῆς ὁπλῆς οὐκ ἂν ἁμαρτάνοι. ταῦτα διατρήσαντες καὶ νεύροις ίππων καὶ βοών συρράψαντες χρώνται θώραξιν οὔτε εὐπρεπεία των Ἑλληνικών ἀποδέουσιν οὔτε ἀσθενεστέροις. καὶ γὰρ συστάδην τυπτόμενοι καὶ βληθέντες 7 ἀνέχονται. οι δὲ θώρακες οι λινοί μαχομένοις μεν ούχ όμοίως είσι χρήσιμοι, διιάσι γάρ και βιαζόμενοι τὸν σίδηρον. Θηρεύοντας δὲ ώφελοῦσιν, έναποκλώνται γάρ σφισι καὶ λεόντων όδόντες καὶ παρδάλεων. θώρακας δὲ λινοῦς ἰδεῖν ἔν τε άλλοις ίεροις έστιν ανακειμένους και έν Γρυνείω, ενθα 'Απόλλωνος κάλλιστον άλσος δένδρων καὶ ημέρων καὶ ὅσα τῶν ἀκάρπων ὀσμῆς παρέχεταί τινα ή θέας ήδουήν.

XXII. Μετὰ δὲ τὸ ἱερὸν τοῦ ᾿Ασκληπιοῦ ταύτη πρὸς τὴν ἀκρόπολιν ἰοῦσι Θέμιδος ναός ἐστι.

ATTICA, XXI. 5-XXII. I

and cornel-wood for their bows and arrows, with bone points for the arrows. They throw a lasso round any enemy they meet, and then turning round their horses upset the enemy caught in the lasso. Their breastplates they make in the following fashion. Each man keeps many mares, since the land is not divided into private allotments, nor does it bear anything except wild trees, as the people are nomads. These mares they not only use for war, but also sacrifice them to the local gods and eat them for food. Their hoofs they collect, clean, split, and make from them as it were python scales. Whoever has never seen a python must at least have seen a pine-cone still green. He will not be mistaken if he liken the product from the hoof to the segments that are seen on the pine-cone. These pieces they bore and stitch together with the sinews of horses and oxen, and then use them as breastplates that are as handsome and strong as those of the Greeks. For they can withstand blows of missiles and those struck in close combat. Linen breastplates are not so useful to fighters, for they let the iron pass through, if the blow be a violent one. They aid hunters, however, for the teeth of lions or leopards break off in them. You may see linen breastplates dedicated in other sanctuaries, notably in that at Gryneum, where there is a most beautiful grove of Apollo, with cultivated trees, and all those which, although they bear no fruit, are pleasing to smell or look upon.

XXII. After the sanctuary of Asclepius, as you go by this way towards the Acropolis, there is a temple

κέχωσται δὲ πρὸ αὐτοῦ μνημα Ἱππολύτω τοῦ δέ οί βίου την τελευτην συμβήναι λέγουσιν έκ καταρών. δήλα δέ, καὶ ὅστις Βαρβάρων γλώσσαν έμαθεν Ελλήνων, δ τε έρως της Φαίδρας και της τροφού τὸ ἐς τὴν διακονίαν τόλμημα. ἔστι δὲ καὶ Τροιζηνίοις Ίππολύτου τάφος έχει δέ σφισιν 2 ώδε ό λόγος. Θησεύς ώς έμελλεν άξεσθαι Φαίδραν, οὐκ ἐθέλων εἴ οἱ γένοιντο παίδες οὔτε άρχεσθαι τὸν Ἱππόλυτον οὔτε βασιλεύειν ἀντ' αὐτῶν, πέμπει παρὰ Πιτθέα τραφησόμενον αὐτὸν καὶ βασιλεύσοντα Τροιζήνος. χρόνω δὲ ὕστερον Πάλλας καὶ οἱ παίδες ἐπανέστησαν Θησεί· τούτους κτείνας ές Τροιζήνα ἔρχεται καθαρσίων ένεκα, καὶ Φαίδρα πρώτη ἐνταῦθα είδεν Ἱππόλυτον καὶ τὰ ἐς τὸν θάνατον ἐρασθεῖσα ἐβούλευσε. μυρσίνη δέ έστι Τροιζηνίοις τὰ φύλλα διὰ πάσης έχουσα τετρυπημένα φῦναι δὲ οὐκ ἐξ άρχης τοιαύτην λέγουσιν, άλλα το έργον γεγενήσθαι της ές του έρωτα άσης καὶ της περόνης ην 3 έπὶ ταῖς θριξὶν εἰχεν ή Φαίδρα. 'Αφροδίτην δὲ την Πάνδημον, ἐπεί τε ᾿Αθηναίους Θησεύς ἐς μίαν ήγαγεν ἀπὸ τῶν δήμων πόλιν, αὐτήν τε σέβεσθαι καὶ Πειθώ κατέστησε τὰ μὲν δή παλαιὰ ἀγάλματα οὐκ ἢν ἐπ' ἐμοῦ, τὰ δὲ ἐπ' ἐμοῦ τεχνιτῶν ἢν οὐ τῶν ἀφανεστάτων. ἔστι δὲ καὶ Γῆς Κουροτρόφου καὶ Δήμητρος ἱερὸν Χλόης τὰ δὲ ἐς τὰς έπωνυμίας έστιν αὐτῶν διδαχθηναι τοῖς ἱερεῦσιν έλθόντα ές λόγους.

4 'Es δὲ τὴν ἀκρόπολίν ἐστιν ἔσοδος μία· ἑτέραν δὲ οὐ παρέχεται, πᾶσα ἀπότομος οὖσα καὶ τεῖχος ἔγουσα ἐγυρόν. τὰ δὲ προπύλαια λίθου λευκοῦ

of Themis. Before it is raised a sepulchral mound to Hippolytus. The end of his life, they say, came from curses. Everybody, even a foreigner who has learnt Greek, knows about the love of Phaedra and the wickedness the nurse dared commit to serve her. The Troezenians too have a grave of Hippolytus, and their legend about it is this. When Theseus was about to marry Phaedra, not wishing, should he have children, Hippolytus either to be their subject or to be king in their stead, sent him to Pittheus to be brought up and to be the future king of Troezen. Afterwards Pallas and his sons rebelled against Theseus. After putting them to death he went to Troezen for purification, and Phaedra first saw Hippolytus there. Falling in love with him she contrived the plot for his death. The Troezenians have a myrtle with every one of its leaves pierced; they say that it did not grow originally in this fashion, the holes being due to Phaedra's disgust with love and to the pin which she wore in her hair. When Theseus had united into one state the many Athenian parishes, he established the cults of Aphrodite Pandemos (Common) and of Persuasion. The old statues no longer existed in my time, but those I saw were the work of no inferior artists. There is also a sanctuary of Earth, Nurse of Youth, and of Demeter Chloë (Green). You can learn all about their names by conversing with the priests.

There is but one entry to the Acropolis. It affords no other, being precipitous throughout and having a strong wall. The gateway has a roof of white

την οροφην έχει και κόσμω και μεγέθει των λίθων μέχρι γε καὶ ἐμοῦ προεῖχε. τὰς μὲν οὖν εἰκόνας τῶν ἱππέων οὐκ ἔχω σαφῶς εἰπεῖν, εἴτε οί παιδές είσιν οι Εενοφώντος είτε άλλως ές εὐπρέπειαν πεποιημέναι· τῶν δὲ προπυλαίων ἐν δεξία Νίκης ἐστὶν ᾿Απτέρου ναός. ἐντεῦθεν ἡ θάλασσά έστι σύνοπτος, και ταύτη δίψας Αίγευς 5 έαυτον ώς λέγουσιν ετελεύτησεν. ανήγετο μεν γαρ ή ναθς μέλασιν ίστίοις ή τους παίδας φέρουσα ές Κρήτην, Θησεύς δέ-έπλει γαρ τόλμης τι έχων ές τον Μίνω καλούμενον ταθρον-προς τὸν πατέρα προείπε χρήσεσθαι τοῖς ἱστίοις λευκοίς, ην οπίσω πλέη τοῦ ταύρου κρατήσας τούτων λήθην ἔσχεν 'Αριάδνην ἀφηρημένος ένταθθα Αίγευς ώς είδεν ιστίοις μέλασι την ναθν κομιζομένην, οία τὸν παίδα τεθνάναι δοκῶν, ἀφεὶς αύτον διαφθείρεται καί οί παρα 'Αθηναίοις έστὶ 6 καλούμενον ήρωον Αίγέως.—ἔστι δὲ ἐν ἀριστερᾶ των προπυλαίων οἴκημα ἔχον γραφάς ὁπόσαις δὲ μὴ καθέστηκεν ὁ χρόνος αἴτιος ἀφανέσιν εἶναι, Διομήδης ήν καὶ 'Οδυσσεύς, δ μεν εν Λήμνω τὸ Φιλοκτήτου τόξον, ὁ δὲ τὴν ᾿Αθηνᾶν ἀφαιρούμενος έξ Ίλίου. ἐνταῦθα ἐν ταῖς γραφαῖς 'Ορέστης έστιν Αίγισθον φονεύων και Πυλάδης τούς παίδας τούς Ναυπλίου βοηθούς έλθόντας Αίγίσθω· τοῦ δὲ ᾿Αχιλλέως τάφου πλησίον μέλλουσά έστι σφάζεσθαι Πολυξένη. Όμήρω δε εθ μεν παρείθη τόδε τὸ ἀμὸν οὕτως ἔργον εὖ δέ μοι φαίνεται ποιῆσαι Σκῦρον ὑπὸ ἀΑχιλλέως ἀλοῦσαν, οὐδὲν ὁμοίως καὶ ὅσοι λέγουσιν ὁμοῦ ταῖς παρθένοις 'Αγιλλέα έχειν εν Σκύρω δίαιταν, α δη καὶ Πολύγνωτος ἔγραψεν. ἔγραψε δὲ καὶ πρὸς

marble, and down to the present day it is unrivalled for the beauty and size of its stones. Now as to the statues of the horsemen, I cannot tell for certain whether they are the sons of Xenophon or whether they were made merely to beautify the place. On the right of the gateway is a temple of Wingless Victory. From this point the sea is visible, and here it was that, according to legend, Aegeus threw himself down to his death. For the ship that carried the young people to Crete began her voyage with black sails; but Theseus, who was sailing on an adventure against the bull of Minos, as it is called. had told his father beforehand that he would use white sails if he should sail back victorious over the bull. But the loss of Ariadne made him forget the signal. Then Aegeus, when from this eminence he saw the vessel borne by black sails, thinking that his son was dead, threw himself down to destruction. There is at Athens a sanctuary dedicated to him, and called the hero-shrine of Aegeus. On the left of the gateway is a building with pictures. Among those not effaced by time I found Diomedes taking the Athena from Troy, and Odysseus in Lemnos taking away the bow of Philoctetes. There in the pictures is Orestes killing Aegisthus, and Pylades killing the sons of Nauplius who had come to bring Aegisthus succour. And there is Polyxena about to be sacrificed near the grave of Achilles. Homer did well in passing by this barbarous act. I think too that he showed poetic insight in making Achilles capture Scyros, differing entirely from those who say that Achilles lived in Scyros with the maidens, as Polygnotus has represented in his picture. He also painted Odysseus

τῷ ποταμῷ ταῖς ὁμοῦ Ναυσικᾳ πλυνούσαις ἐφιστάμενον 'Οδυσσέα κατὰ τὰ αὐτὰ καθὰ δὴ καὶ "Ομηρος ἐποίησε. γραφαὶ δέ εἰσι καὶ ἄλλαι καὶ ' Αλκιβιάδης, ἵππων δέ οἱ νίκης τῆς ἐν Νεμέα ἐστὶ σημεῖα ἐν τῆ γραφῆ καὶ Περσεύς ἐστιν ἐς Σέριφον κομιζόμενος, Πολυδέκτη φέρων τὴν κεφαλὴν τὴν Μεδούσης. καὶ τὰ μὲν ἐς Μέδουσαν οὐκ εἰμὶ πρόθυμος ἐν τοῖς 'Αττικοῖς σημῆναι ἔτι δὲ τῶν γραφῶν, παρέντι τὸν παῖδα τὸν τὰς ὑδρίας φέροντα καὶ τὸν παλαιστὴν ὃν Τιμαίνετος ἔγραψεν, ἐστὶ Μουσαῖος. ἐγὰ δὲ ἔπη μὲν ἐπελεξάμην, ἐν οῖς ἐστι πέτεσθαι Μουσαῖον ὑπὸ Βορέου δῶρον, δοκεῖν δέ μοι πεποίηκεν αὐτὰ 'Ονομάκριτος καὶ ἔστιν οὐδὲν Μουσαίου βεβαίως ὅτι μὴ μόνον

ές Δήμητρα ύμνος Λυκομίδαις.

8 Κατά δὲ τὴν ἔσοδον αὐτὴν ἤδη τὴν ἐς ἀκρόπολιν Έρμην, δυ Προπύλαιον δυομάζουσι, καὶ Χάριτας Σωκράτην ποιήσαι του Σωφρονίσκου λέγουσιν, ῷ σοφῷ γενέσθαι μάλιστα ἀνθρώπων ἐστὶν ἡ Πυθία μάρτυς, δ μηδὲ ᾿Ανάχαρσιν ἐθέλοντα ὅμως καὶ δι᾽ αὐτὸ ἐς Δελφοὺς ἄφικόμενον προσείπεν. ΧΧΙΙΙ. "Ελληνες δε άλλα τε λέγουσι καὶ ἄνδρας ἐπτὰ γενέσθαι σοφούς. τούτων καὶ τὸν Λέσβιον τύραννον καὶ Περίανδρον είναι φασι τον Κυψέλου καίτοι Περιάνδρου Πεισίστρατος καὶ ὁ παῖς Ἱππίας φιλάνθρωποι μάλλον καὶ σοφώτεροι τά τε πολεμικὰ ήσαν καὶ όσα ήκεν ές κόσμον των πολιτών, ές δ δια τον Ίππάρχου θάνατον Ἱππίας ἄλλα τε ἐχρήσατο 2 θυμφ καὶ ές γυναῖκα ὄνομα Λέαιναν. ταύτην γάρ, ἐπεί τε ἀπέθανεν "Ιππαρχος,-λέγω δὲ οὐκ ές συγγραφην πρότερον ήκοντα, πιστά δὲ άλλως

ATTICA, XXII. 6-XXIII. 2

coming upon the women washing clothes with Nausicaa at the river, just like the description in Homer. There are other pictures, including a portrait of Alcibiades, and in the picture are emblems of the victory his horses won at Nemea. There is also Perseus journeying to Seriphos, and carrying to Polydectes the head of Medusa, the legend about whom I am unwilling to relate in my description of Attica. Included among the paintings-I omit the boy carrying the water-jars and the wrestler of Timaenetus 1—is Musaeus. I have read verse in which Musaeus receives from the North Wind the gift of flight, but, in my opinion, Onomacritus wrote them, and there are no certainly genuine works of Musaeus except a hymn to Demeter written for the Lycomidae.

Right at the very entrance to the Acropolis are a Hermes (called Hermes of the Gateway) and figures of Graces, which tradition says were sculptured by Socrates, the son of Sophroniscus, who the Pythia testified was the wisest of men, a title she refused to Anacharsis, although he desired it and came to Delphi to win it. XXIII. Among the savings of the Greeks is one that there were seven wise men. Two of them were the despot of Lesbos and Periander the son of Cypselus. And yet Peisistratus and his son Hippias were more humane than Periander, wiser too in warfare and in statecraft, until, on account of the murder of Hipparchus, Hippias vented his passion against all and sundry, including a woman named Leaena (Lioness). What I am about to say has never before been committed to writing, but is generally credited

¹ An unknown painter.

'Αθηναίων τοῖς πολλοῖς—'Ιππίας εἶχεν ἐν αἰκίᾳ ἐς ὁ διέφθειρεν, οἶα ἐταίραν 'Αριστογείτονος ἐπιστάμενος οὖσαν καὶ τὸ βούλευμα οὐδαμῶς ἀγνοῆσαι δοξάζων ἀντὶ δὲ τούτων, ἐπεὶ τυραννίδος ἐπαύθησαν οἱ Πεισιστρατίδαι, χαλκῆ λέαινα 'Αθηναίοις ἐστὶν ἐς μνήμην τῆς γυναικός, παρὰ δὲ αὐτὴν ἄγαλμα 'Αφροδίτης, ὁ Καλλίου τέ φασιν ἀνάθημα εἶναι καὶ ἔργον Καλάμιδος.

3 Πλησίον δέ έστι Διιτρέφους χαλκούς ανδριάς διστοῖς βεβλημένος. οὖτος ὁ Διιτρέφης ἄλλα τε έπραξεν όπόσα λέγουσιν 'Αθηναΐοι και Θράκας μισθωτούς ἀφικομένους ὕστερον ἡ Δημοσθένης ές Συρακούσας έξέπλευσε, τούτους ως ύστέρησαν ό Διιτρέφης ἀπηγεν ὀπίσω, καὶ δη κατά τὸν Χαλκιδικου έσχευ Ευριπου, ένθα Βοιωτών έν μεσογαία πόλις Μυκαλησσός ην ταύτην έπαναβάς έκ θαλάσσης ὁ Διιτρέφης είλε. Μυκαλησσίων δε οὐ μόνον τὸ μάχιμον οἱ Θράκες άλλα και γυναίκας εφόνευσαν και παίδας. μαρτυρεί δέ μοι Βοιωτών γάρ όσους ανέστησαν Θηβαίοι, ωκούντο αί πόλεις ἐπ' ἐμοῦ, διαφυγόντων ύπὸ τὴν ἄλωσιν τῶν ἀνθρώπων εἰ δὲ καὶ Μυκαλησσίοις οι βάρβαροι μη πασιν άποκτείναντες έπεξηλθον, υστερον αν την πόλιν 4 ἀπέλαβον οἱ λειφθέντες. τοσοῦτον μὲν παρέστη μοι θαθμα ές την εἰκόνα τοῦ Διιτρέφους, ὅτι οιστοις εβέβλητο, "Ελλησιν ότι μη Κρησιν ουκ επιχώριον ον τοξεύειν Λοκρούς γαρ τους Όπουντίους όπλιτεύοντας ήδη κατά τὰ Μηδικά ἴσμεν, οθς "Ομηρος εποίησεν ώς φερόμενοι τόξα καὶ σφενδόνας ές Ίλιον έλθοιεν οὐ μην οὐδε Μαλιεῦσι παρέμεινε μελέτη των τόξων, δοκώ δε ούτε πρό-

ATTICA, XXIII. 2-4

among the Athenians. When Hipparchus died, Hippias tortured Leaena to death, because he knew she was the mistress of Aristogeiton, and therefore could not possibly, he held, be in ignorance of the plot. As a recompense, when the tyranny of the Peisistratidae was at an end, the Athenians put up a bronze lioness in memory of the woman, which they say Callias dedicated and Calamis made.

Hard by is a bronze statue of Diitrephes shot 413 B.C. through by arrows. Among the acts reported of this Diitrephes by the Athenians is his leading back home the Thracian mercenaries who arrived too late to take part in the expedition of Demosthenes against Syracuse. He also put into the Chalcidic Euripus, where the Boeotians had an inland town Mycalessus, marched up to this town from the coast and took it. Of the inhabitants the Thracians put to the sword not only the combatants but also the women and children. I have evidence to bring. All the Boeotian towns which the Thebans sacked were inhabited in my time, as the people escaped just before the capture; so if the foreigners had not exterminated the Mycalessians the survivors would have afterwards reoccupied the town. I was greatly surprised to see the statue of Diitrephes pierced with arrows, because the only Greeks whose custom it is to use that weapon are the Cretans. For the Opuntian Locrians, whom Homer represents as coming to Troy with bows and slings, we know were armed as heavy infantry by the time of the Persian wars. Neither indeed did the Malians continue the practice of the bow; in fact, I

115

τερον ἐπίστασθαι σφάς πρὶν ἡ Φιλοκτήτην, παύσασθαί τε οὐ διὰ μακροῦ· τοῦ δὲ Διιτρέφους πλησίον-τας γαρ εἰκόνας τας άφανεστέρας γράφειν οὐκ ἐθέλω-θεῶν ἀγάλματά ἐστιν Ύγείας τε, ην 'Ασκληπιού παίδα είναι λέγουσι, καὶ 5 'Αθηνας ἐπίκλησιν καὶ ταύτης 'Υγείας. ἔστι δὲ λίθος οὐ μέγας, ἀλλ' ὅσον καθίζεσθαι μικρὸν άνδρα· έπὶ τούτω λέγουσιν, ἡνίκα Διόνυσος ἡλθεν ές την γην, αναπαύσασθαι τον Σιληνόν. τους γαρ ήλικία των Σατύρων προήκοντας ονομάζουσι Σιληνούς περί δε Σατύρων, οίτινές είσιν, ετέρου πλέον εθέλων επίστασθαι πολλοίς αὐτών τούτων ένεκα ές λόγους ήλθον. έφη δὲ Εύφημος Κὰρ άνηρ πλέων ές Ἰταλίαν άμαρτειν ύπο άνέμων τοῦ πλοῦ καὶ ἐς τὴν ἔξω θάλασσαν, ἐς ἡν οὐκέτι πλέουσιν, έξενεχθήναι. νήσους δὲ είναι μὲν έλεγεν ερήμους πολλάς, εν δε άλλαις οἰκείν άνδρας άγρίους ταύταις δε οὐκ εθέλειν νήσοις 6 προσίσχειν τους ναύτας οἷα πρότερόν τε προσσχόντας καὶ τῶν ἐνοικούντων οὐκ ἀπείρως έγοντας, βιασθήναι δ' οὖν καὶ τότε. ταύτας καλείσθαι μεν ύπο των ναυτών Σατυρίδας, είναι δὲ τοὺς ἐνοικοῦντας καπυροὺς καὶ ἵππων οὐ πολὺ μείους έχειν έπὶ τοῖς ἰσχίοις οὐράς. τούτους, ὡς ήσθοντο, καταδραμόντας έπὶ τὴν ναῦν φωνὴν μὲν ούδεμίαν ίέναι, ταις δε γυναιξίν επιχειρείν ταις έν τη νηί τέλος δε δείσαντας τούς ναύτας βάρβαρον γυναίκα έκβαλείν ές την νήσον ές ταύτην οὖν ὑβρίζειν τοὺς Σατύρους οὐ μόνον ἡ καθέστηκεν, άλλα και το παν όμοίως σωμα.

7 Καὶ ἄλλα ἐν τἢ ᾿Αθηναίων ἀκροπόλει θεασάμενος οἶδα, Λυκίου τοῦ Μύρωνος γαλκοῦν παίδα,

ATTICA, XXIII. 4-7

believe that they did not know it before the time of Philoctetes, and gave it up soon after. Near the statue of Diitrephes-I do not wish to write of the less distinguished portraits—are figures of gods; of Health, whom legend calls daughter of Asclepius, and of Athena, also surnamed Health. There is also a smallish stone, just large enough to serve as a seat to a little man. On it legend says Silenus rested when Dionysus came to the land. The oldest of the Satyrs they call Sileni. Wishing to know better than most people who the Satyrs are I have inquired from many about this very point. Euphemus the Carian said that on a voyage to Italy he was driven out of his course by winds and was carried into the outer sea, beyond the course of seamen. He affirmed that there were many uninhabited islands, while in others lived wild men. The sailors did not wish to put in at the latter. because, having put in before, they had some experience of the inhabitants, but on this occasion they had no choice in the matter. The islands were called Satyrides by the sailors, and the inhabitants were red haired, and had upon their flanks tails not much smaller than those of horses. As soon as they caught sight of their visitors, they ran down to the ship without uttering a cry and assaulted the women in the ship. At last the sailors in fear cast a foreign woman on to the island. Her the Satyrs outraged not only in the usual way, but also in a most shocking manner.

I remember looking at other things also on the Athenian Acropolis, a bronze boy holding the

δς τὸ περιρραντήριον ἔχει, καὶ Μύρωνος Περσέα τὸ ές Μέδουσαν έργον είργασμένον. καὶ 'Αρτέμιδος ίερον έστι Βραυρωνίας, Πραξιτέλους μέν τέχνη το ἄγαλμα, τη θεώ δέ έστιν ἀπο Βραυρώνος δήμου τὸ ὄνομα· καὶ τὸ ἀρχαῖον ξόανόν ἐστιν ἐν Βραυρώνι, "Αρτεμις ώς λέγουσιν ή Ταυρική. 8 ίππος δὲ ὁ καλούμενος Δούριος ἀνάκειται χαλκούς. καὶ ὅτι μὲν τὸ ποίημα τὸ Ἐπειοῦ μηγάνημα ην ές διάλυσιν τοῦ τείγους, οίδεν όστις μη πασαν επιφέρει τοις Φρυξιν εὐήθειαν· λέγεται δε ες τε εκεινον τον εππον ώς των Ελλήνων ενδον έχοι τους αρίστους, και δή και του χαλκου τὸ σχημά έστι κατά ταῦτα· καὶ Μενεσθεύς καὶ Τεθκρος υπερκύπτουσιν έξ αὐτοθ, προσέτι δὲ καὶ 9 οί παίδες οί Θησέως. ἀνδριάντων δὲ ὅσοι μετὰ τὸν ἵππον ἐστήκασιν Ἐπιχαρίνου μὲν ὁπλιτοδρομείν ἀσκήσαντος την είκονα ἐποίησε Κριτίας, Οἰνοβίω δὲ ἔργον ἐστὶν ἐς Θουκυδίδην τὸν Ὀλόρου χρηστόν· ψήφισμα γὰρ ἐνίκησεν Οἰνόβιος κατελθείν ες 'Αθήνας Θουκυδίδην, καί οι δολοφονηθέντι ώς κατήει μνημά έστιν οὐ πόρρω πυλών Μελιτί-10 δων. τὰ δὲ ἐς Ἑρμόλυκον τὸν παγκρατιαστὴν καὶ Φορμίωνα τὸν ἀσωπίχου γραψάντων έτέρων παρίημι· ές δὲ Φορμίωνα τοσόνδε έχω πλέον γράψαι. Φορμίωνι γὰρ τοῖς ἐπιεικέσιν 'Αθηναίων όντι δμοίω και ές προγόνων δόξαν οὐκ άφανεί συνέβαινεν όφείλειν χρέα άναχωρήσας οὖν ἐς τὸν Παιανιέα δημον ἐνταῦθα εἰχε δίαιταν, ἐς δ ναύαρχον αὐτὸν ᾿Αθηναίων αἰρουμένων ἐκπλεύσεσθαι οὐκ ἔφασκεν οφείλειν τε γὰρ καί οί,

¹ ἐκπλεῦσαι, emended by Herwerden.

sprinkler, by Lycius son of Myron, and Myron's Perseus after beheading Medusa. There is also a sanctuary of Brauronian Artemis; the image is the work of Praxiteles, but the goddess derives her name from the parish of Brauron. The old wooden image is in Brauron, the Tauric Artemis as she is called. There is the horse called Wooden set up in bronze. That the work of Epeius was a contrivance to make a breach in the Trojan wall is known to everybody who does not attribute utter silliness to the Phrygians. But legend says of that horse that it contained the most valiant of the Greeks, and the design of the bronze figure fits in well with this story. Menestheus and Teucer are peeping out of it, and so are the sons of Theseus. Of the statues that stand after the horse, the likeness of Epicharinus who practised the race in armour was made by Critius, while Oenobius performed a kind service for Thucydides the son of Olorus.1 He succeeded in getting a decree passed for the return of Thucydides to Athens, who was treacherously murdered as he was returning, and there is a monument to him not far from the Melitid gate. The stories of Hermolycus the pancratiast and Phormio 2 the son of Asopichus I omit, as others have told them. About Phormio, however, I have a detail to add. Quite one of the best men at Athens and distinguished for the fame of his ancestors he chanced to be heavily in debt. So he withdrew to the parish Paeania and lived there until the Athenians elected him to command a naval expedition. But he refused the office on the ground

¹ The great historian of the Peloponnesian war.

² A famous Athenian admiral who served during the first period of the Peloponnesian war.

πρὶν ἃν ἐκτίση, πρὸς τοὺς στρατιώτας οὐκ εἶναι παρέχεσθαι φρόνημα. οὕτως ᾿Αθηναῖοι—πάντως γὰρ ἐβούλοντο ἄρχειν Φορμίωνα—τὰ χρέα ὁπόσοις ὥφειλε διαλύουσιν.

ΧΧΙΥ. Ένταθθα 'Αθηνά πεποίηται του Σιληνὸν Μαρσύαν παίουσα, ὅτι δὴ τοὺς αὐλοὺς ανέλοιτο, ἐρρῖφθαι σφάς της θεοῦ βουλομένης. —τούτων πέραν, ων είρηκα, εστίν ή λεγομένη Θησέως μάχη πρὸς τὸν ταῦρον τὸν Μίνω καλούμενον, είτε άνηρ είτε θηρίον ην όποιον κεκράτηκεν ό λόγος τέρατα γὰρ πολλῷ καὶ τοῦδε θαυμασιώτερα καὶ καθ' ήμᾶς ἔτικτον γυναῖκες. 2 κείται δέ καὶ Φρίξος ὁ Αθάμαντος έξενηνεγμένος ές Κόλγους ύπὸ τοῦ κριοῦ. θύσας δὲ αὐτὸν ὅτω δη θεώ, ώς δὲ εἰκάσαι τώ Λαφυστίω καλουμένω παρά 'Ορχομενίοις, τούς μηρούς κατά νόμον έκτεμών τον Ελλήνων ές αὐτούς καιομένους όρά. κείνται δὲ έξης άλλαι τε εἰκόνες καὶ Ἡρακλέους. άγχει δέ, ώς λόγος έχει, τους δράκοντας. 'Αθηνα τέ έστιν ἀνιοῦσα ἐκ τῆς κεφαλῆς τοῦ Διός. ἔστι δὲ καὶ ταῦρος ἀνάθημα τῆς βουλῆς τῆς ἐν ᾿Αρείω πάγω, ἐφ' ὅτω δὴ ἀνέθηκεν ἡ βουλή πολλὰ δ' 3 αν τις εθέλων είκάζοι. λέλεκται δέ μοι καὶ πρότερον ως 'Αθηναίοις περισσότερον τι ή τοις άλλοις ές τὰ θεῖά έστι σπουδής πρώτοι μέν γὰρ 'Αθηναν ἐπωνόμασαν Έργάνην, πρώτοι δ' ἀκώλους Έρμας ανέθεσαν, όμου δέ σφισιν έν τω ναώ σπουδαίων δαίμων έστίν. ὅστις δὲ τὰ σὺν τέχνη πεποιημένα ἐπίπροσθε τίθεται τῶν ἐς άρχαιότητα ήκόντων, καὶ τάδε ἔστιν οἱ θεάσασθαι. κράνος ἐστὶν ἐπικείμενος ἀνὴρ Κλεοίτου.

¹ The text here is almost certainly corrupt.

ATTICA, XXIII. 10-XXIV. 3

that before his debts were discharged he lacked the spirit to face his troops. So the Athenians, who were absolutely determined to have Phormio as their

commander, paid all his creditors.

XXIV. In this place is a statue of Athena striking Marsyas the Silenus for taking up the flutes that the goddess wished to be cast away for good. Opposite these I have mentioned is represented the fight which legend says Theseus fought with the so-called Bull of Minos, whether this was a man or a beast of the nature he is said to have been in the accepted story. For even in our time women have given birth to far more extraordinary monsters than this. There is also a statue of Phrixus the son of Athamas carried ashore to the Colchians by the ram. Having sacrificed the animal to some god or other, presumably to the one called by the Orchomenians Laphystius, he has cut out the thighs in accordance with Greek custom and is watching them as they burn. Next come other statues, including one of Heracles strangling the serpents as the legend describes. There is Athena too coming up out of the head of Zeus, and also a bull dedicated by the Council of the Areopagus on some occasion or other, about which, if one cared, one could make many conjectures. have already stated that the Athenians are far more devoted to religion than other men. They were the first to surname Athena Ergane (Worker); they were the first to set up limbless Hermae, and the temple of their goddess is shared by the Spirit of Good men. Those who prefer artistic workmanship to mere antiquity may look at the following: a man wearing a helmet, by Cleoetas, whose nails the artist

καί οί τους όνυχας άργυρους ένεποίησεν ό Κλεοίτας έστι δὲ καί Γης άγαλμα ίκετευούσης ὖσαί οί τὸν Δία, εἴτε αὐτοῖς ὅμβρου δεῆσαν ᾿Αθηναίοις εἴτε καὶ τοῖς πᾶσιν Ελλησι συμβὰς αὐχμός. ένταθθα καὶ Τιμόθεος ὁ Κόνωνος καὶ αὐτὸς κεῖται Κόνων Πρόκνην δὲ τὰ ἐς τὸν παίδα βεβουλευμένην αὐτήν τε καὶ τὸν 'Ιτυν ἀνέθηκεν 'Αλκαμένης. πεποίηται δὲ καὶ τὸ φυτὸν τῆς ἐλαίας ᾿Αθηνᾶ καὶ 4 κυμα ἀναφαίνων Ποσειδών και Διός ἐστιν άγαλμα τό τε Λεωχάρους καὶ ὁ ὀνομαζόμενος Πολιεύς, & τὰ καθεστηκότα ές τὴν θυσίαν γράφων την έπ' αὐτοῖς λεγομένην αἰτίαν οὐ γράφω. τοῦ Διὸς τοῦ Πολιέως κριθάς καταθέντες ἐπὶ τὸν βωμον μεμιγμένας πυροίς οὐδεμίαν έχουσι φυλακήν ὁ βοῦς δέ, δυ ἐς τὴν θυσίαν ἐτοιμάσαντες φυλάσσουσιν, ἄπτεται τῶν σπερμάτων φοιτῶν έπὶ τὸν βωμόν. καλοῦσι δέ τινα τῶν ἱερέων βουφόνου, δς κτείνας του βούν και ταύτη του πέλεκυν ρίψας—ουτω γάρ έστίν οι νόμος—οιχεται φεύγων οί δὲ ἄτε τὸν ἄνδρα δς ἔδρασε τὸ ἔργον ούκ είδότες, ές δίκην ὑπάγουσι τὸν πέλεκυν.

Ταῦτα μὲν τρόπον τὸν εἰρημένον δρῶσιν ἐς δὲ τὸν ναὸν ὃν Παρθενῶνα ὀνομάζουσιν, ἐς τοῦτον ἐσιοῦσιν ὁπόσα ἐν τοῖς καλουμένοις ἀετοῖς κεῖται, πάντα ἐς τὴν ᾿Αθηνᾶς ἔχει γένεσιν, τὰ δὲ ὅπισθεν ἡ Ποσειδῶνος πρὸς ᾿Αθηνᾶν ἐστιν ἔρις ὑπὲρ τῆς γῆς αὐτὸ δὲ ἔκ τε ἐλέφαντος τὸ ἄγαλμα καὶ χρυσοῦ πεποίηται. μέσφ μὲν οὖν ἐπίκειταί οἱ τῷ κράνει Σφιγγὸς εἰκών—ἃ δὲ ἐς τὴν Σφίγγα λέγεται, γράψω προελθύντος ἐς τὰ Βοιώτιά μοι τοῦ λόγου—, καθ' ἑκάτερον δὲ τοῦ κράνους γρῦ-

ATTICA, xxiv. 3-5

has made of silver, and an image of Earth beseeching Zeus to rain upon her; perhaps the Athenians themselves needed showers, or may be all the Greeks had been plagued with a drought. There also are set up Timotheus the son of Conon and Conon himself: Procne too, who has already made up her mind about the boy, and Itys as well-a group dedicated by Alcamenes. Athena is represented displaying the olive plant, and Poseidon the wave, and there are statues of Zeus, one made by Leochares 1 and one called Polieus (Urban), the customary mode of sacrificing to whom I will give without adding the traditional reason thereof. Upon the altar of Zeus Polieus they place barley mixed with wheat and leave it unguarded. The ox, which they keep already prepared for sacrifice, goes to the altar and partakes of the grain. One of the priests they call the ox-slayer, who kills the ox and then, casting aside the axe here according to the ritual, runs away. The others bring the axe to trial, as though they know not the man who did the deed.

Their ritual, then, is such as I have described. As you enter the temple that they name the Parthenon, all the sculptures you see on what is called the pediment refer to the birth of Athena, those on the rear pediment represent the contest for the land between Athena and Poseidon. The statue itself is made of ivory and gold. On the middle of her helmet is placed a likeness of the Sphinx—the tale of the Sphinx I will give when I come to my description of Boeotia—and on either side of the helmet

6 πές είσιν ἐπειργασμένοι. τούτους τούς γρῦπας έν τοις έπεσιν Άριστέας ὁ Προκοννήσιος μάχεσθαι περί του χρυσού φησιν 'Αριμασποίς τοίς ύπερ Ισσηδόνων τον δε χρυσον, δν φυλάσσουσιν οί γρύπες, ανιέναι την γην είναι δὲ Αριμασπούς μεν άνδρας μονοφθάλμους πάντας έκ γενετής, γρύπας δέ θηρία λέουσιν είκασμένα, πτερά δὲ ἔχειν καὶ στόμα ἀετοῦ. καὶ γρυπῶν 7 μεν πέρι τοσαθτα εἰρήσθω· τὸ δὲ ἄγαλμα τῆς Αθηνας δρθόν έστιν έν χιτωνι ποδήρει καί οί κατά τὸ στέρνον ή κεφαλή Μεδούσης έλέφαντός έστιν έμπεποιημένη και Νίκην τε δσον τεσσάρων πηχών, εν δε τη ετέρα χειρί δόρυ έχει, καί οί προς τοίς ποσίν άσπίς τε κείται και πλησίον τοῦ δόρατος δράκων έστίν είη δ' αν Έριχθόνιος ούτος ο δράκων. ἔστι δὲ τῷ βάθρω τοῦ ἀγάλματος ἐπειργασμένη Πανδώρας γένεσις. πεποίηται δὲ Ἡσιόδφ τε καὶ ἄλλοις ὡς ἡ Πανδώρα γένοιτο αύτη γυνή πρώτη· πρίν δὲ ή γενέσθαι Πανδώραν ούκ ην πω γυναικών γένος. Ενταθθα είκόνα ίδων οίδα 'Αδριανού βασιλέως μόνου, καὶ κατά τὴν

Τοῦ ναοῦ δέ ἐστι πέραν ᾿Απόλλων χαλκοῦς, καὶ τὸ ἄγαλμα λέγουσι Φειδίαν ποιῆσαι· Παρνόπιον δὲ καλοῦσιν, ὅτι σφίσι παρνόπων βλαπτόντων τὴν γῆν ἀποτρέψειν ὁ θεὸς εἶπεν ἐκ τῆς χώρας. καὶ ὅτι μὲν ἀπέτρεψεν ἴσασι, τρόπω δὲ οὐ λέγουσι ποίω. τρὶς δὲ αὐτὸς ἤδη πάρνοπας ἐκ Σιπύλου τοῦ ὅρους οὐ κατὰ ταὐτὰ οἶδα φθαρέντας, ἀλλὰ τοὺς μὲν ἐξέωσε βίαιος ἐμπεσων ἄνεμος,

ἔσοδον Ἰφικράτους ἀποδειξαμένου πολλά τε καὶ

1 τη έτέρα χειρί Walz.

θαυμαστά έργα.

are griffins in relief. These griffins, Aristeas 1 of Proconnesus says in his poem, fight for the gold with the Arimaspi beyond the Issedones. The gold which the griffins guard, he says, comes out of the earth; the Arimaspi are men all born with one eve; griffins are beasts like lions, but with the beak and wings of an eagle. I will say no more about the griffins. The statue of Athena is upright, with a tunic reaching to the feet, and on her breast the head of Medusa is worked in ivory. She holds a statue of Victory about four cubits high, and in the other hand a spear; at her feet lies a shield and near the spear is a serpent. This serpent would be Erichthonius. On the pedestal is the birth of Pandora in relief. Hesiod and others have sung how this Pandora was the first woman; before Pandora was born there was as yet no womankind. The only portrait statue I remember seeing here is one of the emperor Hadrian, and at the entrance one of Iphicrates,2 who accomplished many remarkable achievements.

Opposite the temple is a bronze Apollo, said to be the work of Pheidias. They call it the Locust God, because once when locusts were devastating the land the god said that he would drive them from Attica. That he did drive them away they know, but they do not say how. I myself know that locusts have been destroyed three times in the past on Mount Sipylus, and not in the same way. Once a gale arose and swept them away; on another occa-

¹ An early Greek traveller and writer.

² A famous Athenian soldier. ft. 390 B.C.

τοὺς δὲ ὕσαντος τοῦ θεοῦ καῦμα ἰσχυρὸν καθεῖλεν ἐπιλαβόν, οἱ δὲ αἰφνιδίφ ῥίγει καταληφθέντες ἀπώλοντο.

ΧΧΥ. Τοιαῦτα μὲν αὐτοῖς συμβαίνοντα εἰδον ἔστι δὲ ἐν τῆ ᾿Αθηναίων ἀκροπόλει καὶ Περικλῆς ὁ Ξανθίππου καὶ αὐτὸς Ξάνθιππος, δς ἐναυμάχησεν ἐπὶ Μυκάλη Μήδοις. ἀλλ᾽ ὁ μὲν Περικλέους ἀνδριὰς ἔτέρωθι ἀνάκειται, τοῦ δὲ Ξανθίππου πλησίον ἔστηκεν ᾿Ανακρέων ὁ Τήιος, πρῶτος μετὰ Σαπφὼ τὴν Λεσβίαν τὰ πολλὰ ὧν ἔγραψεν ἐρωτικὰ ποιήσας καί οἱ τὸ σχῆμά ἐστιν οἱον ἄδοντος ἄν ἐν μέθη γένοιτο ἀνθρώπου. γυναῖκας δὲ πλησίον Δεινομένης Ἰὼ τὴν Ἰνάχου καὶ Καλλιστὼ τὴν Λυκάονος πεποίηκεν, αἷς ἀμφοτέραις ἐστὶν ἐς ἄπαν ὅμοια διηγήματα ἔρως Διὸς καὶ Ἡρας ὀργὴ καὶ ἀλλαγὴ τῆ μὲν ἐς βοῦν, Καλλιστοῖ δὲ ἐς ἄρκτον.

2 Πρὸς δὲ τῷ τείχει τῷ Νοτίῷ γιγάντων, οἱ περὶ Θράκην ποτὲ καὶ τὸν ἰσθμὸν τῆς Παλλήνης ὅκησαν, τούτων τὸν λεγόμενον πόλεμον καὶ μάχην πρὸς ᾿Αμαζόνας ᾿Αθηναίων καὶ τὸ Μαραθῶνι πρὸς Μήδους ἔργον καὶ Γαλατῶν τὴν ἐν Μυσία φθορὰν ἀνέθηκεν Ἦταλος, ὅσον τε δύο πηχῶν ἔκαστον. ἔστηκε δὲ καὶ ᾿Ολυμπιόδωρος, μεγέθει τε ὧν ἔπραξε λαβὼν δόξαν καὶ οὐχ ἤκιστα τῷ καιρῷ, φρόνημα ἐν ἀνθρώποις παρασχόμενος συνεχῶς ἐπταικόσι καὶ δι' αὐτὸ οὐδὲ ἐν

3 χρηστον οὐδὲ ἐς τὰ μέλλοντα ἐλπίζουσι. τὸ γὰρ ἀτύχημα τὸ ἐν Χαιρωνεία ἄπασι τοῖς "Ελλησιν ἤρξε κακοῦ καὶ οὐχ ἤκιστα δούλους ἐποίησε τοὺς ὑπεριδόντας καὶ ὅσοι μετὰ Μακεδόνων ἐτάχθη-

ATTICA, xxiv. 8-xxv. 3

sion violent heat came on after rain and destroyed them; the third time sudden cold caught them and

they died.

XXV. Such were the fates I saw befall the locusts. On the Athenian Acropolis is a statue of Pericles. the son of Xanthippus, and one of Xanthippus himself, who fought against the Persians at the naval 479 B.C. battle of Mycale. But that of Pericles stands apart, while near Xanthippus stands Anacreon of Teos, the first poet after Sappho of Lesbos to devote himself to love songs, and his posture is as it were that of a man singing when he is drunk. Deinomenes A. 400 made the two female figures which stand near, Io, the daughter of Inachus, and Callisto, the daughter of Lycaon, of both of whom exactly the same story is told, to wit, love of Zeus, wrath of Hera, and metamorphosis, Io becoming a cow and Callisto a bear.

By the south wall are represented the legendary war with the giants, who once dwelt about Thrace and on the isthmus of Pallene, the battle between the Athenians and the Amazons, the engagement with the Persians at Marathon and the destruction of the Gauls in Mysia.1 Each is about two cubits, and all were dedicated by Attalus. There stands too Olympiodorus, who won fame for the greatness of his achievements, especially in the crisis when he displayed a brave confidence among men who had met with continuous reverses, and were therefore in despair of winning a single success in the days to come. For the disaster at Chaeronea was the begin- 338 B.C. ning of misfortune for all the Greeks, and especially did it enslave those who had been blind to the

σαν. τὰς μὲν δὴ πολλὰς Φίλιππος τῶν πόλεων είλεν, 'Αθηναίοις δὲ λόγω συνθέμενος ἔργω σφας μάλιστα εκάκωσε, νήσους τε αφελόμενος και της ές τὰ ναυτικὰ παύσας άρχης. καὶ χρόνον μέν τινα ήσύχασαν 'Αθηναίοι Φιλίππου βασιλεύοντος καὶ ὕστερον 'Αλεξάνδρου' τελευτήσαντος δὲ Αλεξάνδρου Μακεδόνες μεν βασιλεύειν είλοντο 'Αριδαΐου, 'Αντιπάτρφ δὲ ἐπετέτραπτο ἡ πᾶσα άρχή, καὶ 'Αθηναίοις οὐκέτι ἀνεκτὰ ἐφαίνετο εἰ τον πάντα χρόνον έσται έπι Μακεδόσι το Έλληνικόν, άλλ' αὐτοί τε πολεμεῖν ώρμηντο καὶ 4 άλλους ές τὸ ἔργον ἤγειρον. ἐγένοντο δὲ αί μετασχούσαι πόλεις Πελοποννησίων μέν Αργος Επίδαυρος Σικυών Τροιζήν 'Ηλείοι Φλιάσιοι Μεσσήνη, οι δὲ ἔξω τοῦ Κορινθίων ἰσθμοῦ Λοκροὶ Φωκείς Θεσσαλοί Κάρυστος 'Ακαρνανες ές τὸ Αἰτωλικὸν συντελούντες Βοιωτοί δὲ Θηβαίων ηρημωμένην την γην την Θηβαίδα νεμόμενοι δέει μη Θήβας αδθις 'Αθηναδοί σφισιν εποικίζωσιν ούτε ές την συμμαχίαν ετάσσοντο και ές όσον 5 ήκον δυνάμεως τὰ Μακεδόνων ηθξον. τους δὲ ἐς τὸ συμμαχικὸν ταχθέντας κατὰ πόλεις τε έκάστους ήγον στρατηγοί και τοῦ παντὸς ἄρχειν ήρητο 'Αθηναίος Λεωσθένης πόλεώς τε άξιώματι καὶ αὐτὸς είναι δοκῶν πολέμων ἔμπειρος. ὑπῆρχε δέ οί και προς πάντας εὐεργεσία τους "Ελληνας. όπόσοι γὰρ μισθοῦ παρὰ Δαρείω καὶ σατράπαις έστρατεύουτο "Ελληνες, ἀνοικίσαι σφας ές την Περσίδα θελήσαντος 'Αλεξάνδρου Λεωσθένης

danger and such as had sided with Macedon. Most of their cities Philip captured; with Athens he nominally came to terms, but really imposed the severest penalties upon her, taking away the islands and putting an end to her maritime empire. For a time the Athenians remained passive, during the reign of Philip and subsequently of Alexander. But when on the death of Alexander the Macedonians chose Aridaeus to be their king, though the whole empire had been entrusted to Antipater, the Athenians now thought it intolerable if Greece should be for ever under the Macedonians, and themselves embarked on war besides inciting others to join them. The cities that took part were, of the Peloponnesians, Argos, Epidaurus, Sicvon, Troezen, the Eleans, the Phliasians, Messene; on the other side of the Corinthian isthmus the Locrians, the Phocians, the Thessalians, Carystus, the Acarnanians belonging to the Aetolian League. The Boeotians, who occupied the Thebaid territory now that there were no Thebans left to dwell there, in fear lest the Athenians should injure them by founding a settlement on the site of Thebes, refused to join the alliance and lent all their forces to furthering the Macedonian cause. Each city ranged under the alliance had its own general, but as commander-in-chief was chosen the Athenian Leosthenes, both because of the fame of his city and also because he had the reputation of being an experienced soldier. He had already proved himself a general benefactor of Greece. All the Greeks that were serving as mercenaries in the armies of Darius and his satraps Alexander had wished to deport to Persia, but Leosthenes was too quick for

έφθη κομίσας ναυσίν ές την Εὐρώπην. καὶ δή καὶ τότε ών ές αὐτὸν ἤλπισαν ἔργα λαμπρότερα ἐπιδειξάμενος παρέσχεν ἀποθανων ἀθυμήσαι πασι και δι' αὐτὸ οὐχ ήκιστα σφαλήναι φρουρά τε Μακεδόνων έσηλθεν 'Αθηναίοις, οί Μουνυχίαν, ύστερον δὲ καὶ Πειραιᾶ καὶ τείχη μακρὰ ἔσχον. 6 'Αντιπάτρου δὲ ἀποθανόντος 'Ολυμπιὰς διαβᾶσα έξ Ήπείρου χρόνον μέν τινα ήρξεν αποκτείνασα Αριδαίον, οὐ πολλῷ δὲ ὕστερον ἐκπολιορκηθείσα ύπὸ Κασσάνδρου παρεδόθη τῷ πλήθει. Κάσσανδρος δέ βασιλεύσας—τὰ δὲ ές 'Αθηναίους ἐπέξεισί μοι μόνα ο λόγος-Πάνακτον τείχος έν τή 'Αττική καὶ Σαλαμίνα είλε τύραννόν τε 'Αθηναίοις έπραξε γενέσθαι Δημήτριον τον Φανοστράτου, δόξαν είληφότα επί σοφία. τοῦτον μεν δη τυραννίδος επαυσε Δημήτριος δ 'Αντιγόνου, νέος τε ων καὶ φιλοτίμως πρὸς τὸ Ἑλληνικὸν δια-7 κείμενος Κάσσανδρος δέ-δεινον γάρ τι ύπην οί μίσος ές τους 'Αθηναίους-, ό δὲ αὐθις Λαχάρην προεστηκότα ές έκεῖνο τοῦ δήμου, τοῦτον τον ἄνδρα οἰκειωσάμενος τυραννίδα ἔπεισε βουλεθσαι, τυράννων ων ζσμεν τά τε ές ανθρώπους μάλιστα ἀνήμερον καὶ ές τὸ θεῖον ἀφειδέστατον. Δημητρίω δε τω Αντιγόνου διαφορά μεν ήν ές τον δήμον ήδη των 'Αθηναίων, καθείλε δε όμως καὶ τὴν Λαγάρους τυραννίδα άλισκομένου δὲ τοῦ τείχους εκδιδράσκει Λαχάρης ες Βοιωτούς, άτε δὲ ἀσπίδας έξ ἀκροπόλεως καθελών χρυσᾶς καὶ αὐτὸ τῆς ᾿Αθηνᾶς τὸ ἄγαλμα τὸν περιαιρετὸν ἀποδύσας κόσμον ὑπωπτεύετο εὐπορεῖν μεγάλως 8 χρημάτων. Λαχάρην μεν οθν τούτων ένεκα

ATTICA, xxv. 5-8

him, and brought them by sea to Europe. On this occasion too his brilliant actions surpassed expectation, and his death produced a general despair which was chiefly responsible for the defeat. A Macedonian garrison was set over the Athenians, and occupied first 322 B.C. Munychia and afterwards Peiraeus also and the Long Walls. On the death of Antipater Olympias came over from Epeirus, killed Aridaeus, and for a time occupied the throne; but shortly afterwards she was besieged by Cassander, taken and delivered up to the people. Of the acts of Cassander when he came to the throne my narrative will deal only with such as concern the Athenians. He seized the fort of Panactum in Attica and also Salamis, and established as tyrant in Athens Demetrius the son of Phanostratus, a man who had won a reputation for wisdom. This tyrant was put down by Demetrius the son of Antigonus, a young man of strong Greek sympathies. But Cassander, inspired by a deep hatred of the Athenians, made a friend of Lachares, who up to now had been the popular champion, and induced him also to arrange a tyranny. We know no tyrant who proved so cruel to man and so impious to the gods. Although Demetrius the son of Antigonus was now at variance with the Athenian people, he notwithstanding deposed Lachares too from his tyranny, who, on the capture of the fortifications, escaped to Boeotia. Lachares took golden shields from the Acropolis, and stripped even the statue of Athena of its removable ornament; he was accordingly suspected of being a very wealthy man, and was murdered by some men of

κτείνουσιν ἄνδρες Κορωναΐοι Δημήτριος δε ό Αντιγόνου τυράννων έλευθερώσας Αθηναίους τό τε παραυτίκα μετά την Λαχάρους φυγην οὐκ απέδωκέ σφισι τον Πειραια καὶ υστερον πολέμω κρατήσας ἐσήγαγεν ἐς αὐτὸ φρουρὰν τὸ ἄστυ, τὸ Μουσείον καλούμενον τειχίσας. ἔστι δὲ ἐντὸς τοῦ περιβόλου τοῦ ἀρχαίου τὸ Μουσεῖον ἀπαντικρὸ της ακροπόλεως λόφος, ένθα Μουσαίον άδειν καὶ ἀποθανόντα γήρα ταφήναι λέγουσιν ὕστερον δὲ καὶ μνημα αὐτόθι ἀνδρὶ ὠκοδομήθη Σύρω. τότε δὲ Δημήτριος τειχίσας είχε ΧΧΥΙ. χρόνω δὲ ὕστερον ἄνδρας ἐσῆλθεν οὐ πολλούς μνήμη τε προγόνων καὶ ἐς οΐαν μεταβολὴν τὸ ἀξίωμα ήκοι των 'Αθηναίων, αὐτίκα τε ώς είγον αίρουνται στρατηγον 'Ολυμπιόδωρον. ό δὲ σφας έπὶ τοὺς Μακεδόνας ήγε καὶ γέροντας καὶ μειράκια όμοίως, προθυμία πλέον ή ρώμη κατορθοῦσθαι τὰ ἐς πόλεμον ἐλπίζων ἐπεξελθόντας δὲ τούς Μακεδόνας μάχη τε ἐκράτησε καὶ φυγόντων 2 ές τὸ Μουσείον τὸ χωρίον είλεν. ᾿Αθηναι μὲν ούτως ἀπὸ Μακεδόνων ήλευθερώθησαν, 'Αθηναίων δὲ πάντων ἀγωνισαμένων ἀξίως λόγου Λεώκριτος μάλιστα δ Πρωτάρχου λέγεται τόλμη χρήσασθαι πρός τὸ ἔργον πρώτος μὲν γὰρ ἐπὶ τὸ τεῖχος ανέβη, πρώτος δὲ ἐς τὸ Μουσείον ἐσήλατο, καί οί πεσόντι ἐν τῆ μάχη τιμαὶ παρ' 'Αθηναίων καὶ ἄλλαι γεγόνασι καὶ τὴν ἀσπίδα ἀνέθεσαν τῷ Διὶ τω Ἐλευθερίω, τὸ ὄνομα τοῦ Λεωκρίτου καὶ τὸ 3 κατόρθωμα ἐπιγράψαντες. 'Ολυμπιοδώρω δὲ τόδε μέν έστιν έργον μέγιστον χωρίς τούτων ων έπραξε Πειραιά και Μουνυχίαν ανασωσάμενος. ποιουμένων δε Μακεδόνων καταδρομήν ες Έλευ-

ATTICA, xxv, 8-xxvi, 3

Coronea for the sake of this wealth. After freeing the Athenians from tyrants Demetrius the son of Antigonus did not restore the Peiraeus to them immediately after the flight of Lachares, but subsequently overcame them and brought a garrison even into the upper city, fortifying the place called the Museum. This is a hill right opposite the Acropolis within the old city boundaries, where legend says Musaeus used to sing, and, dying of old age, was Afterwards a monument also was erected here to a Syrian. At the time to which I refer Demetrius fortified and held it. XXVI. But afterwards a few men called to mind their forefathers, and the contrast between their present position and the ancient glory of Athens, and without more ado forthwith elected Olympiodorus to be their general. He led them against the Macedonians, both the old 288 B.C. men and the youths, and trusted for military success more to enthusiasm than to strength. The Macedonians came out to meet him, but he overcame them, pursued them to the Museum, and captured the position. So Athens was delivered from the Macedonians, and though all the Athenians fought memorably, Leocritus the son of Protarchus is said to have displayed most daring in the engagement. For he was the first to scale the fortification, and the first to rush into the Museum; and when he fell fighting, the Athenians did him great honour, dedicating his shield to Zeus of Freedom and inscribing on it the name of Leocritus and his exploit. This is the greatest achievement of Olympiodorus. not to mention his success in recovering Peiraeus and Munychia; and again, when the Macedonians were

σίνα Ἐλευσινίους συντάξας ἐνίκα τοὺς Μακεδόνας. πρότερον δὲ ἔτι τούτων ἐσβαλόντος ἐς τὴν ᾿Αττικὴν Κασσάνδρου πλεύσας Ὁλυμπιόδωρος ἐς Αἰτωλίαν βοηθείν Αἰτωλοὺς ἔπεισε, καὶ τὸ συμμαχικὸν τοῦτο ἐγένετο ᾿Αθηναίοις αἴτιον μάλιστα διαφυγεῖν τὸν Κασσάνδρου πόλεμον. Ὁλυμπιοδώρω δὲ τοῦτο μὲν ἐν ᾿Αθήναις εἰσὶν ἔν τε ἀκροπόλει καὶ ἐν πρυτανείω τιμαί, τοῦτο δὲ ἐν Ἐλευσῖνι γραφή· καὶ Φωκέων οἱ Ἐλάτειαν ἔχοντες χαλκοῦν Ὁλυμπιόδωρον ἐν Δελφοῖς ἀνέθεσαν, ὅτι καὶ τούτοις ἤμυνεν ἀποστᾶσι Κασσάνδρου.

4 Της δε εἰκόνος πλησίον της 'Ολυμπιοδώρου χαλκοῦν 'Αρτέμιδος ἄγαλμα ἔστηκεν ἐπίκλησιν Λευκοφρύνης, ἀνέθεσαν δε οί παίδες οί Θεμιστοκλέους. Μάγνητες γάρ, ὧν ἦρχε Θεμιστοκλής λαβὼν παρὰ βασιλέως, Λευκοφρύνην "Αρτεμιν

ἄγουσιν ἐν τιμῆ. Δεῖ δέ με ἀφικέσθαι τοῦ λόγου πρόσω, πάντα

όμοίως ἐπεξιόντα τὰ Ἑλληνικά. "Ενδοιος ἢν γένος μὲν 'Αθηναῖος, Δαιδάλου δὲ μαθητής, δς καὶ φεύγοντι Δαιδάλφ διὰ τὸν Κάλω θάνατον ἐπηκολούθησεν ἐς Κρήτην τούτου καθήμενόν ἐστιν 'Αθηνᾶς ἄγαλμα, ἐπίγραμμα ἔχον ὡς Καλτίας μὲν ἀναθείη, ποιήσειε δὲ "Ενδοιος.—ἔστι δὲ καὶ οἴκημα 'Ερέχθειον καλούμενον πρὸ δὲ τῆς ἐσόδου Διός ἐστι βωμὸς 'Υπάτου, ἔνθα ἔμψυχον θύουσιν οὐδέν, πέμματα δὲ θέντες οὐδὲν ἔτι οἴνω χρήσασθαι νομίζουσιν. ἐσελθοῦσι δὲ εἰσι βωμοί, Ποσειδώνος, ἐφ' οὖ καὶ 'Ερεχθεί θύουσιν ἔκ τον μαντεύματος, καὶ ῆρωος Βούτου, τρίτος δὲ 'Ηφαίστου' γραφαὶ δὲ ἐπὶ τῶν τοίχων τοῦ γένους εἰσὶ

raiding Eleusis he collected a force of Eleusinians and defeated the invaders. Still earlier than this, when Cassander had invaded Attica, Olympiodorus sailed to Aetolia and induced the Aetolians to help. This allied force was the main reason why the Athenians escaped war with Cassander. Olympiodorus has not only honours at Athens, both on the Acropolis and in the town hall, but also a portrait at Eleusis. The Phocians too of Elatea dedicated at Delphi a bronze statue of Olympiodorus for help in their revolt from Cassander.

Near the statue of Olympiodorus stands a bronze image of Artemis surnamed Leucophryne, dedicated by the sons of Themistocles; for the Magnesians, whose city the King had given him to rule, hold Artemis Leucophryne in honour.

But my narrative must not loiter, as my task is a general description of all Greece. Endoeus was A 540 an Athenian by birth and a pupil of Daedalus, who also, when Daedalus was in exile because of the death of Calos, followed him to Crete. Made by him is a statue of Athena seated, with an inscription that Callias dedicated the image, but Endoeus made it. There is also a building called the Erechtheum. Before the entrance is an altar of Zeus the Most High, on which they never sacrifice a living creature. but offer cakes, not being wont to use any wine either. Inside the entrance are altars, one to Poseidon, on which in obedience to an oracle they sacrifice also to Erechtheus, the second to the hero Butes, and the third to Hephaestus. On the walls are paintings

τοῦ Βουταδῶν καὶ—διπλοῦν γάρ ἐστι τὸ οἴκημα
—ὕδωρ ἐστὶν ἔνδον θαλάσσιον ἐν φρέατι. τοῦτο
μὲν θαῦμα οὐ μέγα· καὶ γὰρ ὅσοι μεσόγαιαν οἰκοῦσιν, ἄλλοις τε ἔστι καὶ Καρσὶν ᾿Αφροδισιεῦσιν· ἀλλὰ τόδε τὸ φρέαρ ἐς συγγραφὴν παρέχεται κυμάτων ἦχον ἐπὶ νότω πνεύσαντι. καὶ
τριαίνης ἐστὶν ἐν τῆ πέτρα σχῆμα· ταῦτα δὲ λέγεται Ποσειδῶνι μαρτύρια ἐς τὴν ἀμφισβήτησιν

της χώρας φανήναι.

6 'Ιερὰ μὲν τῆς 'Αθηνᾶς ἐστιν ἥ τε ἄλλη πόλις καὶ ἡ πᾶσα ὁμοίως γῆ—καὶ γὰρ ὅσοις θεοὺς καθέστηκεν άλλους έν τοις δήμοις σέβειν, οὐδέν τι ήσσον την 'Αθηναν άγουσιν έν τιμή-, τὸ δὲ άγιώτατον έν κοινῶ πολλοῖς πρότερον νομισθέν ἔτεσιν ἡ συνήλθον ἀπὸ τῶν δήμων ἐστὶν Αθηνᾶς ἄγαλμα ἐν τῆ νῦν ἀκροπόλει, τότε δὲ ονομαζομένη πόλει φήμη δε ές αὐτὸ ἔχει πεσείν έκ τοῦ οὐρανοῦ. καὶ τοῦτο μὲν οὐκ ἐπέξειμι εἴτε ούτως εἴτε ἄλλως ἔχει, λύχνον δὲ τῆ θεῷ χρυσοῦν 7 Καλλίμαχος ἐποίησεν· ἐμπλήσαντες δὲ ἐλαίου τον λύχνον την αὐτην τοῦ μέλλοντος ἔτους ἀναμένουσιν ημέραν, έλαιον δε εκείνο τον μεταξύ έπαρκεί χρόνον τῷ λύχνω κατὰ τὰ αὐτὰ ἐν ἡμέρα καὶ νυκτὶ φαίνοντι. καί οἱ λίνου Καρπασίου θρυαλλὶς ἔνεστιν, δ δὴ πυρὶ λίνων μόνον οὐκ έστιν άλώσιμον φοίνιξ δὲ ὑπὲρ τοῦ λύχνου χαλκοῦς ἀνήκων ἐς τὸν ὄροφον ἀνασπῷ τὴν ἀτμίδα. ό δὲ Καλλίμαχος ὁ τὸν λύχνον ποιήσας, ἀποδέων των πρώτων ές αὐτὴν τὴν τέχνην, οὕτω σοφία πάντων έστιν άριστος ώστε και λίθους πρώτος ετρύπησε καὶ ὄνομα έθετο κατατηξίτεγνον, ή θεμένων άλλων κατέστησεν έφ' αύτω.

ATTICA, xxvi. 5-7

representing members of the clan Butadae; there is also inside—the building is double—sea-water in a cistern. This is no great marvel, for other inland regions have similar wells, in particular Aphrodisias in Caria. But this cistern is remarkable for the noise of waves it sends forth when a south wind blows. On the rock is the outline of a trident. Legend says that these appeared as evidence in

support of Poseidon's claim to the land.

Both the city and the whole of the land are alike sacred to Athena; for even those who in their parishes have an established worship of other gods nevertheless hold Athena in honour. But the most holv symbol, that was so considered by all many years before the unification of the parishes, is the image of Athena which is on what is now called the Acropolis. but in early days the Polis (City). A legend concerning it says that it fell from heaven; whether this is true or not I shall not discuss. A golden lamp for the goddess was made by Callimachus. Having filled the B.C.? lamp with oil, they wait until the same day next year, and the oil is sufficient for the lamp during the interval, although it is alight both day and night. The wick in it is of Carpasian flax, the only kind of flax which is fire-proof, and a bronze palm above the lamp reaches to the roof and draws off the smoke. The Callimachus who made the lamp, although not of the first rank of artists, was vet of unparalleled cleverness, so that he was the first to drill holes through stones, and gave himself the title of Refiner of Art, or perhaps others gave the title and he adopted it as his.

ΧΧΥΙΙ. Κείται δὲ ἐν τῷ ναῷ τῆς Πολιάδος Ερμής ξύλου, Κέκροπος είναι λεγόμενον ανάθημα, ύπὸ κλάδων μυρσίνης οὐ σύνοπτον. ἀναθήματα δὲ ὁπόσα ἄξια λόγου, τῶν μὲν ἀρχαίων δίφρος όκλαδίας ἐστὶ Δαιδάλου ποίημα, λάφυρα δὲ ἀπὸ Μήδων Μασιστίου θώραξ, δς είχεν έν Πλαταιαίς την ηγεμονίαν της ίππου, και ακινάκης Μαρδονίου λεγόμενος είναι. Μασίστιον μεν δη τελευτήσαντα ύπο των 'Αθηναίων οίδα ίππέων Μαρδονίου δὲ μαχεσαμένου Λακεδαιμονίοις έναντία καὶ ὑπὸ άνδρος Σπαρτιάτου πεσόντος οὐδ' αν υπεδέξαντο άρχην οὐδὲ ἴσως 'Αθηναίοις παρηκαν φέρεσθαι 2 Λακεδαιμόνιοι τὸν ἀκινάκην. περί δὲ τῆς ἐλαίας οὐδὲν ἔχουσιν ἄλλο εἰπεῖν ἡ τῆ θεῷ μαρτύριον γενέσθαι τοῦτο ἐς τὸν ἀγῶνα τὸν ἐπὶ τῆ χώρα. λέγουσι δὲ καὶ τάδε, κατακαυθήναι μὲν τήν έλαίαν, ήνίκα ὁ Μήδος τὴν πόλιν ἐνέπρησεν Αθηναίοις, κατακαυθείσαν δε αὐθημερον όσον τε έπὶ δύο βλαστήσαι πήχεις.

Τῷ ναῷ δὲ τῆς 'Αθηνᾶς Πανδρόσου ναὸς συνεχής ἐστι· καὶ ἔστι Πάνδροσος ἐς τὴν παρακαταβήκην ἀναίτιος τῶν ἀδελφῶν μόνη. ἃ δέ μοι θαυμάσαι μάλιστα παρέσχεν, ἔστι μὲν οὐκ ἐς ἄπαντας γνώριμα, γράψω δὲ οἶα συμβαίνει. παρθένοι δύο τοῦ ναοῦ τῆς Πολιάδος οἰκοῦσιν οὐ πόρρω, καλοῦσι δὲ 'Αθηναῖοι σφᾶς ἀρρηφόρους αὕται χρόνον μέν τινα δίαιταν ἔχουσι παρὰ τῆ θεῷ, παραγενομένης δὲ τῆς ἑορτῆς δρῶσιν ἐν νυκτὶ τοιάδε. ἀναθεῖσαί σφισιν ἐπὶ τὰς κεφαλὰς ἃ ἡ τῆς 'Αθηνᾶς ἱέρεια δίδωσι φέρειν, οὔτε ἡ διδοῦσα ὁποῖόν τι δίδωσιν εἰδυῖα οὕτε ταῖς φερούσαις ἐπισταμέναις—ἔστι δὲ περίβολος ἐν τῆ πόλει τῆς

ATTICA, XXVII. 1-3

XXVII. In the temple of Athena Polias (Of the City) is a wooden Hermes, said to have been dedicated by Cecrops, but not visible because of myrtle boughs. The votive offerings worth noting are, of the old ones, a folding chair made by Daedalus, Persian spoils, namely the breastplate of Masistius, who commanded the cavalry at Plataea, and a scimitar said to 479 B.C. have belonged to Mardonius. Now Masistius I know was killed by the Athenian cavalry. But Mardonius was opposed by the Lacedaemonians and was killed by a Spartan; so the Athenians could not have taken the scimitar to begin with, and furthermore the Lacedaemonians would scarcely have suffered them to carry it off. About the olive they have nothing to say except that it was testimony the goddess produced when she contended for their land. Legend also says that when the Persians fired Athens the olive was burnt down, but on the very day it was burnt it grew again to the height of two cubits.

Adjoining the temple of Athena is the temple of Pandrosus, the only one of the sisters to be faithful to the trust. I was much amazed at something which is not generally known, and so I will describe the circumstances. Two maidens dwell not far from the temple of Athena Polias, called by the Athenians Bearers of the Sacred Offerings. For a time they live with the goddess, but when the festival comes round they perform at night the following rites. Having placed on their heads what the priestess of Athena gives them to carry—neither she who gives nor they who carry have any knowledge what it is-the maidens descend by the natural underground passage that goes

καλουμένης έν Κήποις 'Αφροδίτης οὐ πόρρω καὶ δι' αὐτοῦ κάθοδος ὑπόγαιος αὐτομάτη—, ταύτη κατίασιν αι παρθένοι. κάτω μεν δη τὰ φερόμενα λείπουσιν, λαβοῦσαι δε ἄλλο τι κομίζουσιν έγκεκαλυμμένου καὶ τὰς μὲν ἀφιᾶσιν ἤδη τὸ ἐντεύθεν, έτέρας δὲ ἐς τὴν ἀκρόπολιν παρθένους 4 άγουσιν άντ' αὐτῶν. πρὸς δὲ τῷ ναῷ τῆς 'Αθηνας έστι μεν εθήρις 1 πρεσβύτις όσον τε πήχεος μάλιστα, φαμένη διάκονος είναι Λυσιμάχης, έστι δὲ ἀγάλματα μεγάλα χαλκοῦ διεστῶτες ἄνδρες ές μάχην καὶ τὸν μὲν Ερεχθέα καλοῦσι, τὸν δὲ Εὔμολπον καίτοι λέληθέ γε οὐδὲ 'Αθηναίων ὅσοι τὰ ἀρχαῖα ἴσασιν, Ἰμμάραδον είναι παῖδα Εὐμόλπου τοῦτον τὸν ἀποθανόντα ὑπὸ Ἐρεχθέως. 5 ἐπὶ δὲ τοῦ βάθρου καὶ ἀνδριάντες εἰσὶ Θεαίνετος δς έμαντεύετο Τολμίδη καὶ αὐτὸς Τολμίδης, δς 'Αθηναίων ναυσίν ήγούμενος άλλους τε ἐκάκωσε καὶ Πελοποννησίων την χώραν όσοι νέμονται την παραλίαν, καὶ Λακεδαιμονίων ἐπὶ Γυθίφ τὰ νεώρια ένέπρησε καὶ τῶν περιοίκων Βοιὰς είλε καὶ την Κυθηρίων νησον ές δὲ την Σικυωνίαν ποιησάμενος ἀπόβασιν, ώς οί δηοῦντι τὴν γῆν ἐς μάχην κατέστησαν, τρεψάμενος σφας κατεδίωξε προς την πόλιν. υστερον δε ώς επανηλθεν ές 'Αθήνας, ἐσήγαγε μὲν ἐς Εὔβοιαν καὶ Νάξον 'Αθηναίων κληρούχους, ἐσέβαλε δὲ ἐς Βοιωτούς στρατώ πορθήσας δὲ τῆς γῆς τὴν πολλὴν καὶ παραστησάμενος πολιορκία Χαιρώνειαν, ώς ές την Αλιαρτίαν προηλθεν, αὐτός τε μαχόμενος ἀπέθανε καὶ τὸ πᾶν ἤδη στράτευμα ήττᾶτο. τὰ 6 μεν ές Τολμίδην τοιαθτα έπυνθανόμην όντα. έστι

across the adjacent precincts, within the city, of Aphrodite in the Gardens. They leave down below what they carry, and receive something else which they bring back covered up. These maidens they henceforth let go free, and take up to the Acropolis others in their place. By the temple of Athena is an old woman about a cubit high, the inscription calling her a handmaid of Lysimache, and large bronze figures of men facing each other for a fight, one of whom they call Erechtheus, the other Eumolpus; and yet those Athenians who are acquainted with antiquity must surely know that this victim of Erechtheus was Immaradus, the son of Eumolpus. On the pedestal are also statues of Theaenetus, who was seer to Tolmides, and of Tolmides himself, who when in command of the Athenian fleet inflicted severe damage upon the enemy, especially upon the Peloponnesians who dwell along the coast, burnt the dock-yards at Gythium and captured Boeae, belonging to the "provincials," and the island of Cythera. He made a descent on Sicyonia, and, attacked by the citizens as he was laying waste the country, he put them to flight and chased them to the city. Returning afterwards to Athens, he conducted Athenian colonists to Euboea and Naxos and invaded Boeotia with an army. Having ravaged the greater part of the land and reduced Chaeronea by a siege, he advanced into the territory of Haliartus, where he was killed in battle and all his 447 B.C. army worsted. Such was the history of Tolmides that I learnt. There are also old figures of Athena, no

δὲ ᾿Αθηνᾶς ἀγάλματα ἀρχαῖα· καί σφισιν ἀπετάκη μὲν οὐδέν, μελάντερα δὲ καὶ πληγὴν ἐνεγκεῖν ἐστιν ἀσθενέστερα· ἐπέλαβε γὰρ καὶ ταῦτα ἡ φλόξ, ὅτε ἐσβεβηκότων ἐς τὰς ναῦς ᾿Αθηναίων βασιλεὺς είλεν ἔρημον τῶν ἐν ἡλικία τὴν πόλιν. ἔστι δὲ συός τε θήρα, περὶ οὖ σαφὲς οὐδὲν οἶδα εἰ τοῦ Καλυδωνίου, καὶ Κύκνος Ἡρακλεῖ μαχόμενος· τοῦτον τὸν Κύκνον φασὶν ἄλλους τε φονεῦσαι καὶ Λύκον Θρậκα προτεθέντων σφίσι μονομαχίας ἄθλων, περὶ δὲ τὸν ποταμὸν τὸν

Πηνειον απέθανεν ύφ' 'Ηρακλέους.

Τῶν δὲ ἐν Τροιζῆνι λόγων, οῦς ἐς Θησέα λέγουσιν, ἐστὶν ὡς Ἡρακλῆς ἐς Τροιζῆνα ἐλθὼν παρὰ Πιτθέα καταθεῖτο¹ ἐπὶ τῷ δείπνῳ τοῦ λέοντος τὸ δέρμα, ἐσέλθοιεν δὲ παρὰ αὐτὸν ἄλλοι τε Τροιζηνίων παῖδες καὶ Θησεὺς ἔβδομον μάλιστα γεγονὼς ἔτος τοὺς μὲν δὴ λοιποὺς παῖδας, ὡς τὸ δέρμα εἶδον, φεύγοντάς φασιν οἴχεσθαι, Θησέα δὲ ὑπεξελθόντα οὐκ ἄγαν σὺν φόβῳ παρὰ τῶν διακόνων άρπάσαι πέλεκυν καὶ αὐτίκα ἐπιέναι σπουδῆ, λέοντα εἶναι τὸ δέρμα ἡγούμενον.
ὅδε μὲν τῶν λόγων πρῶτος ἐς αὐτόν ἐστι Τροιτηνίοις ὁ δὲ ἐπὶ τούτω, κρηπῖδας Αἰγέα ὑπὸ

δόε μεν τών λόγων πρώτος ες αὐτόν έστι Τροιζηνίοις ό δε επί τούτω, κρηπίδας Αιγέα ύπο πέτρα καὶ ξίφος θείναι γνωρίσματα είναι τῷ παιδί καὶ τὸν μεν ες ᾿Αθήνας ἀποπλείν, Θησέα δε, ὡς ἔκτον καὶ δέκατον ἔτος εγεγόνει, τὴν πέτραν ἀνώσαντα οἴχεσθαι τὴν παρακαταθήκην τὴν Αἰγέως φέροντα. τούτου δε εἰκὼν εν ἀκροπόλει πεποίηται τοῦ λόγου, χαλκοῦ πάντα ὁμοίως

9 πλην της πέτρας· ἀνέθεσαν δὲ καὶ ἄλλο Θησέως ἔργον, καὶ ὁ λόγος οὕτως ἐς αὐτὸ ἔχει. Κρησὶ

¹ κατάθοιτο, emended by Porson.

ATTICA, xxvii. 6-9

limbs of which indeed are missing, but they are rather black and too fragile to bear a blow. For they too were caught by the flames when the Athenians had gone on board their ships and the King captured the city emptied of its able-bodied inhabitants. There is also a boar-hunt (I do not know for certain whether it is the Calydonian boar) and Cycnus fighting with Heracles. This Cycnus is said to have killed, among others, Lycus a Thracian, a prize having been proposed for the winner of the duel, but near the river Peneius he was himself killed by Heracles.

One of the Troezenian legends about Theseus is the following. When Heracles visited Pittheus at Troezen, he laid aside his lion's skin to eat his dinner, and there came in to see him some Troezenian children with Theseus, then about seven years of age. The story goes that when they saw the skin the other children ran away, but Theseus slipped out not much afraid, seized an axe from the servants and straightway attacked the skin in earnest, thinking it to be a lion. This is the first Troezenian legend about Theseus. The next is that Aegeus placed boots and a sword under a rock as tokens for the child, and then sailed away to Athens; Theseus, when sixteen years old, pushed the rock away and departed, taking what Aegeus had deposited. There is a representation of this legend on the Acropolis, everything in bronze except the rock. Another deed of Theseus they have represented in an offering, and the story about it is as follows:-The land of the Cretans and especially that

τήν τε ἄλλην γην καὶ την ἐπὶ ποταμῷ Τεθρίνι ταύρος έλυμαίνετο. πάλαι δὲ ἄρα τὰ θηρία φοβερώτερα ήν τοις ανθρώποις, ώς ὅ τ' ἐν Νεμέα λέων καὶ ὁ Παρνάσσιος καὶ δράκοντες τῆς Έλλάδος πολλαχοῦ καὶ ὖς περί τε Καλυδώνα καὶ Έρύμανθον καὶ της Κορινθίας ἐν Κρομνώνι, ώστε καὶ ἐλέγετο τὰ μὲν ἀνιέναι τὴν γῆν, τὰ δὲ ώς ίερα είη θεων, τα δε και ές τιμωρίαν ανθρώπων άφεισθαι. και τούτον οι Κρήτες τον ταύρον ές την γην πέμψαι σφίσι Ποσειδωνά φασιν, ότι θαλάσσης άρχων Μίνως της Ελληνικής οὐδενὸς Ποσειδώνα ήγεν άλλου θεοῦ μάλλον έν τιμή. 10 κομισθηναι μέν δη τον ταθρον τοθτόν φασιν ές Πελοπόννησον έκ Κρήτης καὶ Ἡρακλεῖ τῶν δώδεκα καλουμένων ένα καὶ τοῦτον γενέσθαι τὸν άθλον ώς δὲ ἐς τὸ πεδίον ἀφείθη τὸ ᾿Αργείων, φεύγει διὰ τοῦ Κορινθίου ἰσθμοῦ, φεύγει δὲ ἐς γῆν τὴν ἀττικὴν καὶ τῆς ἀττικῆς ἐς δῆμον τὸν Μαραθωνίων, καὶ ἄλλους τε ὁπόσοις ἐπέτυχε καὶ Μίνω παίδα 'Ανδρόγεων ἀπέκτεινε. Μίνως δὲ ναυσίν ἐπ' 'Αθήνας πλεύσας—οὐ γὰρ ἐπείθετο άναιτίους είναι σφάς της 'Ανδρόγεω τελευτης-ές τοσούτον εκάκωσεν, ές δ συνεχωρήθη οί παρθένους ές Κρήτην έπτα και παίδας ίσους άγειν τω λεγομένω Μίνω ταύρω τον έν Κνωσσώ Λαβυρινθον οἰκῆσαι· τὸν δὲ ἐν τῷ Μαραθῶνι ταῦρον ύστερον Θησεύς ές την ακρόπολιν ελάσαι καὶ θῦσαι λέγεται τῆ θεῶ, καὶ τὸ ἀνάθημά ἐστι τοῦ δήμου τοῦ Μαραθωνίων.

ΧΧΥΙΙΙ. Κύλωνα δὲ οὐδὲν ἔχω σαφὲς εἰπεῖν ἐφ' ὅτω χαλκοῦν ἀνέθεσαν τυραννίδα ὅμως βουλεύσαντα· τεκμαίρομαι δὲ τῶνδε ἔνεκα, ὅτι εἶδος

ATTICA, xxvii. 9-xxviii. 1

by the river Tethris was ravaged by a bull. It would seem that in the days of old the beasts were much more formidable to men, for example the Nemean lion, the lion of Parnassus, the serpents in many parts of Greece, and the boars of Calydon, Erymanthus and Crommyon in the land of Corinth, so that it was said that some were sent up by the earth, that others were sacred to the gods, while others had been let loose to punish mankind. And so the Cretans say that this bull was sent by Poseidon to their land because, although Minos was lord of the Greek Sea, he did not worship Poseidon more than any other god. They say that this bull crossed from Crete to the Peloponnesus, and came to be one of what are called the Twelve Labours of Heracles. When he was let loose on the Argive plain he fled through the isthmus of Corinth, into the land of Attica as far as the Attic parish of Marathon, killing all he met, including Androgeos, son of Minos, Minos sailed against Athens with a fleet, not believing that the Athenians were innocent of the death of Androgeos, and sorely harassed them until it was agreed that he should take seven maidens and seven boys for the Minotaur that was said to dwell in the Labyrinth at Cnossus. But the bull at Marathon Theseus is said to have driven afterwards to the Acropolis and to have sacrificed to the goddess; the offering commemorating this deed was dedicated by the parish of Marathon.

XXVIII. Why they set up a bronze statue of 682 R.C. Cylon, in spite of his plotting a tyranny, I cannot say for certain; but I infer that it was because he

145

κάλλιστος καὶ τὰ ἐς δόξαν ἐγένετο οὐκ ἀφανής ανελόμενος διαύλου νίκην 'Ολυμπικήν καί οί θυγατέρα ύπηρξε γημαι Θεαγένους, δς Μεγάρων 2 έτυράννησε. γωρίς δὲ ἡ ὅσα κατέλεξα δύο μὲν Αθηναίοις είσι δεκάται πολεμήσασιν, ἄγαλμα Αθηνάς χαλκοῦν ἀπὸ Μήδων τῶν ἐς Μαραθῶνα άποβάντων τέχνη Φειδίου-καί οἱ τὴν ἐπὶ τῆς άσπίδος μάχην Λαπιθών πρὸς Κενταύρους καὶ όσα άλλα έστιν έπειργασμένα λέγουσι τορεύσαι Μῦν, τῶ δὲ Μυὶ ταῦτά τε καὶ τὰ λοιπὰ τῶν έργων Παρράσιον καταγράψαι του Ευήνορος. ταύτης της 'Αθηνας ή του δόρατος αίχμη και ό λόφος του κράνους ἀπὸ Σουνίου προσπλέουσίν έστιν ήδη σύνοπτα —, καὶ ἄρμα κεῖται χαλκοῦν άπὸ Βοιωτών δεκάτη καὶ Χαλκιδέων τών ἐν Εύβοία. δύο δὲ ἄλλα ἐστὶν ἀναθήματα, Περικλής ὁ Εανθίππου καὶ τῶν ἔργων τῶν Φειδίου θέας μάλιστα ἄξιον 'Αθηνᾶς ἄγαλμα ἀπὸ τῶν 3 αναθέντων καλουμένης Λημνίας. τη δε ακροπόλει, πλην όσον Κίμων ωκοδόμησεν αὐτης ὁ Μιλτιάδου, περιβαλείν το λοιπον λέγεται του τείχους Πελασγούς οἰκήσαντάς ποτε ύπὸ τὴν ἀκρόπολιν. φασί γὰρ Αγρόλαν καὶ Υπέρβιον τοὺς οἰκοδομήσαντας είναι. πυνθανόμενος δε οίτινες ήσαν οὐδὲν ἄλλο ἐδυνάμην μαθεῖν ἡ Σικελούς τὸ ἐξ άρχης όντας ές 'Ακαρνανίαν μετοικήσαι.

4 Καταβασι δε οὐκ ες τὴν κάτω πόλιν ἀλλ' ὅσον ὑπὸ τὰ προπύλαια πηγή τε ὕδατός εστι καὶ πλησίον ᾿Απόλλωνος ἱερὸν εν σπηλαίω Κρεούση δε θυγατρὶ Ἐρεχθεως ᾿Απόλλωνα ενταῦθα συγγενέσθαι νομίζουσι.¹ . . . ὡς πεμφθείη Φιλιππί-

¹ Here there is a gap in the text.

ATTICA, XXVIII. 1-4

was very beautiful to look upon, and of no undistinguished fame, having won an Olympian victory in the double foot-race, while he had married the daughter of Theagenes, tyrant of Megara. In addition to the works I have mentioned, there are two tithes dedicated by the Athenians after wars. There is first a bronze Athena, tithe from the Persians who landed at Marathon. It is the work of Pheidias. but the reliefs upon the shield, including the fight between Centaurs and Lapithae, are said to be from the chisel of Mys, for whom they say Parrhasius, the son of Evenor, designed this and the rest of his works. The point of the spear of this Athena and the crest of her helmet are visible to those sailing to Athens, as soon as Sunium is passed. Then there is c. 507 a bronze chariot, tithe from the Boeotians and the Chalcidians in Euboea. There are two other offerings, a statue of Pericles, the son of Xanthippus, and the best worth seeing of the works of Pheidias, the statue of Athena called Lemnian after those who dedicated it. All the Acropolis is surrounded by a wall; a part was constructed by Cimon, son of Miltiades, but all the rest is said to have been built round it by the Pelasgians, who once lived under the Acropolis. The builders, they say, were Agrolas and Hyperbius. On inquiring who they were I could discover nothing except that they were Sicilians originally who emigrated to Acarnania.

On descending, not to the lower city, but to just beneath the Gateway, you see a fountain and near it a sanctuary of Apollo in a cave. It is here that Apollo is believed to have met Creüsa, daughter of Erechtheus. . . . when the Persians had landed in

δης ές Λακεδαίμονα ἄγγελος ἀποβεβηκότων Μήδων ές την γην, έπανήκων δε Λακεδαιμονίους ύπερβαλέσθαι φαίη την έξοδον, είναι γάρ δη νόμον αὐτοῖς μὴ πρότερον μαχουμένους έξιέναι πρίν ή πλήρη του κύκλου τής σελήνης γενέσθαι. τον δέ Πάνα ο Φιλιππίδης έλεγε περί το όρος έντυχόντα οἱ τὸ Παρθένιον φάναι τε ώς εὔνους 'Αθηναίοις είη καὶ ὅτι ἐς Μαραθῶνα ήξει συμμαχήσων. οὖτος μεν οὖν ὁ θεὸς ἐπὶ ταύτη τῆ 5 άγγελία τετίμηται. έστι δὲ "Αρειος πάγος καλούμενος, ὅτι πρῶτος Αρης ἐνταῦθα ἐκρίθη, καί μοι καὶ ταῦτα δεδήλωκεν ὁ λόγος ὡς Αλιρρόθιον άνέλοι καὶ ἐφ' ὅτφ κτείνειε. κριθήναι δὲ καὶ ύστερον 'Ορέστην λέγουσιν ἐπὶ τῷ φόνῷ τῆς μητρός· καὶ βωμός ἐστιν 'Αθηνᾶς 'Αρείας, δν ανέθηκεν αποφυγών την δίκην. τους δε άργους λίθους, έφ' ὧν έστασιν ὅσοι δίκας ὑπέχουσι καὶ οί διώκοντες, τὸν μὲν "Υβρεως τὸν δὲ 'Αναιδείας

αὐτῶν ὀνομάζουσι.
6 Πλησίον δὲ ἱερὸν θεῶν ἐστιν ἃς καλοῦσιν ᾿Αθηναῖοι Σεμνάς, Ἡσίοδος δὲ Ἡρινῦς ἐν Θεογονία.
πρῶτος δέ σφισιν Αἰσχύλος δράκοντας ἐποίησεν ὁμοῦ ταῖς ἐν τῆ κεφαλῆ θριξὶν εἶναι τοῖς δὲ ἀγάλμασιν οὔτε τούτοις ἔπεστιν οὐδὲν φοβερὸν οὔτε ὅσα ἄλλα κεῖται θεῶν τῶν ὑπογαίων. κεῖται δὲ καὶ Πλούτων καὶ Ἡρμῆς καὶ Ἡῆς ἄγαλμα ἐνταῦθα θύουσι μὲν ὅσοις ἐν ᾿Αρείω πάγω τὴν αἰτίαν ἐξεγένετο ἀπολύσασθαι, θύουσι δὲ καὶ

7 άλλως ξένοι τε όμοίως καὶ ἀστοί. ἔστι δὲ καὶ ἐντὸς τοῦ περιβόλου μνῆμα Οἰδίποδος, πολυπραγμονῶν δὲ εὕρισκον τὰ ὀστᾶ ἐκ Θηβῶν κομισθέντα· τὰ γὰρ ἐς τὸν θάνατον Σοφοκλεῖ

ATTICA, xxviii. 4-7

Attica Philippides was sent to carry the tidings to Lacedaemon. On his return he said that the Lacedaemonians had postponed their departure, because it was their custom not to go out to fight before the moon was full. Philippides went on to say that near Mount Parthenius he had been met by Pan, who told him that he was friendly to the Athenians and would come to Marathon to fight for them. This deity, then, has been honoured for this announcement. There is also the Hill of Ares, so named because Ares was the first to be tried here; my narrative has already told that he killed Halirrhothius, and what were his grounds for this act. Afterwards, they say, Orestes was tried for killing his mother, and there is an altar to Athena Areia (Warlike), which he dedicated on being acquitted. The unhewn stones on which stand the defendants and the prosecutors, they call the stone of Outrage and the stone of Ruthlessness.

Hard by is a sanctuary of the goddesses which the Athenians call the August, but Hesiod in the Theogony 1 calls them Erinyes (Furies). It was Aeschylus who first represented them with snakes in their hair. But on the images neither of these nor of any of the under-world deities is there anything terrible. There are images of Pluto, Hermes, and Earth, by which sacrifice those who have received an acquittal on the Hill of Ares; sacrifices are also offered on other occasions by both citizens and aliens. Within the precincts is a monument to Oedipus, whose bones, after diligent inquiry, I found were brought from Thebes. The

πεποιημένα τὸν Οἰδίποδος "Ομηρος οὐκ εἴα μοι δόξαι πιστά, δς ἔφη Μηκιστέα τελευτήσαντος Οἰδίποδος ἐπιτάφιον ἐλθόντα ἐς Θήβας ἀγωνίσασθαι.

"Εστι δὲ 'Αθηναίοις καὶ ἄλλα δικαστήρια οὐκ ές τοσούτο δόξης ήκοντα. τὸ μὲν οὖν καλούμενον παράβυστον καὶ τρίγωνον, τὸ μὲν ἐν ἀφανεῖ τῆς πόλεως ον καὶ ἐπ' ἐλαχίστοις συνιόντων ἐς αὐτό, τὸ δὲ ἀπὸ τοῦ σχήματος ἔχει τὸ ὄνομα. βατραγιούν δὲ καὶ φοινικιούν ἀπὸ χρωμάτων καί ές τόδε διαμεμένηκεν ονομάζεσθαι. μέγιστον καὶ ές δ πλείστοι συνίασιν, ήλιαίαν καλούσιν. όπόσα δὲ ἐπὶ τοῖς φονεύσιν, ἔστιν άλλα· καὶ ἐπὶ Παλλαδίω καλοῦσι καὶ τοῖς ἀποκτείνασιν ἀκουσίως κρίσις καθέστηκε. καὶ ὅτι μέν Δημοφών πρώτος ένταθθα ύπέσχε δίκας, άμφισβητοῦσιν οὐδένες· ἐφ' ὅτφ δέ, διάφορα ἐς 9 τοῦτο εἴρηται. Διομήδην φασὶν ἀλούσης Ἰλίου ταίς ναυσίν οπίσω κομίζεσθαι, καὶ ήδη τε νύκτα έπέχειν ώς κατά Φάληρον πλέοντες γίνονται καὶ τοὺς ᾿Αργείους ὡς ἐς πολεμίαν ἀποβήναι την γην, άλλην που δόξαντας έν τη νυκτί και ού την Αττικήν είναι. ένταθθα Δημοφώντα λέγουσιν έκβοηθήσαντα, οὐκ ἐπιστάμενον οὐδὲ τοῦτον τούς ἀπὸ τῶν νεῶν ὡς εἰσὶν ᾿Αργεῖοι, καὶ ἄνδρας αὐτῶν ἀποκτείναι καὶ τὸ Παλλάδιον άρπάσαντα οἴχεσθαι, 'Αθηναῖόν τε ἄνδρα οὐ προϊδόμενον ύπο τοῦ ἵππου τοῦ Δημοφώντος ἀνατραπηναι καὶ συμπατηθέντα ἀποθανείν ἐπὶ τούτφ Δημοφώντα ύποσχεῖν δίκας οἱ μὲν τοῦ συμπατηθέντος τοῖς προσήκουσιν, οἱ δὲ ᾿Αργείων φασὶ τῷ κοινῷ. 10 έπι Δελφινίω δε κρίσις καθέστηκεν εργάσασθαι

account of the death of Oedipus in the drama of Sophocles I am prevented from believing by Homer, who says that after the death of Oedipus Mecisteus came to Thebes and took part in the funeral games.

The Athenians have other law courts as well, which are not so famous. We have the Parabystum (Thrust aside) and the Triangle; the former is in an obscure part of the city, and in it the most trivial cases are tried: the latter is named from its shape. The names of Green Court and Red Court, due to their colours, have lasted down to the present day. largest court, to which the greatest numbers come, is called Heliaea. One of the other courts that deal with bloodshed is called "At Palladium," into which are brought cases of involuntary homicide. All are agreed that Demophon was the first to be tried there, but as to the nature of the charge accounts differ. It is reported that after the capture of Troy Diomedes was returning home with his fleet when night overtook them as in their voyage they were off Phalerum. The Argives landed, under the impression that it was hostile territory, the darkness preventing them from seeing that it was Attica. Thereupon they say that Demophon, he too being unaware of the facts and ignorant that those who had landed were Argives, attacked them and, having killed a number of them, went off with the Palladium. An Athenian, however, not seeing before him in the dark, was knocked over by the horse of Demophon, trampled upon and killed. Whereupon Demophon was brought to trial, some say by the relatives of the man who was trampled upon, others say by the Argive commonwealth. At Delphinium are tried

φόνον σὺν τῷ δικαίφ φαμένοις, ὁποῖόν τι καὶ Θησεὺς παρεχόμενος ἀπέφυγεν, ὅτε Πάλλαντα έπαναστάντα καὶ τοὺς παίδας ἔκτεινε πρότερον δὲ πρὶν ἡ Θησεὺς ἀφείθη, καθειστήκει πᾶσι φεύγειν κτείναντα ή κατά ταὐτά θνήσκειν μένοντα. τὸ δὲ ἐν πρυτανείω καλούμενον, ἔνθα τῶ σιδήρω καὶ πᾶσιν ὁμοίως τοῖς ἀψύχοις δικάζουσιν, ἐπὶ τῷδε ἄρξασθαι νομίζω. 'Αθηναίων βασιλεύοντος Έρεχθέως, τότε πρώτον βοῦν ἔκτεινεν ὁ βουφόνος έπὶ τοῦ βωμοῦ τοῦ Πολιέως Διός καὶ ὁ μὲν ἀπολιπών ταύτη τὸν πέλεκυν ἀπηλθεν ἐκ τῆς χώρας φεύγων, δ δὲ πέλεκυς παραυτίκα ἀφείθη 1 κριθείς καὶ ές τόδε ἀνὰ πῶν ἔτος κρίνεται. λέγεται μεν δη και άλλα των άψύχων αὐτόματα έπιθείναι σύν τῷ δικαίω τιμωρίαν ἀνθρώποις. έργον δε κάλλιστον και δόξη φανερώτατον δ Καμβύσου παρέσχετο ἀκινάκης. ἔστι δὲ τοῦ Πειραιώς πρός θαλάσση Φρεαττύς ένταθθα οί πεφευγότες, ην ἀπελθόντας ετερον ἐπιλάβη σφας ἔγκλημα, πρὸς ἀκροωμένους ἐκ τῆς γῆς ἀπὸ νεως ἀπολογοῦνται Τεῦκρον πρώτον λόγος έχει Τελαμώνι ούτως ἀπολογήσασθαι μηδέν ές τὸν Αίαντος θάνατον είργάσθαι. τάδε μεν οὖν είρήσθω μοι τωνδε ένεκα, οπόσοις μέτεστι σπουδής γνωναι τὰ ές τὰ δικαστήρια ΧΧΙΧ. τοῦ δὲ Αρείου πάγου πλησίον δείκνυται ναῦς ποιηθείσα ές την των Παναθηναίων πομπήν. και ταύτην μεν ήδη πού τις υπερεβάλετο το δε εν Δήλο πλοίον οὐδένα πω νικήσαντα οἶδα, καθῆκον ές ἐννέα ἐρέτας ἀπὸ τῶν καταστρωμάτων.

¹ ἀφείθη εs θάλασσαν Hitzig.

ATTICA, xxviii. 10-xxix. 1

those who claim that they have committed justifiable homicide, the plea put forward by Theseus when he was acquitted, after having killed Pallas, who had risen in revolt against him, and his sons. Before Theseus was acquitted it was the established custom among all men for the shedder of blood to go into exile, or, if he remained, to be put to a similar death. The Court in the Prytaneum, as it is called, where they try iron and all similar inanimate things, had its origin, I believe, in the following incident. It was when Erechtheus was king of Athens that the ox-slaver first killed an ox at the altar of Zeus Polieus. Leaving the axe where it lay he went out of the land into exile, and the axe was forthwith tried and acquitted, and the trial has been repeated vear by year down to the present. Furthermore, it. is also said that inanimate objects have on occasion of their own accord inflicted righteous retribution upon men, of this the scimitar of Cambyses affords the best and most famous instance.1 Near the sea at the Peiraeus is Phreattys. Here it is that men in exile, when a further charge has been brought against them in their absence, make their defence on a ship while the judges listen on land. The legend is that Teucer first defended himself in this way before Telamon, urging that he was guiltless in the matter of the death of Ajax. Let this account suffice for those who are interested to learn about the law courts. XXIX. Near the Hill of Ares is shown a ship built for the procession of the Panathenaea. This ship, I suppose, has been surpassed in size by others, but I know of no builder who has beaten the vessel at Delos, with its nine banks of oars below the deck.

¹ See Herodotus iii. 64.

'Αθηναίοις δὲ καὶ ἔξω πόλεως ἐν τοῖς δήμοις καὶ κατά τὰς όδοὺς θεῶν ἐστιν ίερὰ καὶ ἡρώων καὶ ἀνδρῶν τάφοι ἐγγυτάτω δὲ ᾿Ακαδημία, χωρίον ποτε άνδρος ιδιώτου, γυμνάσιον δε έπ' έμου. κατιούσι δ' ές αὐτὴν περίβολός έστιν 'Αρτέμιδος καὶ ξόανα 'Αρίστης καὶ Καλλίστης ώς μεν έγω δοκῶ καὶ ὁμολογεῖ τὰ ἔπη τὰ Πάμφω, τῆς ᾿Αρτέμιδός είσιν ἐπικλήσεις αθται, λεγόμενον δὲ καὶ άλλον ές αὐτὰς λόγον είδως ὑπερβήσομαι. καὶ ναὸς οὐ μέγας ἐστίν, ἐς ὃν τοῦ Διονύσου τοῦ Έλευθερέως τὸ ἄγαλμα ἀνὰ πᾶν ἔτος κομίζουσιν 3 έν τεταγμέναις ήμέραις. ίερα μέν σφισι ταύτη τοσαθτά έστι, τάφοι δὲ Θρασυβούλου μὲν πρώτον τοῦ Λύκου, ἀνδρὸς τῶν τε ὕστερον καὶ ὅσοι πρὸ αὐτοῦ γεγόνασιν 'Αθηναίοις λόγιμοι τὰ πάντα ἀρίστου—παρέντι δέ μοι τὰ πλείω τοσάδε ές πίστιν άρκέσει τοῦ λόγου τυραννίδα γάρ ἔπαυσε τῶν τριάκοντα καλουμένων σὺν ἀνδράσιν έξήκοντα τὸ κατ' ἀρχὰς ὁρμηθεὶς ἐκ Θηβῶν, καὶ 'Αθηναίους στασιάζοντας διαλλαγήναι καὶ συνθεμένους ἔπεισε μείναι—, πρώτος μέν ἐστιν οὖτος τάφος, ἐπὶ δὲ αὐτῷ Περικλέους τε καὶ Χαβρίου 4 καὶ Φορμίωνος. ἔστι δὲ καὶ πᾶσι μνημα 'Αθηναίοις οπόσοις αποθανείν συνέπεσεν έν τε ναυμαγίαις καὶ ἐν μάγαις πεζαῖς πλην ὅσοι Μαραθώνι αὐτῶν ἡγωνίσαντο τούτοις γὰρ κατὰ χώραν εἰσὶν οί τάφοι δι' ἀνδραγαθίαν, οί δὲ ἄλλοι κατὰ τὴν όδον κείνται την ές 'Ακαδημίαν, καὶ σφών έστασιν έπὶ τοῖς τάφοις στήλαι τὰ ὀνόματα καὶ τὸν δήμον

Outside the city, too, in the parishes and on the roads, the Athenians have sanctuaries of the gods, and graves of heroes and of men. The nearest is the Academy, once the property of a private individual, but in my time a gymnasium. As you go down to it you come to a precinct of Artemis, and wooden images of Ariste (Best) and Calliste (Fairest). In my opinion, which is supported by the poems of Pamphos, these are surnames of Artemis. There is another account of them, which I know but shall omit. Then there is a small temple, into which every year on fixed days they carry the image of Dionysus Eleuthereus. Such are their sanctuaries here, and of the graves the first is that of Thrasybulus son of Lycus, in all respects the greatest of all famous Athenians, whether they lived before him or after him. The greater number of his achievements I shall pass by, but the following facts will suffice to bear out my assertion. He put down what is known as the 408 B.C. tyranny of the Thirty, setting out from Thebes with a force amounting at first to sixty men; he also persuaded the Athenians, who were torn by factions, to be reconciled, and to abide by their compact. His is the first grave, and after it come those of Pericles, Chabrias and Phormio.2 There is also a monument for all the Athenians whose fate it has been to fall in battle, whether at sea or on land, except such of them as fought at Marathon. These, for their valour, have their graves on the field of battle, but the others lie along the road to the Academy, and on their graves stand slabs bearing

¹ Died 357 B.C.

² A famous Athenian admiral who fought well in the early part of the Peloponnesian War.

έκάστου λέγουσαι. πρώτοι δὲ ἐτάφησαν οθς ἐν Θράκη ποτε επικρατούντας μέχρι Δραβησκού της χώρας 'Ηδωνοί φονεύουσιν άνέλπιστοι έπιθέμενοι· λέγεται δὲ καὶ ὡς κεραυνοὶ πέσοιεν ἐς 5 αὐτούς. στρατηγοὶ δὲ ἄλλοι τε ἦσαν καὶ Λέαγρος, ω μάλιστα επετέτραπτο ή δύναμις, καὶ Δεκελεύς Σωφάνης, δς του Αργείου ποτε πένταθλου Νεμείων άνηρημένου νίκην άπέκτεινεν Εύρυβάτην βοηθούντα Αίγινήταις. στρατόν δὲ ἔξω της Έλλάδος 'Αθηναίοι τρίτον τοῦτον ἔστειλαν· Πριάμω μεν γαρ καὶ Τρωσὶ πάντες "Ελληνες ἀπὸ κοινού λόγου κατέστησαν ές πόλεμον, 'Αθηναίοι δὲ ἰδία μετ' Ἰολάου τε ἐς Σαρδώ καὶ δευτέραν ἐς την νου 'Ιωνίαν έστράτευσαν καὶ τρίτον δη τότε 6 ές την Θράκην. ἔστι δὲ ἔμπροσθεν τοῦ μνήματος στήλη μαχομένους έχουσα ίππεις. Μελάνωπός σφισίν έστι καὶ Μακάρτατος ονόματα, οθς κατέλαβεν ἀποθανεῖν ἐναντία Λακεδαιμονίων καὶ Βοιωτών τεταγμένους, ένθα της 'Ελεωνίας είσὶ γώρας πρὸς Ταναγραίους όροι. καὶ Θεσσαλών τάφος έστιν ίππέων κατά παλαιάν φιλίαν έλθόντων, ὅτε σὺν ᾿Αρχιδάμω Πελοποννήσιοι πρῶτον ἐσέβαλον ἐς τὴν ᾿Αττικὴν στρατιᾳ, καὶ πλησίον τοξόταις Κρησίν αθθις δέ έστιν 'Αθηναίων μνήματα Κλεισθένους, ὧ τὰ ἐς τὰς φυλὰς αι νῦν καθεστάσιν ευρέθη, και ιππευσιν άποθανουσιν ηνίκα συνεπελάβοντο οί Θεσσαλοί τοῦ κινδύνου. 7 ένταθθα καὶ Κλεωναίοι κείνται, μετὰ 'Αργείων ές τὴν 'Αττικὴν ἐλθόντες ἐφ' ὅτω δέ, γράψω τοῦ λόγου μοι κατελθόντος ές τους Αργείους. καὶ

the name and parish of each. First were buried those who in Thrace, after a victorious advance as c. 465 far as Drabescus, were unexpectedly attacked by the Edonians and slaughtered. There is also a legend that they were struck by lightning. Among the generals were Leagrus, to whom was entrusted chief command of the army, and Sophanes of Decelea, who killed when he came to the help of the Aeginetans Eurybates the Argive, who won the prize in the pentathlon 1 at the Nemean games. This was the third expedition which the Athenians dispatched out of Greece. For against Priam and the Trojans war was made with one accord by all the Greeks; but by themselves the Athenians sent armies, first with Iolaus to Sardinia, secondly to what is now Ionia, and thirdly on the present occasion to Thrace. Before the monument is a slab on which are horsemen fighting. Their names are Melanopus and Macartatus, who met their death fighting against the Lacedaemonians and Boeotians on the borders of Eleon and Tanagra. There is also a grave of Thessalian horsemen who, by reason of an old alliance, came when the Peloponnesians with Archidamus invaded Attica with an 481 B.C. army for the first time, and hard by that of Cretan bowmen. Again there are monuments to Athenians: to Cleisthenes, who invented the system of the tribes 508 B.C. at present existing, and to horsemen who died when the Thessalians shared the fortune of war with the Athenians. Here too lie the men of Cleone, who came with the Argives into Attica; the occasion 457 B.C. whereof I shall set forth when in the course of my narrative I come to the Argives. There is also the

A group of five contests: leaping, foot-racing, throwing the quoit, throwing the spear, wrestling.

'Αθηναίων δ' έστι τάφος, οι πρίν ή στρατεύσαι τον Μήδον επολέμησαν προς Αιγινήτας. ην δέ άρα καὶ δήμου δίκαιον βούλευμα, εἰ δὴ καὶ 'Αθηναίοι μετέδοσαν δούλοις δημοσία ταφήναι καὶ τὰ ὀνόματα ἐγγραφῆναι στήλη δηλοί δὲ άγαθούς σφας έν τῷ πολέμω γενέσθαι περί τούς δεσπότας. ἔστι δὲ καὶ ἀνδρῶν μνήματα ἄλλων, διάφορα δέ σφισι τὰ χωρία τῶν ἀγώνων καὶ γὰρ των έπ' "Ολυνθον έλθοντων οι δοκιμώτατοι καί Μελήσανδρος ές την άνω Καρίαν ναυσίν άνα-8 πλεύσας διὰ τοῦ Μαιάνδρου, ἐτάφησαν δὲ καὶ οί τελευτήσαντες πολεμοῦντος Κασσάνδρου καὶ οἰ συμμαχήσαντές ποτε 'Αργείων. πραχθήναι δὲ ούτω σφίσι την προς 'Αργείους λέγουσι συμμαχίαν Λακεδαιμονίοις την πόλιν τοῦ θεοῦ σείσαντος οἱ είλωτες ἐς Ἰθώμην ἀπέστησαν, άφεστηκότων δὲ οἱ Λακεδαιμόνιοι βοηθούς καὶ άλλους και παρά 'Αθηναίων μετεπέμποντο οί δέ σφισιν ἐπιλέκτους ἄνδρας ἀποστέλλουσι καὶ στρατηγον Κίμωνα τον Μιλτιάδου, τούτους άποπέμπουσιν οἱ Λακεδαιμόνιοι πρὸς ὑποψίαν· 9 'Αθηναίοις δὲ οὐκ ἀνεκτὰ ἐφαίνετο περιυβρίσθαι, καὶ ώς ἐκομίζοντο ὀπίσω συμμαχίαν ἐποιήσαντο Αργείοις Λακεδαιμονίων έχθροῖς τὸν ἄπαντα οὖσι χρόνον. ὕστερον δὲ μελλούσης ᾿Αθηναίων έν Τανάγρα γίνεσθαι πρὸς Βοιωτούς καὶ Λακεδαιμονίους μάχης, ἀφίκοντο 'Αθηναίοις 'Αργείοι βοηθούντες καὶ παραυτίκα μεν έχοντας πλέον τους 'Αργείους νυξ έπελθουσα άφείλετο το σαφές της νίκης, ές δὲ τὴν ὑστεραίαν ὑπηρξε κρατησαι Λακεδαιμονίοις Θεσσαλών προδόντων Αθηναίους. 10 καταλέξαι δέ μοι καὶ τούσδε ἐπῆλθεν, ᾿Απολ-

ATTICA, XXIX. 7-10

grave of the Athenians who fought against the Aeginetans before the Persian invasion. It was surely a just decree even for a democracy when the Athenians actually allowed slaves a public funeral, and to have their names inscribed on a slab, which declares that in the war they proved good men and true to their masters. There are also monuments of other men, their fields of battle lying in various regions. Here lie the most renowned of those who went against Olynthus, and Melesander 349 B.C. who sailed with a fleet along the Maeander into 430 R.C. upper Caria; also those who died in the war with Cassander, and the Argives who once fought as the allies of Athens. It is said that the alliance between the two peoples was brought about thus. Sparta was once shaken by an earthquake, and the Helots seceded to Ithome. After the secession the La- 461 B.C. cedaemonians sent for help to various places, including Athens, which dispatched picked troops under the command of Cimon, the son of Miltiades. These the Lacedaemonians dismissed, because they suspected them. The Athenians regarded the insult as intolerable, and on their way back made an alliance with the Argives, the immemorial enemies of the Lacedaemonians. Afterwards, when a battle 457 B.C. was imminent at Tanagra, the Athenians opposing the Boeotians and Lacedaemonians, the Argives reinforced the Athenians. For a time the Argives had the better, but night came on and took from them the assurance of their victory, and on the next day the Lacedaemonians had the better, as the Thessalians betraved the Athenians. It occurred to me to tell of the following men also, firstly Apollo- 340 B.C.

λόδωρον ξένων ήγεμόνα, δς 'Αθηναίος μεν ήν, έκπεμφθείς δὲ ὑπὸ ᾿Αρσίτου σατράπου τῆς ἐφ᾽ Έλλησπόντω Φρυγίας διεφύλαξε Περινθίοις την πόλιν ἐσβεβληκότος ἐς τὴν Περινθίαν Φιλίππου στρατώ· οὖτός τε οὖν ἐνταῦθα τέθαπται καὶ Εύβουλος ὁ Σπινθάρου καὶ ἄνδρες οίς ἀγαθοίς οὖσιν οὐκ ἐπηκολούθησε τύχη χρηστή, τοῖς μὲν έπιθεμένοις τυραννούντι Λαχάρει, οί δὲ τοῦ Πειραιώς κατάληψιν έβούλευσαν Μακεδόνων Φρουρούντων, πρίν δὲ εἰργάσθαι τὸ ἔργον ὑπὸ τῶν 11 συνειδότων μηνυθέντες απώλοντο. κείνται δὲ καὶ οί περί Κόρινθον πεσόντες εδήλωσε δε ούχ ηκιστα ο θεὸς ἐνταῦθα καὶ αὖθις ἐν Λεύκτροις τούς ύπὸ Ελλήνων καλουμένους ανδρείους τὸ μηδέν ἄνευ Τύχης είναι, εί δη Λακεδαιμόνιοι, Κορινθίων τότε καὶ 'Αθηναίων, ἔτι δὲ καὶ 'Αργείων καὶ Βοιωτών κρατήσαντες, ὕστερον ὑπὸ Βοιωτών μόνων έν Λεύκτροις ές τοσούτον έκακώθησαν. μετά δὲ τοὺς ἀποθανόντας ἐν Κορίνθω στήλην έπὶ τοῖσδε έστάναι τὴν αὐτὴν σημαίνει τὰ έλεγεῖα, τοῖς μὲν ἐν Εὐβοία καὶ Χίω τελευτήσασι, τούς δὲ ἐπὶ τοῖς ἐσχάτοις τῆς 'Ασιανῆς ηπείρου διαφθαρήναι δηλοί, τους δὲ ἐν Σικελία. 12 γεγραμμένοι δέ είσιν οί τε στρατηγοί πλήν Νικίου, καὶ τῶν στρατιωτῶν ὁμοῦ τοῖς ἀστοῖς Πλαταιείς Νικίας δὲ ἐπὶ τῶδε παρείθη, γράφω δὲ οὐδὲν διάφορα ἡ Φίλιστος, δς ἔφη Δημοσθένην μεν σπονδάς ποιήσασθαι τοῖς ἄλλοις πλην αύτοῦ καὶ ώς ηλίσκετο αύτὸν ἐπιγειρεῖν ἀποκτεῖναι,

ATTICA, XXIX. 10-12

dorus, commander of the mercenaries, who was an Athenian dispatched by Arsites, satrap of Phrygia by the Hellespont, and saved their city for the Perinthians when Philip had invaded their territory with an army. He, then, is buried here, and also Eubulus 1 the son of Spintharus, along with men who though brave were not attended by good fortune: some attacked Lachares when he was tyrant, others planned the capture of the Peiraeus when in the hands of a Macedonian garrison, but before the deed could be accomplished were betraved by their accomplices and put to death. Here also lie those who fell 394 B.C. near Corinth. Heaven showed most distinctly here and again at Leuctra that those whom the Greeks 371 B.C. call brave are as nothing if Good Fortune be not with them, seeing that the Lacedaemonians, who had on this occasion overcome Corinthians and Athenians, and furthermore Argives and Boeotians, were afterwards at Leuctra so utterly overthrown by the Boeotians alone. After those who were killed at Corinth, we come across elegiac verses declaring that one and the same slab has been erected to those who died in Euboea and Chios, and 445 B.C. to those who perished in the remote parts of the continent of Asia, or in Sicily. The names of the generals are inscribed with the exception of Nicias, and among the private soldiers are included the Plataeans along with the Athenians. This is the reason why Nicias was passed over, and my account is identical with that of Philistus, who says that while Demosthenes made a truce for the others and excluded himself, attempting to commit suicide when 413 B.C.

161

VOL. 1.

¹ A contemporary of Demosthenes.

Νικία δὲ τὴν παράδοσιν ἐθελοντῆ γενέσθαι τούτων ένεκα οὐκ ἐνεγράφη Νικίας τῆ στήλη, καταγνωσθείς αίχμάλωτος έθελοντής είναι και ούκ 13 ἀνὴρ πολέμω πρέπων. εἰσὶ δὲ ἐπ' ἄλλη στήλη καὶ οἱ μαχεσάμενοι περὶ Θράκην καὶ ἐν Μεγάροις καὶ ἡνίκα ᾿Αρκάδας τοὺς ἐν Μαντινεία καὶ Ήλείους ἔπεισεν 'Αλκιβιάδης Αακεδαιμονίων ἀποστήναι καὶ οἱ πρὶν ἐς Σικελίαν ἀφικέσθαι Δημοσθένην Συρακουσίων κρατήσαντες. ἐτάφησαν δὲ καὶ οἱ περὶ τὸν Ἑλλήσποντον ναυμαχήσαντες καὶ ὅσοι Μακεδόνων ἐναντία ἡγωνίσαντο έν Χαιρωνεία καὶ οἱ μετὰ Κλέωνος ἐς ᾿Αμφίπολιν στρατεύσαντες, οί τε έν Δηλίω τῶ Ταναγραίων τελευτήσαντες και όσους ές Θεσσαλίαν Λεωσθένης ήγαγε καὶ οί πλεύσαντες ές Κύπρον όμοῦ Κίμωνι, των τε σύν 'Ολυμπιοδώρω την φρουράν έκβαλόντων τριών και δέκα άνδρες οὐ πλείους. 14 φασί δὲ 'Αθηναίοι καὶ 'Ρωμαίοις ὅμορόν τινα πολεμούσι πόλεμον στρατιάν οὐ πολλὴν πέμιναι, καὶ ὕστερον ναυμαχίας Ῥωμαίων πρὸς Καρχηδονίους γινομένης τριήρεις πέντε 'Αττικαί παρεγένοντο έστιν οθν και τούτοις ένταθθα τοίς άνδράσιν ὁ τάφος. Τολμίδου δὲ καὶ τῶν σὺν αὐτῶ δεδήλωται μὲν ήδη μοι τὰ ἔργα καὶ ον τρόπον ἐτελεύτησαν ἴστω δὲ ὅτω φίλον κειμένους σφας κατά την όδον ταύτην. κείνται δὲ καὶ οἱ σὺν Κίμωνι τὸ μέγα ἔργον πεζή καὶ 15 ναυσίν αὐθημερὸν κρατήσαντες τέθαπται δὲ καὶ Κόνων καὶ Τιμόθεος, δεύτεροι μετά Μιλτιάδην καὶ Κίμωνα οὖτοι πατὴρ καὶ παῖς ἔργα ἀποδειξάμενοι λαμπρά. κεῖται δὲ καὶ Ζήνων ἐνταῦθα ὁ Μνασέου καὶ Χρύσιππος ὁ Σολεύς, Νικίας τε ὁ

ATTICA, XXIX. 12-15

taken prisoner, Nicias voluntarily submitted to the surrender. For this reason Nicias had not his name inscribed on the slab, being condemned as a voluntary prisoner and an unworthy soldier. On another slab are the names of those who fought in the region of Thrace and at Megara, and when 445 B.C. Alcibiades persuaded the Arcadians in Mantinea and 420 B.C. the Eleans to revolt from the Lacedaemonians, and of those who were victorious over the Syracusans before Demosthenes arrived in Sicily. Here were buried also those who fought in the sea-fights near the Helles- 409 B.C. pont, those who opposed the Macedonians at Chae- 338 B.C. ronea, those who marched with Cleon to Amphipolis, 422 B.C. those who were killed at Delium in the territory of 424 B.C. Tanagra, the men Leosthenes led into Thessaly, those who sailed with Cimon to Cyprus, and of those 449 B.C. who with Olympiodorus 1 expelled the garrison not more than thirteen men. The Athenians declare that when the Romans were waging a border war they sent a small force to help them, and later on five Attic warships assisted the Romans in a naval action against the Carthaginians. Accordingly these men also have their grave here. The achievements of Tolmides and his men, and the manner of their death, I have already set forth, and any who are interested may take note that they are buried along this road. Here lie too those who with Cimon achieved the 406 B.C. great feat of winning a land and naval victory on one and the same day. Here also are buried Conon and Timotheus, father and son, the second pair thus related to accomplish illustrious deeds, Miltiades and Cimon being the first; Zeno 2 too, the son of Mnaseas and Chrysippus 2 of Soli, Nicias the son of Nicomedes,

¹ See p. 133. ² Stoic philosophers.

Νικομήδους ζώα άριστος γράψαι των έφ' αύτοῦ, καὶ 'Αρμόδιος καὶ 'Αριστογείτων οἱ τὸν Πεισιστράτου παΐδα "Ιππαρχον ἀποκτείναντες, ρήτορές τε 'Εφιάλτης, δς τὰ νόμιμα τὰ ἐν 'Αρείω πάγω μάλιστα έλυμήνατο, καὶ Λυκοῦργος ὁ Λυκόφρονος. Αυκούργω δὲ ἐπορίσθη μὲν τάλαντα ές τὸ δημόσιον πεντακοσίοις πλείονα καὶ έξακισχιλίοις ή όσα Περικλής ο Εανθίππου συνήγαγε, κατεσκεύασε δὲ πομπεῖα τῆ θεῷ καὶ Νίκας χρυσας καὶ παρθένοις κόσμον έκατόν, ές δὲ πόλεμον ὅπλα καὶ βέλη καὶ τετρακοσίας ναυμαχοῦσιν είναι τριήρεις οικοδομήματα δε επετέλεσε μεν τὸ θέατρον ετέρων ὑπαρξαμένων, τὰ δὲ ἐπὶ τῆς αύτου πολιτείας à ωκοδόμησεν έν Πειραιεί νεώς είσιν οίκοι καὶ τὸ πρὸς τῷ Λυκείφ καλουμένφ γυμνάσιον. όσα μεν οθν άργύρου πεποιημένα ήν καὶ χρυσοῦ, Λαγάρης καὶ ταῦτα ἐσύλησε τυραννήσας τὰ δὲ οἰκοδομήματα καὶ ἐς ἡμᾶς ἔτι ἢν.

ΧΧΧ. Πρὸ δὲ τῆς ἐσόδου τῆς ἐς ᾿Ακαδημίαν ἐστὶ βωμὸς Ἔρωτος ἔχων ἐπίγραμμα ὡς Χάρμος ᾿Αθηναίων πρῶτος Ἔρωτι ἀναθείη. τὸν δὲ ἐν πόλει βωμὸν καλούμενον ᾿Αντέρωτος ἀνάθημα εἶναι λέγουσι μετοίκων, ὅτι Μέλης ᾿Αθηναῖος μέτοικον ἄνδρα Τιμαγόραν ἐρασθέντα ἀτιμάζων ἀφεῖναι κατὰ τῆς πέτρας αὐτὸν ἐκέλευσεν ἐς τὸ ὑψηλότατον αὐτῆς ἀνελθόντα Τιμαγόρας δὲ ἄρα καὶ ψυχῆς εἶχεν ἀφειδῶς καὶ πάντα ὁμοίως κελεύοντι ἤθελε χαρίζεσθαι τῷ μειρακίω καὶ δὴ καὶ φέρων ἑαυτὸν ἀφῆκε Μέλητα δέ, ὡς ἀποθανόντα εἶδε Τιμαγόραν, ἐς τοσοῦτο μετανοίας ἐλθεῖν ὡς πεσεῖν τε ἀπὸ τῆς πέτρας τῆς αὐτῆς καὶ οὕτως ἀφεὶς αὐτὸν ἐτελεύτησε. καὶ τὸ

the best painter from life of all his contemporaries, Harmodius and Aristogeiton, who killed Hipparchus, the son of Peisistratus; there are also two orators, Ephialtes, who was chiefly responsible for the abolition of the privileges of the Areopagus, and 463-1 Lycurgus,1 the son of Lycophron; Lycurgus provided for the state-treasury six thousand five hundred talents more than Pericles, the son of Xanthippus, collected, and furnished for the procession of the Goddess golden figures of Victory and ornaments for a hundred maidens; for war he provided arms and missiles, besides increasing the fleet to four hundred warships. As for buildings, he completed the theatre that others had begun, while during his political life he built dockyards in the Peiraeus and the gymnasium near what is called the Lyceum. Everything made of silver or gold became part of the plunder Lachares made away with when he became tyrant, but the buildings remained to my time.

XXX. Before the entrance to the Academy is an altar to Love, with an inscription that Charmus was the first Athenian to dedicate an altar to that god. The altar within the city called the altar of Anteros (Love Avenged) they say was dedicated by resident aliens, because the Athenian Meles, spurning the love of Timagoras, a resident alien, bade him ascend to the highest point of the rock and cast himself down. Now Timagoras took no account of his life, and was ready to gratify the youth in any of his requests, so he went and cast himself down. When Meles saw that Timagoras was dead, he suffered such pangs of remorse that he threw himself from the same rock and so died. From this time the resident

¹ A contemporary of Demosthenes.

έντεῦθεν δαίμονα 'Αντέρωτα τὸν ἀλάστορα τὸν 2 Τιμαγόρου κατέστη τοῖς μετοίκοις νομίζειν. ἐν 'Ακαδημία δέ ἐστι Προμηθέως βωμός, καὶ θέουσιν ἀπ' αὐτοῦ πρὸς τὴν πόλιν ἔχοντες καιομένας λαμπάδας· τὸ δὲ ἀγώνισμα ὁμοῦ τῷ δρόμῷ ψυλάξαι τὴν δάδα ἔτι καιομένην ἐστίν, ἀποσβεσθείσης δὲ οὐδὲν ἔτι τῆς νίκης τῷ πρώτῷ, δευτέρῷ δὲ ἀντ' αὐτοῦ μέτεστιν· εἰ δὲ μηδὲ τούτῷ καίοιτο, ὁ τρίτος ἐστὶν ὁ κρατῶν· εἰ δὲ καὶ πᾶσιν ἀποσβεσθείη, οὐδείς ἐστιν ὅτῷ καταλείπεται ἡ νίκη. ἔστι δὲ Μουσῶν τε βωμὸς καὶ ἔτερος 'Ερμοῦ καὶ ἔνδον 'Αθηνᾶς, τὸν δὲ 'Ηρακλέους ἐποίησαν· καὶ φυτόν ἐστιν ἐλαίας, δεύτερον τοῦτο

λεγόμενον φανήναι.

3 'Ακαδημίας δὲ οὐ πόρρω Πλάτωνος μνημά έστιν, & προεσήμαινεν ό θεὸς ἄριστον τὰ ές φιλοσοφίαν έσεσθαι προεσήμαινε δε ούτω. Σωκράτης τη προτέρα νυκτί ή Πλάτων έμελλεν ἔσεσθαί οἱ μαθητής ἐσπτῆναί οἱ κύκνον ἐς τὸν κόλπον είδεν ὄνειρον έστι δὲ κύκνω τῶ ὄρνιθι μουσικής δόξα, ὅτι Λιγύων τῶν Ἡριδανοῦ πέραν ύπερ γης της Κελτικής Κύκνον ἄνδρα μουσικόν γενέσθαι βασιλέα φασί, τελευτήσαντα δὲ ᾿Απόλλωνος γνώμη μεταβαλείν λέγουσιν αὐτὸν ἐς τὸν όρνιθα. έγω δε βασιλεύσαι μεν πείθομαι Λίγυσιν ἄνδρα μουσικόν, γενέσθαι δέ μοι ἄπιστον 4 ὄρνιθα ἀπ' ἀνδρός. κατὰ τοῦτο τῆς χώρας φαίνεται πύργος Τίμωνος, δς μόνος είδε μηδένα τρόπον εὐδαίμονα είναι γενέσθαι πλην τούς άλλους φεύγοντα άνθρώπους. δείκνυται δε καί χώρος καλούμενος κολωνός ἵππιος, ένθα τῆς aliens worshipped as Anteros the avenging spirit of Timagoras. In the Academy is an altar to Prometheus, and from it they run to the city carrying burning torches. The contest is while running to keep the torch still alight; if the torch of the first runner goes out, he has no longer any claim to victory, but the second runner has. If his torch also goes out, then the third man is the victor. If all the torches go out, no one is left to be winner. There is an altar to the Muses, and another to Hermes, and one within to Athena, and they have built one to Heracles. There is also an olive tree. accounted to be the second that appeared.

Not far from the Academy is the monument of Plato, to whom heaven foretold that he would be the prince of philosophers. The manner of the foretelling was this. On the night before Plato was to become his pupil Socrates in a dream saw a swan fly into his bosom. Now the swan is a bird with a reputation for music, because, they sav, a musician of the name of Swan became king of the Ligves on the other side of the Eridanus beyond the Celtic territory, and after his death by the will of Apollo he was changed into the bird. I am ready to believe that a musician became king of the Ligyes, but I cannot believe that a bird grew out of a man. In this part of the country is seen the tower of Timon, the only man to see that there is no way to be happy except to shun other men. There is also pointed out a place called the Hill of Horses, the first point in Attica, they say, that

'Αττικής πρώτον έλθεῖν λέγουσιν Οἰδίποδα διάφορα μὲν καὶ ταῦτα τῆ 'Ομήρου ποιήσει, λέγουσι δ' οὖν—, καὶ βωμὸς Ποσειδώνος 'Ιππίου καὶ 'Αθηνᾶς 'Ιππίας, ήρῷον δὲ Πειρίθου καὶ Θησέως Οἰδίποδός τε καὶ 'Αδράστου. τὸ δὲ ἄλσος τοῦ Ποσειδώνος καὶ τὸν ναὸν ἐνέπρησεν 'Αντίγονος ἐσβαλών, καὶ ἄλλοτε στρατιᾳ κακώ-

σας 'Αθηναίοις την γην.

ΧΧΧΙ. Δήμοι δε οί μικροί της 'Αττικής, ώς έτυχεν έκαστος οίκισθείς, τάδε ές μνήμην παρείχουτο 'Αλιμουσίοις μεν Θεσμοφόρου Δήμητρος καὶ Κόρης ἐστὶν ἱερόν, ἐν Ζωστῆρι δὲ ἐπὶ θαλάσσης καὶ βωμὸς 'Αθηνᾶς καὶ 'Απόλλωνος καὶ 'Αρτέμιδος καὶ Λητούς. τεκείν μὲν οὖν Λητώ τούς παίδας ένταῦθα οὔ φασι, λύσασθαι δὲ τὸν ζωστήρα ώς τεξομένην, καὶ τῷ χωρίω διὰ τοῦτο γενέσθαι τὸ ὄνομα. Προσπάλτίοις δέ ἐστι καὶ τούτοις Κόρης καὶ Δήμητρος ἱερόν, Αναγυρασίοις δὲ Μητρὸς θεῶν ἱερόν Κεφαλησι δὲ οἱ Διόσκουροι νομίζονται μάλιστα, Μεγάλους γάρ σφάς 2 οἱ ταύτη θεοὺς ὀνομάζουσιν. ἐν δὲ Πρασιεῦσιν Απόλλωνός έστι ναός ένταθθα τὰς Υπερβορέων άπαρχὰς ἰέναι λέγεται, παραδιδόναι δὲ αὐτὰς 'Υπερβορέους μεν 'Αριμασποίς, 'Αριμασπούς δ' Ισσηδόσι, παρά δὲ τούτων Σκύθας ἐς Σινώπην κομίζειν, έντεθθεν δε φέρεσθαι διά Έλλήνων ές Πρασιάς, 'Αθηναίους δε είναι τους ες Δηλον άγοντας τὰς δὲ ἀπαρχὰς κεκρύφθαι μὲν ἐν καλάμη πυρών, γινώσκεσθαι δὲ ὑπ' οὐδένων. ἔστι δὲ μνημα έπὶ Πρασιαίς Ἐρυσίχθονος, ώς ἐκομίζετο οπίσω μετά την θεωρίαν έκ Δήλου, γενομένης οί 3 κατά τὸν πλοῦν τῆς τελευτῆς. Κραναὸν δὲ τὸν

ATTICA, xxx. 4-xxxi. 3

Oedipus reached—this account too differs from that given by Homer, but it is nevertheless current tradition—and an altar to Poseidon, Horse God, and to Athena, Horse Goddess, and a chapel to the heroes Peirithous and Theseus, Oedipus and Adrastus. The grove and temple of Poseidon were burnt by Antigonus when he invaded Attica, who at other times also ravaged the land of the Athenians.

XXXI. The small parishes of Attica, which were founded severally as chance would have it, presented the following noteworthy features. At Alimus is a sanctuary of Demeter Lawgiver and of the Maid, and at Zoster (Girdle) on the coast is an altar to Athena, as well as to Apollo, to Artemis and to Leto. The story is that Leto did not give birth to her children here, but loosened her girdle with a view to her delivery, and the place received its name from this incident. Prospalta has also a sanctuary of the Maid and Demeter, and Anagyrus a sanctuary of the Mother of the gods. At Cephale the chief cult is that of the Dioscuri, for the inhabitants call them the Great gods. At Prasiae is a temple of Apollo. Hither they say are sent the first-fruits of the Hyperboreans, and the Hyperboreans are said to hand them over to the Arimaspi, the Arimaspi to the Issedones, from these the Scythians bring them to Sinope, thence they are carried by Greeks to Prasiae, and the Athenians take them to Delos. The first-fruits are hidden in wheat straw, and they are known of none. There is at Prasiae a monument to Erysichthon, who died on the voyage home from Delos, after the sacred mission thither. How

βασιλεύσαντα 'Αθηναίων ὅτι μὲν ἐξέβαλεν 'Αμφικτύων κηδεστην όντα, έτι πρότερον εξρηταί μοι φυγόντα δὲ αὐτὸν σὺν τοῖς στασιώταις ἐς τὸν δημον τον Λαμπτρέα άποθανείν τε αὐτοῦ καὶ ταφήναί φασι, καὶ ἔστι καὶ ἐς ἐμὲ ἐν τοῖς Λαμπτρεῦσι Κραναοῦ μνημα. Ίωνος δὲ τοῦ Ξούθου-καὶ γάρ οὖτος ὤκησε παρὰ ᾿Αθηναίοις καὶ 'Αθηναίων ἐπὶ τοῦ πολέμου τοῦ πρὸς 'Ελευσινίους ἐπολεμάρχησε—τάφος ἐν Ποταμοῖς ἐστι 4 της χώρας. ταῦτα μὲν δη οὕτω λέγεται, Φλυεῦσι δέ είσι καὶ Μυρρινουσίοις τοῖς μὲν 'Απόλλωνος Διονυσοδότου καὶ ᾿Αρτέμιδος Σελασφόρου βωμοί Διονύσου τε 'Ανθίου καὶ νυμφων Ίσμηνίδων καὶ Γης, ην Μεγάλην θεον ονομάζουσι ναος δε έτερος έγει βωμούς Δήμητρος 'Ανησιδώρας καὶ Διὸς Κτησίου καὶ Τιθρωνής 'Αθηνάς καὶ Κόρης Πρωτογόνης καὶ Σεμνῶν ὀνομαζομένων θεῶν τὸ δὲ ἐν Μυρρινουντι ξόανον έστι Κολαινίδος. 'Αθμονείς 5 δὲ τιμῶσιν 'Αμαρυσίαν 'Αρτεμιν' πυνθανόμενος δέ σαφές ούδεν ές αὐτὰς ἐπισταμένους τοὺς ἐξηγητας εύρον, αὐτὸς δὲ συμβάλλομαι τῆδε. ἔστιν Αμάρυνθος εν Εύβοία καὶ γὰρ οί ταύτη τιμῶσιν Αμαρυσίαν, έορτην δέ καὶ 'Αθηναίοι της 'Αμαρυσίας ἄγουσιν οὐδέν τι Εὐβοέων ἀφανέστερον. ταύτη μέν γενέσθαι τὸ ὄνομα ἐπὶ τούτω παρὰ 'Αθμονεύσιν ήγουμαι, την δε έν Μυρρινούντι Κολαινίδα ἀπὸ Κολαίνου καλείσθαι. γέγραπται δ' ήδη μοι των έν τοις δήμοις φάναι πολλούς ώς καὶ πρὸ τῆς ἀρχῆς ἐβασιλεύοντο τῆς Κέκροπος. έστι δε ο Κόλαινος ανδρός όνομα πρότερον ή Κέκροψ εβασίλευσεν-ώς οἱ Μυρρινούσιοι λέAmphictyon banished Cranaus, his kinsman by marriage and king of Athens, I have already related. They say that fleeing with his supporters to the parish of Lamptrae he died and was buried there, and at the present day there is a monument to Cranaus at Lamptrae. At Potami in Attica is also the grave of Ion the son of Xuthus-for he too dwelt among the Athenians and was their commanderin-chief in the war with Eleusis. Such is the legend. Phlya and Myrrhinus have altars of Apollo Dionysodotus, Artemis Light-bearer, Dionysus Flower-god, the Ismenian nymphs and Earth, whom they name the Great goddess; a second temple contains altars of Demeter Anesidora (Sender-up of Gifts), Zeus Ctesius (God of Gain), Tithrone Athena, the Maid First-born and the goddesses styled August. The wooden image at Myrrhinus is of Colaenis. Athmonia worships Artemis Amarysia. On inquiry I discovered that the guides knew nothing about these deities, so I give my own conjecture. Amarynthus is a town in Euboea, the inhabitants of which worship Amarysia, while the festival of Amarysia which the Athenians celebrate is no less splendid than the Euboean. The name of the goddess, I think, came to Athmonia in this fashion, and the Colaenis in Myrrhinus is called after Colaenus. I have already written that many of the inhabitants of the parishes say that they were ruled by kings even before the reign of Cecrops. Now Colaenus, say the Myrrhinusians, is the name of a man who ruled before Cecrops became king. There

6 γουσιν—ἄρξαντος. ἔστι δὲ 'Αχαρναὶ δῆμος οὖτοι θεῶν 'Απόλλωνα τιμῶσιν 'Αγυιέα καὶ 'Ηρακλέα. καὶ 'Αθηνᾶς βωμός ἐστιν 'Υγείας τὴν δ' Ίππίαν 'Αθηνᾶν ὀνομάζουσι καὶ Διόνυσον Μελπόμενον καὶ Κισσὸν τὸν αὐτὸν θεόν, τὸν κισσὸν τὸ φυτὸν ἐνταῦθα πρῶτον φανῆναι λέ-

YOUTES.

ΧΧΧΙΙ. "Ορη δὲ 'Αθηναίοις ἐστὶ Πεντελικὸν ἔνθα λιθοτομίαι, καὶ Πάρνης παρεχομένη θήραν συῶν ἀγρίων καὶ ἄρκτων, καὶ 'Υμηττὸς ὃς φύει νομὰς μελίσσαις ἐπιτηδειοτάτας πλὴν τῆς 'Αλαζώνων. 'Αλαζῶσι γὰρ συνήθεις ὁμοῦ τοῖς ἄλλοις¹ ἐς νομὰς ἰοῦσιν εἰσὶν ἄφετοι καὶ μέλισσαι, οὐδὲ σφᾶς ἐς σίμβλους καθείρξαντες ἔχουσιν· αὶ δὲ ἐργάζονταί τε ὡς ἔτυχον τῆς χώρας καὶ συμφυὲς τὸ ἔργον αὐταῖς ἐστιν, ἰδία δὲ οὕτε κηρὸν οὕτε μέλι ἀπ' αὐτοῦ ποιήσεις. τοῦτο μὲν τοιοῦ- τόν ἐστιν, 'Αθηναίοις δὲ τὰ ὄρη καὶ θεῶν ἀγάλ-

τόν έστιν, 'Αθηναίοις δὲ τὰ ὅρη καὶ θεῶν ἀγάλματα ἔχει· Πεντελῆσι μὲν 'Αθηνᾶς, ἐν 'Υμηττῷ δὲ ἄγαλμά ἐστιν 'Υμηττίου Διός, βωμοὶ δὲ καὶ 'Ομβρίου Διὸς καὶ 'Απόλλωνός εἰσι Προσψίου. καὶ ἐν Πάρνηθι Παρνήθιος Ζεὺς χαλκοῦς ἐστι καὶ βωμὸς Σημαλέου Διός· ἔστι δὲ ἐν τῆ Πάρνηθι καὶ ἄλλος βωμός, θύουσι δὲ ἐπ' αὐτοῦ τοτὲ μὲν "Ομβριον τοτὲ δὲ 'Απήμιον καλοῦντες Δία. καὶ 'Αγχεσμὸς ὅρος ἐστὶν οὐ μέγα καὶ Διὸς ἄγαλμα 'Αγχεσμίου.

3 Πρὶν δὲ ἢ τῶν νήσων ἐς ἀφήγησιν τραπέσθαι, τὰ ἐς τοὺς δήμους ἔχοντα αὖθις ἐπέξειμι. δῆμός ἐστι Μαραθὼν ἴσον τῆς πόλεως τῶν ᾿Αθηναίων ἀπέχων καὶ Καρύστου τῆς ἐν Εὐβοίᾳ· ταύτῃ τῆς

1 τοις ανθρώποις, emended by Korais.

ATTICA, xxxi. 5-xxxii. 3

is a parish called Acharnae, where they worship Apollo Agyieus (God of Streets) and Heracles, and there is an altar of Athena Health. And they call upon the name of Athena Horse-goddess and Dionysus Singer and Dionysus Ivy, saying that the plant

ivy first appeared there.

XXXII. The Attic mountains are Pentelicus, where there are quarries, Parnes, where there is hunting of wild boars and of bears, and Hymettus, which grows the most suitable pasture for bees, except that of the Alazones.1 For these people have actually bees ranging free, tamely following the other creatures when they go to pasture. These bees are not kept shut up in hives, and they work in any part of the land they happen to visit. They produce a solid mass from which you cannot separate either wax or honey. Such then is its nature. The Athenians have also statues of gods on their mountains. On Pentelicus is a statue of Athena, on Hymettus one of Zeus Hymettius. There are altars both of Zeus Rain-god and of Apollo Foreseer. On Parnes is a bronze Zeus Parnethius, and an altar to Zeus Semaleus (Sign-giving). There is on Parnes another altar, and on it they make sacrifice, calling Zeus sometimes Rain-god, sometimes Averter of Ills. Anchesmus is a mountain of no great size, with an image of Zeus Anchesmius.

Before turning to a description of the islands, I must again proceed with my account of the parishes. There is a parish called Marathon, equally distant from Athens and Carystus in Euboea. It was at this point

¹ A people of S. Russia.

'Αττικής ἔσχον οἱ βάρβαροι καὶ μάχη τε ἐκρατήθησαν καί τινας ώς ανήγοντο απώλεσαν των νεων. τάφος δὲ ἐν τῷ πεδίῳ ᾿Αθηναίων ἐστίν, ἐπὶ δὲ αὐτῷ στῆλαι τὰ ὀνόματα τῶν ἀποθανόντων κατὰ φυλάς έκάστων έχουσαι, καὶ έτερος Πλαταιεῦσι Βοιωτών καὶ δούλοις έμαχέσαντο γὰρ καὶ δούλοι 4 τότε πρώτον. καὶ ἀνδρός ἐστιν ιδία μνημα Μιλτιάδου τοῦ Κίμωνος, συμβάσης ύστερόν οἱ τῆς τελευτής Πάρου τε άμαρτόντι καὶ δι' αὐτὸ ές κρίσιν 'Αθηναίοις καταστάντι. ἐνταῦθα ἀνὰ πᾶσαν νύκτα καὶ ἵππων χρεμετιζόντων καὶ ἀνδρῶν μαχομένων έστιν αισθέσθαι καταστήναι δέ ές έναργη θέαν επίτηδες μεν ούκ έστιν ότω συνήνεγκεν, άνηκόω δὲ ὄντι καὶ ἄλλως συμβάν οὐκ έστιν έκ των δαιμόνων όργή. σέβονται δὲ οί Μαραθώνιοι τούτους τε οὶ παρὰ τὴν μάχην ἀπέθανον ήρωας ονομάζοντες και Μαραθώνα ἀφ' οῦ τῶ δήμω τὸ ὄνομά ἐστι καὶ Ἡρακλέα, φάμενοι πρώτοις Έλλήνων σφίσιν Ήρακλέα θεον νομι-5 σθηναι. συνέβη δὲ ώς λέγουσιν ἄνδρα ἐν τῆ μάχη παρείναι τὸ είδος καὶ τὴν σκευὴν ἄγροικον. ούτος των βαρβάρων πολλούς καταφονεύσας άρότρω μετά τὸ ἔργον ἢν ἀφανής ἐρομένοις δὲ ᾿Αθηναίοις άλλο μεν ο θεος ές αὐτον έχρησεν οὐδέν, τιμαν δε Έχετλαίον εκέλευσεν ήρωα. πεποίηται δὲ καὶ τρόπαιον λίθου λευκοῦ. τοὺς δὲ Μήδους 'Αθηναίοι μεν θάψαι λέγουσιν ώς πάντως όσιον άνθρώπου νεκρον γη κρύψαι, τάφον δε οὐδένα εύρειν εδυνάμην ούτε γὰρ χῶμα οὐτε ἄλλο ση-μειον ἢν ιδείν, ἐς ὄρυγμα δὲ φέροντες σφας ὡς

in Attica that the foreigners landed, were defeated in battle, and lost some of their vessels as they were 490 B.C. putting off from the land. On the plain is the grave of the Athenians, and upon it are slabs giving the names of the killed according to their tribes; and there is another grave for the Boeotian Plataeans and for the slaves, for slaves fought then for the first time by the side of their masters. There is also a separate monument to one man, Miltiades, the son of Cimon, although his end came later, after he had failed to take Paros and for this reason had been brought to trial by the Athenians. At Marathon every night you can hear horses neighing and men fighting. No one who has expressly set himself to behold this vision has ever got any good from it, but the spirits are not wroth with such as in ignorance chance to be spectators. The Marathonians worship both those who died in the fighting, calling them heroes, and secondly Marathon, from whom the parish derives its name, and then Heracles, saving that they were the first among the Greeks to acknowledge him as a god. They say too that there chanced to be present in the battle a man of rustic appearance and dress. Having slaughtered many of the foreigners with a plough he was seen no more after the engagement. When the Athenians made enquiries at the oracle the god merely ordered them to honour Echetlaeus (He of the Plough-tail) as a hero. A trophy too of white marble has been erected. Although the Athenians assert that they buried the Persians, because in every case the divine law applies that a corpse should be laid under the earth, vet I could find no grave. There was neither mound nor other trace to be seen, as the dead were carried to a trench and thrown in

6 τύχοιεν ἐσέβαλον. ἔστι δὲ ἐν τῷ Μαραθῶνι πηγή καλουμένη Μακαρία, καὶ τοιάδε ές αὐτήν λέγουσιν. Ἡρακλῆς ὡς ἐκ Τίρυνθος ἔφευγεν Εὐρυσθέα, παρὰ Κήυκα φίλον ὄντα μετοικίζεται βασιλεύοντα Τραχίνος. ἐπεὶ δὲ ἀπελθόντος ἐξ άνθρώπων Ἡρακλέους έξήτει τοὺς παίδας Εὐρυσθεύς, ες 'Αθήνας πέμπει σφας ο Τραχίνιος ασθένειάν τε λέγων την αύτοῦ καὶ Θησέα οὐκ ἀδύνατον είναι τιμωρείν ἀφικόμενοι δὲ οἱ παίδες ἰκέται πρώτον τότε Πελοποννησίοις ποιούσι πόλεμον πρὸς Αθηναίους, Θησέως σφᾶς οὐκ ἐκδόντος αἰτοῦντι Εὐρυσθεῖ. λέγουσι δὲ ᾿Αθηναίοις γενέσθαι χρησμον των παίδων ἀποθανείν χρηναι των Ήρακλέους τινά έθελοντήν, έπει άλλως γε οὐκ είναι νίκην σφίσιν ένταθθα Μακαρία Δηιανείρας καὶ Ἡρακλέους θυγάτηρ ἀποσφάξασα ἐαυτὴν έδωκεν 'Αθηναίοις τε κρατήσαι τῷ πολέμφ καὶ τῆ 7 πηγή τὸ ὄνομα ἀφ' αύτης. ἔστι δὲ ἐν τῷ Μαραθωνι λίμνη τὰ πολλὰ ελώδης ες ταύτην ἀπειρία των όδων φεύγοντες έσπίπτουσιν οι βάρβαροι, καί σφισι τὸν φόνον τὸν πολύν ἐπὶ τούτω συμβηναι λέγουσιν ύπερ δε την λίμνην φάτναι είσι λίθου τῶν ἵππων τῶν ᾿Αρταφέρνους καὶ σημεῖα έν πέτραις σκηνής. ρεί δὲ καὶ ποταμός ἐκ τής λίμνης, τὰ μὲν πρὸς αὐτη τη λίμνη βοσκήμασιν ύδωρ ἐπιτήδειον παρεχόμενος, κατὰ δὲ τὴν ἐκβολην την ές τὸ πέλαγος άλμυρὸς ήδη γίνεται καὶ ίχθύων των θαλασσίων πλήρης. ολίγον δε άπωτέρω τοῦ πεδίου Πανός έστιν όρος καὶ σπήλαιον θέας ἄξιον ἔσοδος μεν ές αὐτὸ στενή, παρελθοθσι δέ είσιν οίκοι καὶ λουτρά καὶ καλούμενον Πανὸς αἰπόλιον, πέτραι τὰ πολλὰ αἰξὶν εἰκασμέναι.

ATTICA, xxxII. 5-7

anyhow. In Marathon is a spring called Macaria, with the following legend. When Heracles left Tiryns, fleeing from Eurystheus, he went to live with his friend Ceyx, who was king of Trachis. But when Heracles departed this life Eurystheus demanded his children; whereupon the king of Trachis sent them to Athens, saying that he was weak but Theseus had power enough to succour them. The arrival of the children as suppliants caused for the first time war between Peloponnesians and Athenians, Theseus refusing to give up the refugees at the demand of Eurystheus. The story says that an oracle was given the Athenians that one of the children of Heracles must die a voluntary death, or else victory could not be theirs. Thereupon Macaria, daughter of Deïaneira and Heracles, slew herself and gave to the Athenians victory in the war and to the spring her own name. There is at Marathon a lake which for the most part is marshy. Into this ignorance of the roads made the foreigners fall in their flight, and it is said that this accident was the cause of their great losses. Above the lake are the stone; stables of Artaphernes' horses, and marks of his tent on the rocks. Out of the lake flows a river, affording near the lake itself water suitable for cattle, but near its mouth it becomes salt and full of sea fish. A little beyond the plain is the Hill of Pan and a remarkable Cave of Pan. The entrance to it is narrow, but farther in are chambers and baths and the so-called "Pan's herd of goats," which are rocks shaped in most respects like to goats.

ΧΧΧΙΙΙ. Μαραθώνος δὲ ἀπέχει τῆ μὲν Βραυρών, ένθα Ίφιγένειαν την Αγαμέμνονος έκ Ταύρων φεύγουσαν τὸ ἄγαλμα ἀγομένην τὸ 'Αρτέμιδος άποβηναι λέγουσι, καταλιπούσαν δὲ τὸ ἄγαλμα ταύτη καὶ ἐς ᾿Αθήνας καὶ ὕστερον ἐς ᾿Αργος ἀφικέσθαι ξόανον μεν δη καὶ αὐτόθι ἐστὶν Αρτέμιδος άρχαῖον, τὸ δὲ ἐκ τῶν βαρβάρων οἵτινες κατὰ γνώμην έχουσι την εμήν, εν ετέρω λόγω δηλώσω. 2 Μαραθώνος δὲ σταδίους μάλιστα ἐξήκοντα ἀπέχει 'Ραμνούς την παρά θάλασσαν ἰοῦσιν ἐς 'Ωρωπον. καὶ αί μὲν οἰκήσεις ἐπὶ θαλάσση τοῖς ἀνθρώποις είσί, μικρον δε άπο θαλάσσης άνω Νεμέσεως έστιν ίερον, η θεών μάλιστα ανθρώποις ύβρισταίς έστιν άπαραίτητος. δοκεί δὲ καὶ τοίς ἀποβάσιν ές Μαραθώνα των βαρβάρων ἀπαντήσαι μήνιμα ἐκ της θεού ταύτης καταφρονήσαντες γάρ μηδέν σφισιν έμποδων είναι τὰς 'Αθήνας έλειν, λίθον Πάριον ώς ἐπ' ἐξειργασμένοις ήγον ἐς τροπαίου 3 ποίησιν. τοῦτον Φειδίας τὸν λίθον εἰργάσατο άγαλμα μεν είναι Νεμέσεως, τῆ κεφαλή δε έπεστι της θεοῦ στέφανος ελάφους έχων και Νίκης ἀγάλματα οὐ μεγάλα· ταῖς δὲ χερσὶν ἔχει τῆ μὲν κλάδον μηλέας, τη δεξιά δε φιάλην, Αιθίοπες δε έπι τη φιάλη πεποίηνται. συμβαλέσθαι δὲ τὸ ἐς τοὺς Αἰθίοπας οὔτε αὐτὸς εἶχον οὔτε ἀπεδεχόμην τῶν συνιέναι πειθομένων, οἱ πεποιῆσθαι σφᾶς ἐπὶ τῆ φιάλη φασὶ διὰ ποταμὸν 'Ωκεανόν' οἰκεῖν γὰρ Αἰθίοπας ἐπ' αὐτῷ, Νεμέσει δὲ εἶναι πατέρα 4 'Ωκεανόν. 'Ωκεανῷ γὰρ οὐ ποταμῷ, θαλάσση δὲ έσχάτη της ύπὸ ἀνθρώπων πλεομένης προσοικοῦσιν Ίβηρες καὶ Κελτοί, καὶ νήσον 'Ωκεανὸς έχει

ATTICA, xxxiii. 1-4

XXXIII. At some distance from Marathon is Brauron, where, according to the legend, Iphigenia, the daughter of Agamemnon, landed with the image of Artemis when she fled from the Tauri; leaving the image there she came to Athens also and afterwards to Argos. There is indeed an old wooden image of Artemis here, but who in my opinion have the one taken from the foreigners I will set forth in another place. About sixty stades from Marathon as you go along the road by the sea to Oropus stands Rhamnus. The dwelling houses are on the coast, but a little way inland is a sanctuary of Nemesis, the most implacable deity to men of violence. It is thought that the wrath of this goddess fell also upon the foreigners who landed at Marathon. For thinking in their pride that nothing stood in the way of their taking Athens, they were bringing a piece of Parian marble to make a trophy, convinced that their task was already finished. Of this marble Pheidias made a statue of Nemesis, and on the head of the goddess is a crown with deer and small images of Victory. In her left hand she holds an apple branch, in her right hand a cup on which are wrought Aethiopians. As to the Aethiopians, I could hazard no guess myself, nor could I accept the statement of those who are convinced that the Aethiopians have been carved upon the cup because of the river Ocean. For the Aethiopians, they say, dwell near it, and Ocean is the father of Nemesis. It is not the river Ocean, but the farthest part of the sea navigated by man, near which dwell the Iberians and the Celts, and Ocean surrounds the island of

την Βρεττανών Αιθιόπων δε των ύπερ Συήνης έπὶ θάλασσαν ἔσχατοι τὴν Ἐρυθρὰν κατοικοῦσιν 'Ιχθυοφάγοι, καὶ ὁ κόλπος δυ περιοικοῦσιν 'Ιχθυοφάγων ονομάζεται. οί δε δικαιότατοι Μερόην πόλιν καὶ πεδίον Αἰθιοπικον καλούμενον οἰκοῦσιν. ούτοι καὶ τὴν ἡλίου τράπεζάν εἰσιν οἱ δεικνύντες, οὐδέ σφισιν ἔστιν οὔτε θάλασσα οὔτε ποταμὸς 5 άλλος γε η Νείλος. είσι δε και άλλοι πρόσοικοι Μαύροις Αἰθίοπες ἄχρι Νασαμώνων παρήκοντες. Νασαμώνες γάρ, οὖς "Ατλαντας Ἡρόδοτος, οἱ δὲ μέτρα φάμενοι γῆς εἰδέναι Λιξίτας καλοῦσι, Λιβύων οἱ ἔσχατοι πρὸς "Ατλαντι οἰκοῦσι σπείροντες μεν οὐδέν, ἀπὸ δε ἀμπέλων ζωντες ἀγρίων. ποταμός δε ούδε τούτοις τοίς Αιθίοψιν ούδε τοίς Νασαμωσίν ἐστιν οὐδείς· τὸ γὰρ πρὸς τῷ "Ατ-λαντι ὕδωρ, τρισὶ παρεχόμενον ἀρχὰς ῥεύμασιν, οὐδὲν τῶν ῥευμάτων ποιεῖ ποταμόν, ἀλλὰ πᾶν όμοίως αὐτίκα ἔχει συλλαβοῦσα ἡ ψάμμος. οὕτως Αλθίοπες ποταμώ γε οὐδενὶ προσοικοῦσιν 6 'Ωκεανώ. τὸ δὲ ὕδωρ τὸ ἐκ τοῦ 'Ατλαντος θολερόν τέ ἐστι καὶ πρὸς τῆ πηγῆ κροκόδειλοι διπήχεων ήσαν οὐκ ἐλάσσους, προσιόντων δὲ των ανθρώπων κατεδύοντο ές την πηγήν. παρίστατο δὲ οὐκ ὀλίγοις τὸ ὕδωρ τοῦτο ἀναφαινόμενον αὖθις ἐκ τῆς ψάμμου ποιεῖν τὸν Νεῖλον Αἰγυπτίοις. ὁ δὲ ᾿Ατλας ὄρος ὑψηλὸν μέν έστιν ούτως ώστε καὶ λέγεται ταῖς κορυφαῖς Ψαύειν τοῦ οὐρανοῦ, ἄβατον δὲ ὑπὸ ὕδατος καὶ δένδρων α δια παντός πέφυκε τα μέν δη πρός τούς Νασαμώνας αὐτοῦ γινώσκεται, τὰ δὲ ἐς τὸ 7 πέλαγος οὐδένα πω παραπλεύσαντα ἴσμεν. τάδε μεν ές τοσοῦτον εἰρήσθω πτερά δ' έχον οὔτε

ATTICA, XXXIII. 4-7

Britain. But of the Aethiopians beyond Syene, those who live farthest in the direction of the Red Sea are the Ichthyophagi (Fish-eaters), and the gulf round which they live is called after them. The most righteous of them inhabit the city Meroe and what is called the Aethiopian plain. These are they who show the Table of the Sun, and they have neither sea nor river except the Nile. There are other Aethiopians who are neighbours of the Mauri and extend as far as the Nasamones. For the Nasamones, whom Herodotus calls the Atlantes, and those who profess to know the measurements of the earth name the Lixitae, are the Libyans who live the farthest close to Mount Atlas, and they do not till the ground at all, but live on wild vines. But neither these Aethiopians nor vet the Nasamones have any river. For the water near Atlas, which provides a beginning to three streams, does not make any of the streams a river, as the sand swallows it all up at once. So the Aethiopians dwell near no river Ocean. The water from Atlas is muddy, and near the source were crocodiles of not less than two cubits, which when the men approached dashed down into the spring. The thought has occurred to many that it is the reappearance of this water out of the sand which gives the Nile to Egypt. Mount Atlas is so high that its peaks are said to touch heaven, but is inaccessible because of the water and the presence everywhere of trees. Its region indeed near the Nasamones is known, but we know of nobody yet who has sailed along the parts facing the sea. I must now resume. Neither this nor any other

¹ A meadow near the city of the Aethiopians, in which they dined.

τοῦτο τὸ ἄγαλμα Νεμέσεως οὔτε ἄλλο πεποίηται των άρχαίων, έπει μηδέ Σμυρναίοις τὰ άγιώτατα ξόανα έχει πτερά οι δε ύστερον-επιφαίνεσθαι γάρ την θεὸν μάλιστα ἐπὶ τῷ ἐρᾶν ἐθέλουσινέπὶ τούτω Νεμέσει πτερὰ ὥσπερ "Ερωτι ποιοῦσι. νῦν δὲ ἤδη δίειμι ὁπόσα ἐπὶ τῷ βάθρω τοῦ ἀγάλματός έστιν είργασμένα, τοσόνδε ές τὸ σαφές προδηλώσας. Έλένη Νέμεσιν μητέρα είναι λέγουσιν Έλληνες, Λήδαν δὲ μαστὸν ἐπισχεῖν αὐτῆ καὶ θρέψαι πατέρα δὲ καὶ οὖτοι καὶ πάντες κατά ταὐτά Έλένης Δία καὶ οὐ Τυνδάρεων είναι 8 νομίζουσι. ταῦτα ἀκηκοὼς Φειδίας πεποίηκεν Έλένην ύπο Λήδας άγομένην παρά την Νέμεσιν, πεποίηκε δὲ Τυνδάρεών τε καὶ τοὺς παίδας καὶ ἄνδρα σὺν ἵππφ παρεστηκότα Ἱππέα ὄνομα· έστι δὲ 'Αγαμέμνων καὶ Μενέλαος καὶ Πύρρος ό Αχιλλέως, πρώτος ούτος Ερμιόνην την Ελένης γυναϊκα λαβών 'Ορέστης δὲ διὰ τὸ ἐς τὴν μητέρα τόλμημα παρείθη, παραμεινάσης τε ές άπαν Έρ-μιόνης αὐτῷ καὶ τεκούσης παίδα. έξης δὲ ἐπὶ τῷ βάθρω καὶ "Εποχος καλούμενος καὶ νεανίας έστὶν ετερος ες τούτους άλλο μεν ήκουσα οὐδέν, άδελφούς δὲ είναι σφάς Οινόης, ἀφ' ής ἐστι τὸ ὄνομα τῷ δήμω.

ΧΧΧΙΥ. Τὴν δὲ γῆν τὴν 'Ωρωπίαν μεταξὺ τῆς 'Αττικῆς καὶ Ταναγρικῆς, Βοιωτίαν τὸ ἐξ ἀρχῆς οὖσαν, ἔχουσιν ἐφ' ἡμῶν 'Αθηναῖοι, πολεμήσαντες μὲν τὸν πάντα ὑπὲρ αὐτῆς χρόνον, κτησάμενοι δὲ οὐ πρότερον βεβαίως πρὶν ἢ Φίλιππος Θήβας ἐλὼν ἔδωκέ σφισιν. ἡ μὲν οὖν πόλις ἐστὶν ἐπὶ θαλάσσης μέγα οὐδὲν ἐς συγγραφὴν παρεχομένη ἀπέχει δὲ δώδεκα τῆς πόλεως σταδίους μάλιστα ancient statue of Nemesis has wings, for not even the holiest wooden images of the Smyrnaeans have them, but later artists, convinced that the goddess manifests herself most as a consequence of love, give wings to Nemesis as they do to Love. I will now go on to describe what is figured on the pedestal of the statue, having made this preface for the sake of clearness. The Greeks say that Nemesis was the mother of Helen, while Leda suckled and nursed her. The father of Helen the Greeks like everybody else hold to be not Tyndareus but Zeus. Having heard this legend Pheidias has represented Helen as being led to Nemesis by Leda, and he has represented Tyndareus and his children with a man Hippeus by name standing by with a horse. There are Agamemnon and Menelaus and Pyrrhus, the son of Achilles and first husband of Hermione, the daughter of Helen. Orestes was passed over because of his crime against his mother, yet Hermione stayed by his side in everything and bore him a child. Next upon the pedestal is one called Epochus and another youth; the only thing I heard about them was that they were brothers of Oenoë, from whom the parish has its name.

XXXIV. The land of Oropus, between Attica and the land of Tanagra, which originally belonged to Boeotia, in our time belongs to the Athenians, who always fought for it but never won secure possession until Philip gave it to them after taking Thebes. The city is on the coast and affords nothing remarkable to record. About twelve stades from

2 ίερον του 'Αμφιαράου. λέγεται δε 'Αμφιαράφ φεύγοντι έκ Θηβών διαστήναι την γην καὶ ώς αὐτὸν όμοῦ καὶ τὸ ἄρμα ὑπεδέξατο πλην οὐ ταύτη συμβήναί φασιν, άλλά έστιν έκ Θηβών ιοῦσιν ἐς Χαλκίδα 'Αρμα καλούμενον. Θεον δὲ 'Αμφιάραον πρώτοις 'Ωρωπίοις κατέστη νομίζειν, ύστερον δὲ καὶ οἱ πάντες Έλληνες ήγηνται. καταλέξαι δὲ καὶ ἄλλους ἔχω γενομένους τότε ἀνθρώπους, οὶ θεῶν παρ' Έλλησι τιμὰς ἔχουσι, τοῖς δὲ καὶ ἀνάκεινται πόλεις, Ἐλεοῦς ἐν Χερρονήσω Πρωτεσιλάω, Λεβάδεια Βοιωτών Τροφωνίω. καὶ 'Ωρωπίοις ναός τέ ἐστιν 'Αμφιαράου καὶ 3 άγαλμα λευκοῦ λίθου. παρέχεται δὲ ὁ βωμὸς μέρη· τὸ μὲν Ἡρακλέους καὶ Διὸς καὶ ᾿Απόλλωνός έστι Παιῶνος, τὸ δὲ ήρωσι καὶ ήρώων ἀνεῖται γυναιξί, τρίτον δὲ Εστίας καὶ Ερμοῦ καὶ Αμφιαράου καὶ τῶν παίδων 'Αμφιλόχου. 'Αλκμαίων δὲ διὰ τὸ ἐς Ἐριφύλην ἔργον οὔτε ἐν 'Αμφιαράου τινά, οὐ μὴν οὐδὲ παρὰ τῷ 'Αμφι-λόχφ τιμὴν ἔχει. τετάρτη δέ ἐστι τοῦ βωμοῦ μοῖρα 'Αφροδίτης καὶ Πανακείας, ἔτι δὲ 'Ιασοῦς καὶ 'Υγείας καὶ 'Αθηνάς Παιωνίας πέμπτη δὲ πεποίηται νύμφαις καὶ Πανὶ καὶ ποταμοῖς 'Αχελώω καὶ Κηφισώ. τῷ δὲ 'Αμφιλόχω καὶ παρ' Αθηναίοις έστιν έν τη πόλει βωμός και Κιλικίας έν Μαλλώ μαντείον άψευδέστατον τών ἐπ' ἐμοῦ. 4 έστι δὲ 'Ωρωπίοις πηγή πλησίου τοῦ ναοῦ, ἡν Αμφιαράου καλούσιν, ούτε θύοντες οὐδὲν ἐς αὐτὴν οὔτ' ἐπὶ καθαρσίοις ἡ χέρνιβι χρῆσθαι νομίζοντες νόσου δε ακεσθείσης ανδρί μαντεύματος γενομένου καθέστηκεν ἄργυρον ἀφείναι καὶ χρυσὸν ι ἐπίσημον ἐς τὴν πηγήν, ταύτη γὰρ 1 ή χρυσον Hitzig. 184

the city is a sanctuary of Amphiaraus. Legend says that when Amphiaraus was exiled from Thebes the earth opened and swallowed both him and his chariot. Only they say that the incident did not happen here, the place called the Chariot being on the road from Thebes to Chalcis. The divinity of Amphiaraus was first established among the Oropians, from whom afterwards all the Greeks received the cult. I can enumerate other men also born at this time who are worshipped among the Greeks as gods; some even have cities dedicated to them, such as Eleüs in Chersonnesus dedicated to Protesilaus, and Lebadea of the Boeotians dedicated to Trophonius. The Oropians have both a temple and a white marble statue of Amphiaraus. The altar shows parts. One part is to Heracles, Zeus, and Apollo Healer, another is given up to heroes and to wives of heroes, the third is to Hestia and Hermes and Amphiaraus and the children of Amphilochus. But Alemaeon, because of his treatment of Eriphyle, is honoured neither in the temple of Amphiaraus nor yet with Amphilochus. The fourth portion of the altar is to Aphrodite and Panacea, and further to Iaso, Health and Athena Healer. The fifth is dedicated to the nymphs and to Pan, and to the rivers Achelous and Cephisus. The Athenians too have an altar to Amphilochus in the city, and there is at Mallus in Cilicia an oracle of his which is the most trustworthy of my day. The Oropians have near the temple a spring, which they call the Spring of Amphiaraus; they neither sacrifice into it nor are wont to use it for purifications or for lustral water. But when a man has been cured of a disease through a response the custom is to throw silver and coined gold into the spring, for

ανελθείν τὸν 'Αμφιάραον λέγουσιν ήδη θεόν. Ιοφών δε Κνώσσιος των εξηγητών χρησμούς έν έξαμέτρω παρείχετο, 'Αμφιάραον χρήσαι φάμενος τοίς ές Θήβας σταλείσιν 'Αργείων. ταθτα τὰ έπη τὸ ἐς τοὺς πολλοὺς ἐπαγωγὸν ἀκρατῶς εἰχε· χωρὶς δὲ πλὴν ὅσους ἐξ ᾿Απόλλωνος μανῆναι λέγουσι τὸ ἀρχαῖον, μάντεών γ' οὐδείς χρησμολόγος ήν, άγαθοί δὲ ὀνείρατα ἐξηγήσασθαι καὶ διαγνώναι πτήσεις ὀρνίθων καὶ σπλάγχνα 5 ίερείων. δοκῶ δὲ ᾿Αμφιάραον ὀνειράτων διακρίσει μάλιστα προσκείσθαι δήλος δέ, ήνίκα ένομίσθη θεός, δι' ονειράτων μαντικήν καταστησάμενος. καὶ πρώτον μὲν καθήρασθαι νομίζουσιν δστις ήλθεν 'Αμφιαράφ χρησόμενος έστι δὲ καθάρσιον τῷ θεῷ θύειν, θύουσι δὲ καὶ αὐτῷ καὶ πᾶσιν ὅσοις ἐστὶν ἐπὶ τῷ βωμῷ τὰ ὀνόματα· προεξειργασμένων δὲ τούτων κριὸν θύσαντες καὶ τὸ δέρμα ὑποστρωσάμενοι καθεύδουσιν αναμένοντες δήλωσιν ονείρατος.

ΧΧΧ Νήσοι δὲ ᾿Αθηναίοις οὐ πόρρω τῆς χώρας εἰσίν, ἡ μὲν Πατρόκλου καλουμένη— τὰ δὲ ἐς αὐτὴν ἤδη μοι δεδήλωται—, ἄλλη δὲ ὑπὲρ Σουνίου τὴν ᾿Αττικὴν ἐν ἀριστερᾳ παραπλέουσιν ἐς ταύτην ἀποβῆναι λέγουσιν Ἑλένην μετὰ τὴν ἄλωσιν τὴν Ἰλίον, καὶ διὰ τοῦτο ὄνομά ἐστιν Ἑλένη τῆν νήσω. Σαλαμὶς δὲ κατὰ Ἐλευσίνα κειμένη παρήκει καὶ ἐς τὴν Μεγαρικήν. πρῶτον δὲ τῆ νήσω τὸ ὄνομα θέσθαι τοῦτο Κυχρέα¹ ἀπὸ τῆς μητρὸς Σαλαμῖνος τῆς ᾿Ασωποῦ, καὶ ὕστερον Αἰγινήτας τοὺς σὺν Τελαμῶνι ἐποικῆσαι Φίλαιον δὲ τὸν

¹ Κυχρέα added by Sylburg.

by this way they say that Amphiaraus rose up after he had become a god. Iophon the Cnossian, a guide, produced responses in hexameter verse, saying that Amphiaraus gave them to the Argives who were sent against Thebes. These verses unrestrainedly appealed to popular taste. Except those whom they say Apollo inspired of old none of the seers uttered oracles, but they were good at explaining dreams and interpreting the flights of birds and the entrails of victims. My opinion is that Amphiaraus devoted himself most to the exposition of dreams. It is manifest that, when his divinity was established, it was a dream oracle that he set up. One who has come to consult Amphiaraus is wont first to purify himself. The mode of purification is to sacrifice to the god, and they sacrifice not only to him but also to all those whose names are on the altar. And when all these things have been first done, they sacrifice a ram, and, spreading the skin under them, go to sleep and await enlightenment in a dream.

XXXV. There are islands not far from Attica. Of the one called the Island of Patroclus I have already given an account. There is another when you have sailed past Sunium with Attica on the left. On this they say that Helen landed after the capture of Troy, and for this reason the name of the island is Helene. Salamis lies over against Eleusis, and stretches as far as the territory of Megara. It is said that the first to give this name to the island was Cychreus, who called it after his mother Salamis, the daughter of Asopus, and afterwards it was colonised by the Aeginetans with Telamon. Philaeus,

Εὐρυσάκους τοῦ Αἴαντος παραδοῦναι λέγουσιν Αθηναίοις την νήσον, γενόμενον ύπ' αὐτῶν 'Αθηναίον. Σαλαμινίους δὲ 'Αθηναίοι τούτων ύστερον πολλοίς έτεσιν αναστάτους εποίησαν, καταγνόντες έθελοκακήσαι σφάς έν τῷ πολέμω τώ πρὸς Κάσσανδρον καὶ τὴν πόλιν γνώμη τὸ πλέον Μακεδόσιν ἐνδοῦναι καὶ Αἰσχητάδου τε κατέγνωσαν θάνατον, δς τότε ήρητο ές την Σαλαμίνα στρατηγός, καὶ ές τὸν πάντα ἐπώμοσαν χρόνον Σαλαμινίοις ἀπομνημονεύσειν 3 προδοσίαν. ἔστι δὲ ἀγορᾶς τε ἔτι ἐρείπια καὶ ναὸς Αἴαντος, ἄγαλμα δὲ ἐξ ἐβένου ξύλου διαμένουσι δὲ καὶ ἐς τόδε τῷ Αἴαντι παρὰ ᾿Αθηναίοις τιμαλ αὐτῷ τε καλ Εὐρυσάκει, καλ γάρ Εύρυσάκους βωμός έστιν έν 'Αθήναις. δείκνυται δὲ λίθος ἐν Σαλαμίνι οὐ πόρρω τοῦ λιμένος ἐπὶ τούτου καθήμενον Τελαμώνα όραν λέγουσιν ές την ναθν ἀποπλεόντων οί των παίδων ές Αθλίδα 4 ἐπὶ τὸν κοινὸν τῶν Ἑλλήνων στόλον. λέγουσι δε οί περί την Σαλαμίνα οἰκοῦντες ἀποθανόντος Αἴαντος τὸ ἄνθος σφίσιν ἐν τῆ γῆ τότε φανῆναι πρώτον λευκόν έστιν, ύπέρυθρον, κρίνου καὶ αὐτὸ ἔλασσον καὶ τὰ φύλλα· γράμματα δὲ ἔπεστιν οία τοῖς ὑακίνθοις καὶ τούτω. λόγον δὲ τῶν μὲν Αἰολέων τῶν ὕστερον οἰκησάντων Ἰλιον ές την κρίσιν την έπὶ τοῖς ὅπλοις ήκουσα, οἱ τῆς ναυαγίας 'Οδυσσεί συμβάσης έξενεχθήναι κατά τὸν τάφον τὸν Αἴαντος τὰ ὅπλα λέγουσι τὸ δὲ 5 ές τὸ μέγεθος αὐτοῦ Μυσὸς ἔλεγεν ἀνήρ. γαρ τάφου τὰ πρὸς τὸν αἰγιαλὸν ἔφασκεν ἐπικλύσαι την θάλασσαν και την έσοδον ές το μνημα

the son of Eurysaces, the son of Ajax, is said to have handed the island over to the Athenians, having been made an Athenian by them. Many years afterwards the Athenians drove out all the Salaminians, having discovered that they had been guilty of treachery in the war with Cassander, and 318 B.C. mainly of set purpose had surrendered to the Macedonians. They sentenced to death Aeschetades, who on this occasion had been elected general for Salamis, and they swore never to forget the treachery of the Salaminians. There are still the remains of a market-place, a temple of Ajax and his statue in ebony. Even at the present day the Athenians pay honours to Ajax himself and to Eurysaces, for there is an altar of Eurysaces also at Athens. In Salamis is shown a stone not far from the harbour, on which they say that Telamon sat when he gazed at the ship in which his children were sailing away to Aulis to take part in the joint expedition of the Greeks. Those who dwell about Salamis say that it was when Ajax died that the flower first appeared in their country. It is white and tinged with red, both flower and leaves being smaller than those of the lily; there are letters on it like to those on the iris. About the judgment concerning the armour I heard a story of the Aeolians who afterwards settled at Ilium, to the effect that when Odysseus suffered shipwreck the armour was cast ashore near the grave of Ajax. As to the hero's size, a Mysian was my informant. He said that the sea flooded the side of the grave facing the beach and made it easy to enter the tomb,

οὐ χαλεπὴν ποιῆσαι, καί με τοῦ νεκροῦ τὸ μέγεθος τεκμαίρεσθαι τῆδε ἐκέλευε πεντάθλου γαρ παιδός είναι οι κατά δίσκον μάλιστα τὰ ἐπὶ τοίς γόνασιν όστα, καλουμένας δε ύπο των ιατρών μύλας. έγω δέ, οπόσοι μεν οἰκοῦσιν ἔσγατοι Κελτών έχοντες όμορον τη διά κρυμον έρήμω, οθς Καβαρείς ονομάζουσι, τούτων μεν οὐκ ἐθαύμασα τὸ μῆκος, οἱ νεκρῶν οὐδέν τι διαφόρως έχουσιν Αίγυπτίων όπόσα δὲ ἄξια ἐφαίνετο 6 είναι μοι θέας, διηγήσομαι. Μάγνησι τοις έπὶ Ληθαίω Πρωτοφάνης των ἀστων ἀνείλετο ἐν 'Ολυμπία νίκας ἡμέρα μιᾶ παγκρατίου καὶ πάλης. τούτου λησταί κερδανείν πού τι δοκούντες έσηλθον ές τὸν τάφον, ἐπὶ δὲ τοῖς λησταῖς ἐσήεσαν ήδη θεασόμενοι τὸν νεκρὸν τὰς πλευρὰς οὐκ ἔχοντα διεστώσας, ἀλλά οἱ συμφυὲς ἡν ὅσον άπ' ὤμων ἐς τὰς ἐλαχίστας πλευράς, καλουμένας δὲ ὑπὸ τῶν ἰατρῶν νόθας. ἔστι δὲ Μιλησίοις πρὸ τῆς πόλεως Λάδη νῆσος, ἀπερρώγασι δὲ ἀπ' αὐτης νησίδες 'Αστερίου την έτέραν ὀνομάζουσι καὶ τὸν ᾿Αστέριον ἐν αὐτῆ ταφῆναι λέγουσιν, εἶναι δὲ ᾿Αστέριον μὲν Ἅνακτος, Ἅνακτα δὲ Γῆς παίδα έγει δ' οὖν ὁ νεκρὸς οὐδέν τι μεῖον πηχῶν 7 δέκα. το δ' ἐμοὶ θαῦμα παρασχόν, Λυδίας τῆς ἄνω πόλις ἐστὶν οὐ μεγάλη Τημένου θύραι ἐνταῦθα παραραγέντος λόφου διὰ χειμῶνα ὀστὰ έφάνη τὸ σχημα παρέχοντα ἐς πίστιν ὡς ἔστιν ανθρώπου, έπεὶ διὰ μέγεθος οὐκ ἔστιν ὅπως αν έδοξεν. αὐτίκα δὲ λόγος ἢλθεν ἐς τοὺς πολλοὺς Γηρυόνου τοῦ Χρυσάορος εἶναι μὲν τὸν νεκρόν, εἶναι δὲ καὶ τὸν θρόνον· καὶ γὰρ θρόνος ἀνδρός έστιν ένειργασμένος όρους λιθώδει προβολή καὶ

ATTICA, xxxv. 5-7

and he bade me form an estimate of the size of the corpse in the following way. The bones on his knees, called by doctors the knee-pan, were in the case of Ajax as big as the quoit of a boy in the pentathlon. I saw nothing to wonder at in the stature of those Celts who live farthest off on the borders of the land which is uninhabited because of the cold; these people, the Cabares, are no bigger than Egyptian corpses. But I will relate all that appeared to me worth seeing. For the Magnesians on the Lethaeus, Protophanes, one of the citizens, won at Olympia in one day victories in the pancration 1 and in wrestling. Into the grave of this man robbers entered, thinking to gain some advantage, and after the robbers people came in to see the corpse, which had ribs not separated but joined together from the shoulders to the smallest ribs, those called by doctors bastard. Before the city of the Milesians is an island called Lade, and from it certain islets are detached. One of these they call the islet of Asterius, and say that Asterius was buried in it, and that Asterius was the son of Anax, and Anax the son of Earth. Now the corpse is not less than ten cubits. But what really caused me surprise is this. There is a small city of upper Lydia called The Doors of Temenus. There a crest broke away in a storm, and there appeared bones the shape of which led one to suppose that they were human, but from their size one would never have thought it. At once the story spread among the multitude that it was the corpse of Gervon, the son of Chrysaor, and that the seat also was his. For there is a man's seat carved on a rocky spur of the mountain. And a torrent they

¹ Boxing and wrestling combined.

χείμαρρόν τε ποταμὸν 'Ωκεανὸν ἐκάλουν καὶ βοῶν ἤδη κέρασιν ἔφασάν τινας ἐντυχεῖν ἀροῦντας, διότι ἔχει λόγος βοῦς ἀρίστας θρέψαι τὸν Γηρυό-8 νην. ἐπεὶ δέ σφισιν ἐναντιούμενος ἀπέφαινον ἐν Γαδείροις εἶναι Γηρυόνην, οὖ μνῆμα μὲν οὔ, δένδρον δὲ παρεχόμενον διαφόρους μορφάς, ἐνταθθα οἱ τῶν Λυδῶν ἐξηγηταὶ τὸν ὄντα ἐδείκνυον λόγον, ώς εἴη μὲν ὁ νεκρὸς "Υλλου, παῖς δὲ "Υλλος εἴη Γῆς, ἀπὸ τούτου δὲ ὁ ποταμὸς ἀνομάσθη· 'Ηρακλέα δὲ διὰ τὴν παρ' 'Ομφάλη ποτὲ ἔφασαν δίαιταν "Υλλον ἀπὸ τοῦ ποταμοῦ καλέσαι τὸν παῖδα.

ΧΧΧ VI. Έν Σαλαμῖνι δὲ—ἐπάνειμι γὰρ ἐς τὸν προκείμενον λόγον—τοῦτο μὲν 'Αρτέμιδός ἐστιν ἱερόν, τοῦτο δὲ τρόπαιον ἔστηκεν ἀπὸ τῆς νίκης ῆν Θεμιστοκλῆς ὁ Νεοκλέους αἴτιος ἐγένετο γενέσθαι τοῖς 'Ελλησι' καὶ Κυχρέως ἐστὶν ἱερόν. ναυμαχούντων δὲ 'Αθηναιων πρὸς Μήδους δράκοντα ἐν ταῖς ναυσὶ λέγεται φανῆναι τοῦτον ὁ θεὸς ἔχρησεν 'Αθηναίοις Κυχρέα εἶναι τὸν ῆρωα. 2 νῆσος δὲ πρὸ Σαλαμῖνός ἐστι καλουμένη Ψυττάλεια 'ἐς ταῦτην τῶν βαρβάρων ὅσον τετρακοσίους ἀποβῆναι λέγουσιν, ἡττωμένου δὲ τοῦ Ξέρξου ναυτικοῦ καὶ τούτους ἀπολέσθαι φασὶν ἐπιδιαβάντων ἐς τὴν Ψυττάλειαν τῶν Έλλήνων. ἄγαλμα δὲ ἐν τῆ νήσφ σὺν τέχνη μέν ἐστιν οὐδέν, Πανὸς δὲ ώς ἔκαστον ἔτυςε ἔόανα πεποιημένα.

Πανὸς δὲ ὡς ἔκαστον ἔτυχε ξόανα πεποιημένα.
Τοῦσι δὲ ἐπ' Ἐλευσῖνα ἐξ Ἡθηνῶν ἢν Ἡθηναῖοι καλοῦσιν ὁδὸν ἱεράν, Ἡνθεμοκρίτου πεποίηται μνῆμα. ἐς τοῦτον Μεγαρεῦσίν ἐστιν ἀνοσιώτατον ἔργον, οῦ κήρυκα ἐλθόντα, ὡς μὴ τοῦ λοι-

ATTICA, xxxv. 7-xxxvi. 3

called the river Ocean, and they said that men ploughing met with the horns of cattle, for the story is that Gervon reared excellent cows. And when I criticised the account and pointed out to them that Gervon is at Gadeira, where there is, not his tomb, but a tree showing different shapes, the guides of the Lydians related the true story, that the corpse is that of Hyllus, a son of Earth, from whom the river is named. They also said that Heracles from his sojourning with Omphale called his son Hyllus after the river.

XXXVI. But I will return to my subject. In Salamis is a sanctuary of Artemis, and also a trophy erected in honour of the victory which Themistocles 480 s.c. the son of Neocles won for the Greeks. There is also a sanctuary of Cychreus. When the Athenians were fighting the Persians at sea, a serpent is said to have appeared in the fleet, and the god in an oracle told the Athenians that it was Cychreus the hero. Before Salamis there is an island called Psyttalea. Here they say that about four hundred of the Persians landed, and when the fleet of Xerxes was defeated, these also were killed after the Greeks had crossed over to Psyttalea. The island has no artistic statue, only some roughly carved wooden images of Pan.

As you go to Eleusis from Athens along what the Athenians call the Sacred Way you see the tomb of Anthemocritus.1 The Megarians committed against him a most wicked deed, for when he had come as a herald to forbid them to encroach upon the land in

193

Just before the Peloponnesian War.

ποῦ τὴν χώραν ἐπεργάζοιντο, κτείνουσιν 'Ανθεμόκριτον καί σφισι ταῦτα δράσασι παραμένει καὶ ἐς τόδε μήνιμα ἐκ τοῖν θεοῖν, οῖς οὐδὲ ᾿Αδριανὸς ό βασιλεύς ώστε καὶ ἐπαυξηθηναι μόνοις ἐπήρ-4 κεσεν Έλλήνων. μετά δὲ τοῦ ἀνθεμοκρίτου την στήλην Μολοττοῦ τε τάφος ἐστὶν ἀξιωθέντος 'Αθηναίων και τούτου στρατηγείν, ότε Πλουτάρχω βοηθούντες διέβησαν ές Εὔβοιαν, καὶ χωρίον Σκίρον έπὶ τοιώδε καλούμενον. Έλευσινίοις πολεμοῦσι πρὸς Ἐρεχθέα ἀνὴρ μάντις ηλθεν έκ Δωδώνης ὄνομα Σκίρος, δς καὶ της Σκιράδος ίδρύσατο 'Αθηνᾶς ἐπὶ Φαληρῷ τὸ ἀρχαΐον ίερον πεσόντα δε αὐτον εν τῆ μάχη θάπτουσιν Έλευσίνιοι πλησίον ποταμοῦ χειμάρρου, καὶ τῷ τε χωρίφ τὸ ὄνομα ἀπὸ τοῦ ἥρωός ἐστι 5 καὶ τῷ ποταμῷ. πλησίον δὲ πεποίηται Κηφισοδώρου μνήμα δήμου προστάντος καὶ Φιλίππω τώ Δημητρίου Μακεδόνων βασιλεύοντι ές τὰ μάλιστα έναντιωθέντος συμμάχους δὲ ἐπήγετο Κηφισόδωρος 'Αθηναίοις γενέσθαι βασιλείς μεν 'Ατταλον τὸν Μυσὸν καὶ Πτολεμαῖον τὸν Αἰγύπτιον, ἔθνη δὲ αὐτόνομα Αἰτωλούς καὶ νησιωτών 'Ροδίους καὶ 6 Κρήτας. ως δὲ καὶ ἐξ Αἰγύπτου καὶ Μυσίας καὶ παρὰ τῶν Κρητῶν τὰ πολλὰ ὑστέριζον αί Βοήθειαι, 'Ρόδιοι δὲ μόναις ναυσὶν ἰσχύοντες πρός όπλίτας τοὺς Μακεδόνας οὐ μεγάλα ἀφέ-λουν, ἐνταῦθα Κηφισόδωρος ἐς Ἰταλίαν σὺν άλλοις 'Αθηναίων πλεύσας ίκέτευεν αμθναι 'Ρωμαίους οι δέ σφισι δύναμιν καὶ στρατηγον πέμπουσιν, οὶ τὰ Φιλίππου καὶ Μακεδόνων ἐς τοσούτο καθείλον ώς ύστερον Περσέα τὸν Φιλίππου τήν τε ἀρχὴν ἀποβαλείν καὶ αὐτὸν αἰχμάλωτον ές Ίταλίαν άχθηναι. Φίλιππος δε ήν ούτος ό

ATTICA, xxxvi. 3-6 future they put him to death. For this act the wrath

of the Two Goddesses lies upon them even to this day, for they are the only Greeks that not even the emperor Hadrian could make more prosperous. After the tombstone of Anthemocritus comes the grave of Molottus, who was deemed worthy of commanding the Athenians when they crossed into Euboea to 350 B.C. reinforce Plutarch,1 and also a place called Scirum, which received its name for the following reason. The Eleusinians were making war against Erechtheus when there came from Dodona a seer called Scirus, who also set up at Phalerum the ancient sanctuary of Athena Sciras. When he fell in the fighting the Eleusinians buried him near a torrent, and the hero has given his name to both place and torrent. Hard by is the tomb of Cephisodorus, who was champion of the people and opposed to the utmost Philip, the son of Demetrius, king of Macedon. Cephisodorus induced to become allies of Athens two kings, Attalus the Mysian and Ptolemy the Egyptian, and, of the self-governing peoples, the Aetolians with the Rhodians and the Cretans among the islanders. As the reinforcements from Egypt, Mysia, and Crete were for the most part too late, and the Rhodians, whose strength lay only in their fleet, were of little help against the Macedonian men-at-arms, Cephisodorus 198 B.C. sailed with other Athenians to Italy and begged aid of the Romans. They sent a force and a general, who so reduced Philip and the Macedonians that afterwards Perseus, the son of Philip, lost his throne and was himself taken prisoner to Italy. This Philip

1 Tyrant of Eretria in Euboea.

Δημητρίου· πρῶτος γὰρ ταύτης τῆς οἰκίας ἔσχε Δημήτριος τὴν Μακεδόνων ἀρχὴν ἀποκτείνας ἀλέξανδρον τὸν Κασσάνδρου παΐδα, ὡς τὰ πρό-

τερον έχει μοι τοῦ λόγου.

ΧΧΧΥΙΙ. Μετὰ δὲ τοῦ Κηφισοδώρου τὸ μνημα τέθαπται μεν 'Ηλιόδωρος "Αλις.1 τούτου γραφήν ίδειν έστι καὶ ἐν τῷ ναῷ τῷ μεγάλῳ τῆς ᾿Αθηνᾶς. τέθαπται δὲ Θεμιστοκλής Πολιάρχου, τρίτος άπόγονος Θεμιστοκλέους τοῦ Ξέρξη καὶ Μήδοις έναντία ναυμαχήσαντος. τους δέ κατωτέρω τοῦ γένους πλην 'Ακεστίου παρήσω τοὺς ἄλλους. 'Ακεστίω δὲ τῆ Ξενοκλέους τοῦ Σοφοκλέους τοῦ Λέοντος τούτους τε ές τὸν τέταρτον πρόγονον Λέοντα δαδούχους πάντας υπηρξε γενέσθαι καὶ παρά τὸν βίον τὸν αύτῆς πρῶτον μὲν τὸν άδελφὸν Σοφοκλέα είδε δαδουχούντα, ἐπὶ δὲ τούτω τὸν ανδρα Θεμιστοκλέα, τελευτήσαντος δε καὶ τούτου Θεόφραστον τὸν παίδα. ταύτη μὲν τύχην τοιαύ-2 την συμβήναι λέγουσι προελθουσι δε ολίγον Λακίου τέμενός έστιν ήρωος καὶ δήμος δν Λακιάδας δνομάζουσιν άπο τούτου, και Νικοκλέους Ταραντίνου έστι μνήμα, δς έπι μέγιστον δόξης κιθαρωδών απάντων ήλθεν. ἔστι δὲ καὶ Ζεφύρου τε βωμός καὶ Δήμητρος ίερον καὶ τῆς παιδός. σὺν δέ σφισιν 'Αθηνα καὶ Ποσειδων ἔχουσι τιμάς. εν τούτφ τῷ χωρίφ Φύταλόν φασιν οἶκφ Δήμητρα δέξασθαι, καὶ τὴν θεὸν ἀντὶ τούτων δοῦναί οἱ τὸ φυτὸν τῆς συκῆς μαρτυρεί δέ μοι τῷ λόγω τὸ έπίγραμμα τὸ ἐπὶ τῶ Φυτάλου τάφω.

ενθάδ' ἄναξ ήρως Φύταλός ποτε δέξατο σεμνην Δήμητραν, ὅτε πρῶτον ὀπώρας καρπὸν ἔφηνεν,

^{1 &#}x27;Alaishe Leake.

ATTICA, xxxvi. 6-xxxvii. 2

was the son of Demetrius. Demetrius was the first of this house to hold the throne of Macedon, having put to death Alexander, son of Cassander, as I have

related in a former part of my account.

XXXVII. After the tomb of Cephisodorus is the grave of Heliodorus Halis.1 A portrait of this man is also to be seen in the great temple of Athena. Here too is the grave of Themistocles, son of Poliarchus, and grandson of the Themistocles who fought the sea fight against Xerxes and the Persians. the later descendants I shall mention none except Acestium. She, her father Xenocles, his father Sophocles, and his father Leon, all of them up to her great-grandfather Leon won the honour of being torch-bearer, and in her own lifetime she saw as torch-bearers, first her brother Sophocles, after him her husband Themistocles, and after his death her son Theophrastus. Such was the fortune, they say, that happened to her. A little way past the grave of Themistocles is a precinct sacred to Lacius, a hero, a parish called after him Laciadae, and the tomb of Nicocles of Tarentum, who won a unique reputation as a harpist. There is also an altar of Zephyrus and a sanctuary of Demeter and her daugh-With them Athena and Poseidon are worshipped. There is a legend that in this place Phytalus welcomed Demeter in his home, for which act the goddess gave him the fig tree. This story is borne out by the inscription on the grave of Phytalus :---

"Hero and king, Phytalus here welcome gave to Demeter,

August goddess, when first she created fruit of the harvest;

¹ Nothing more is known of this man.

ην ίεραν συκην θνητων γένος έξονομάζει· έξ ού δη τιμας Φυτάλου γένος ἔσχεν αγήρως.

3 Πρὶν δὲ ἡ διαβῆναι τὸν Κηφισὸν Θεοδώρου μνῆμι ἐστι τραγῳδίαν ὑποκριναμένου τῶν καθ' αὐτὸν ἄριστα. ἀγάλματα δὲ ἐπὶ τῷ ποταμῷ Μνησιμάχης, τὸ δὲ ἔτερον ἀνάθημα κειρομένου οἱ τὴν κόμην τοῦ παιδός ἐστι τῷ Κηφισῷ· καθεστάναι δὲ ἐκ παλαιοῦ καὶ τοῖς πᾶσι τοῦτο" Ελλησι τῆ 'Ομήρου τις ἃν τεκμαίροιτο ποιήσει, ὸς τὸν Πηλέα εὕξασθαί φησι τῷ Σπερχειῷ κερεῖν ἀνασω-

θέντος εκ Τροίας 'Αχιλλέως την κόμην.

Διαβάσι δὲ τὸν Κηφισὸν βωμός ἐστιν ἀρχαίος Μειλιχίου Διός επὶ τούτω Θησεύς ύπὸ τῶν ἀπογόνων των Φυτάλου καθαρσίων έτυχε, ληστάς καὶ ἄλλους ἀποκτείνας καὶ Σίνιν τὰ πρὸς Πιτθέως συγγενή. τάφος δὲ ἔστι μὲν αὐτόθι Θεοδέκτου τοῦ Φασηλίτου, ἔστι δὲ Μνησιθέου τοῦτον λέγουσιν ιατρόν τε άγαθον γενέσθαι και άναθείναι άγάλματα, έν οίς καὶ ὁ Ἰακχος πεποίηται. ώκοδόμηται δὲ κατὰ τὴν όδὸν ναὸς οὐ μέγας καλούμενος Κυαμίτου σαφές δε ούδεν έχω λέγειν είτε πρώτος κυάμους έσπειρεν ούτος είτε τινα έπεφήμισαν ήρωα, ότι των κυάμων ανενεγκείν οὐκ ἔστι σφίσιν ές Δήμητρα την ευρεσιν. όστις δε ήδη τελετην Έλευσινι είδεν ή τὰ καλούμενα 'Ορφικά 5 ἐπελέξατο, οίδεν ὁ λέγω. μνημάτων δὲ ὰ μάλιστα ές μέγεθος καὶ κόσμον ήκει, τὸ μὲν ἀνδρός ἐστι 'Ροδίου μετοικήσαντος ές 'Αθήνας, τὸ δὲ "Αρ-

ATTICA, xxxvii. 2-5

Sacred fig is the name which mortal men have assigned it.

Whence Phytalus and his race have gotten

honours immortal."

Before you cross the Cephisus you come to the tomb of Theodorus, the best tragic actor of his day. A.c. By the river is a statue of Mnesimache, and a votive statue of her son cutting his hair as a gift for Cephisus. That this habit has existed from ancient times among all the Greeks may be inferred from the poetry of Homer, who makes Peleus vow that on the safe return of Achilles from Troy he will cut off the young man's hair as a gift for the Spercheus.

Across the Cephisus is an ancient altar of Zeus Meilichius (Gracious). At this altar Theseus obtained purification at the hands of the descendants of Phytalus after killing brigands, including Sinis who was related to him through Pittheus. Here is the grave of Theodectes 2 of Phaselis, and also that of Mnesitheüs. They say that he was a skilful physician and dedicated statues, among which is a representation of Iacchus. On the road stands a small temple called that of Cyamites.3 I cannot state for certain whether he was the first to sow beans, or whether they gave this name to a hero because they may not attribute to Demeter the discovery of beans. Whoever has been initiated at Eleusis or has read what are called the Orphica 4 knows what I mean. Of the tombs, the largest and most beautiful are that of a Rhodian who settled at Athens, and the one

3 Cyamos means "bean."

¹ Iliad, xxiii. 141 f. ² A pupil of Isocrates.

A poem describing certain aspects of Orphic religion.

παλος Μακεδων ἐποίησεν, δς 'Αλέξανδρον ἀποδρὰς ἐκ τῆς 'Ασίας διέβη ναυσὶν ἐς τὴν Εὐρώπην, ἀφικόμενος δὲ παρ' 'Αθηναίους ὑπ' αὐτῶν συνελήφθη, διαφθείρας δὲ χρήμασιν ἄλλους τε καὶ τοὺς 'Αλεξάνδρου φίλους ἀπέδρα, πρότερον δὲ ἔτι Πυθονίκην ἔγημε, γένος μὲν οὐκ οίδα ὁπόθεν, ἐταιροῦσαν δὲ ἔν τε 'Αθήναις καὶ ἐν Κορίνθως ταύτης ἐς τοσοῦτον ἔρωτος προῆλθεν ὡς καὶ μνῆμα ἀποθανούσης ποιῆσαι πάντων ὁπόσα "Ελ-

6 "Εστι δὲ ἰερον ἐν ὧ κεῖται Δήμητρος καὶ τῆς

λησίν έστιν άρχαια θέας μάλιστα άξιον.

παιδός ἀγάλματα καὶ 'Αθηνᾶς τε καὶ 'Απόλλωνος 'Απόλλωνι δὲ ἐποιήθη μόνω τὸ ἐξ ἀρχῆς. Κέφαλου γάρ του Δηίονος συνεξελόντα 1 λέγουσιν 'Αμφιτρύωνι Τηλεβόας την νήσον οἰκήσαι πρώτον, η νυν άπ' εκείνου Κεφαλληνία καλείται. μετοικείν δε αὐτὸν τέως εν Θήβαις φεύγοντα εξ Αθηνών διὰ τὸν Πρόκριδος 2 τῆς γυναικὸς φόνον. δεκάτη δὲ ὕστερον γενεά Χαλκίνος καὶ Δαίτος άπόγονοι Κεφάλου πλεύσαντες ές Δελφούς ήτουν 7 τον θεον κάθοδον ες 'Αθήνας ο δέ σφισι κελεύει θύσαι πρώτον Απόλλωνι ένταθθα της 'Αττικής, ἔνθα αν ἴδωσιν ἐπὶ τῆς γῆς τριήρη θέουσαν. γενομένοις δὲ αὐτοῖς κατὰ τὸ ποικίλον καλούμενον όρος δράκων έφάνη σπουδή κατά τὸν φωλεον ιών και 'Απόλλωνί τε θύουσιν εν τῷ χωρίφ τούτφ καὶ ὕστερον σφᾶς ἐλθόντας ἐς τὴν πόλιν ἀστοὺς ἐποιήσαντο ᾿Αθηναῖοι.—μετὰ δὲ τοῦτο Αφροδίτης ναός έστι καὶ πρὸ αὐτοῦ τεῖχος ἀργῶν λίθων θέας άξιον.

¹ συνεξελθόντα, emended by Xylander.
2 πρόκνιδος, emended by Xylander.

ATTICA, XXXVII. 5-7

made by the Macedonian Harpalus, who ran away from Alexander and crossed with a fleet from Asia to Europe. On his arrival at Athens he was arrested by the citizens, but ran away after bribing among others the friends of Alexander. But before this he married Pythonice, whose family I do not know, but she was a courtesan at Athens and at Corinth. His love for her was so great that when she died he made her a tomb which is the most noteworthy of all the old Greek tombs.

There is a sanctuary in which are set statues of Demeter, her daughter, Athena, and Apollo. At the first it was built in honour of Apollo only. For legend says that Cephalus, the son of Deïon, having helped Amphitryon to destroy the Teleboans, was the first to dwell in that island which now is called after him Cephallenia, and that he resided till that time at Thebes, exiled from Athens because he had killed his wife Procris. In the tenth generation afterwards Chalcinus and Daetus, descendants of Cephalus, sailed to Delphi and asked the god for permission to return to Athens. He ordered them first to sacrifice to Apollo in that spot in Attica where they should see a man-ofwar running on the land. When they reached the mountain called the Many-coloured Mountain a snake was seen hurrying into its hole. In this place they sacrificed to Apollo; afterwards they came to Athens and the Athenians made them citizens. After this is a temple of Aphrodite, before which is a noteworthy wall of unwrought stones.

ΧΧΧΥΙΙΙ. Οἱ δὲ 'Ρειτοὶ καλούμενοι ρεθμα μόνον παρέχονται ποταμών, ἐπεὶ τό γε ὕδωρ θάλασσά έστί σφισι πείθοιτο δε άν τις καὶ ώς άπὸ τοῦ Χαλκιδέων Εὐρίπου ρέουσιν ὑπὸ τῆς γης ές θάλασσαν κοιλοτέραν έμπίπτοντες. λέγονται δε οί 'Ρειτοί Κόρης ίεροι και Δήμητρος είναι, καὶ τοὺς ἰχθῦς ἐξ αὐτῶν τοῖς ἱερεῦσιν ἔστιν αίρειν μόνοις. ούτοι τὸ ἀρχαίον, ὡς ἐγὼ πυνθάνομαι, πρὸς 'Αθηναίους τοὺς ἄλλους ὅροι τῆς γῆς 2 Έλευσινίοις ήσαν, καὶ διαβάσι τοὺς 'Ρειτοὺς πρώτος ὄκει Κρόκων, ένθα καὶ νῦν ἔτι βασίλεια καλείται Κρόκωνος. τοῦτον 'Αθηναίοι τὸν Κρόκωνα Κελεού θυγατρί συνοικήσαι Σαισάρα λέγουσι λέγουσι δε ού πάντες, άλλ' όσοι τοῦ δήμου τοῦ Σκαμβωνιδών είσιν έγω δὲ Κρόκωνος μὲν ανευρείν τάφον οὐχ οίος τε εγενόμην, τὸ δὲ Εὐμόλπου μνήμα κατά ταὐτά Έλευσινίοις ἀπέφαινον καὶ Αθηναίοι. τοῦτον τὸν Εὔμολπον ἀφικέσθαι λέγουσιν έκ Θράκης Ποσειδώνος παίδα ουτα καὶ Χιόνης την δὲ Χιόνην Βορέου θυγατέρα τοῦ ἀνέμου καὶ 'Ωρειθυίας φασὶν είναι. 'Ομήρω δὲ ἐς μὲν τὸ γένος ἐστὶν οὐδὲν αὐτοῦ πεποιημένον, έπονομάζει δε αγήνορα έν τοις έπεσι τον Εύμολ-3 που. γενομένης δὲ Ἐλευσινίοις μάχης πρὸς 'Αθηναίους ἀπέθανε μέν 'Ερεχθεύς 'Αθηναίων Βασιλεύς, ἀπέθανε δὲ Ἰμμάραδος Εὐμόλπου. καταλύονται δὲ ἐπὶ τοῖσδε τὸν πόλεμον, ὡς Έλευσινίους ές τὰ ἄλλα 'Αθηναίων κατηκόους ουτας ίδία τελείν την τελετήν. τὰ δὲ ίερὰ τοίν θεοίν Εύμολπος και αι θυγατέρες δρώσιν αι Κελεού, καλούσι δε σφάς Πάμφως τε κατά ταὐτά

ATTICA, xxxviii. 1-3

XXXVIII. The streams called Rheiti are rivers only in so far as they are currents, for their water is sea water. It is a reasonable belief that they flow beneath the ground from the Euripus of the Chalcidians, and fall into a sea of a lower level. They are said to be sacred to the Maid and to Demeter, and only the priests of these goddesses are permitted to catch the fish in them. Anciently, I learn, these streams were the boundaries between the land of the Eleusinians and that of the other Athenians, and the first to dwell on the other side of the Rheiti was Crocon, where at the present day is what is called the palace of Crocon. This Crocon the Athenians say married Saesara, daughter of Celeus. Not all of them say this, but only those who belong to the parish of Scambonidae. I could not find the grave of Crocon, but Eleusinians and Athenians agreed in identifying the tomb of Eumolpus. This Eumolpus they say came from Thrace, being the son of Poseidon and Chione. Chione they say was the daughter of the wind Boreas and of Oreithyia. Homer says nothing about the family of Eumolpus, but in his poems styles him "manly." When the Eleusinians fought with the Athenians, Erechtheus, king of the Athenians, was killed, as was also Immaradus, son of Eumolpus. These were the terms on which they concluded the war: the Eleusinians were to have independent control of the mysteries, but in all things else were to be subject to the Athenians. The ministers of the Two Goddesses were Eumolpus and the daughters of Celeüs, whom Pamphos and Homer

καὶ "Ομηρος Διογένειαν καὶ Παμμερόπην καὶ τρίτην Σαισάραν τελευτήσαντος δὲ Εὐμόλπου Κήρυξ νεώτερος λείπεται τῶν παίδων, ον αὐτοὶ Κήρυκες θυγατρὸς Κέκροπος 'Αγλαύρου καὶ Ἑρμοῦ παίδα εἶναι λέγουσιν, ἀλλ' οὐκ Εὐμόλπου.

ΥΕστι δε 'Ιπποθόωντος ήρφον, ἀφ' οὖ τὴν φυλὴν ονομάζουσι, καὶ πλησίον Ζάρηκος. τοῦτον μαθεῖν παρὰ 'Απόλλωνι μουσικήν φασιν, εγὰ δὲ ξένον μεν ἀφικόμενον ἐς τὴν γῆν Λακεδαιμόνιον τε εἶναι δοκῶ καὶ Ζάρακα ἐν τῆ Λακωνικῆ πόλιν ἀπὸ τούτου πρὸς θαλάσση καλεῖσθαι· εἶ δέ τις Ζάρηξ ἐπιχώριος 'Αθηναίοις ῆρως, οὐδὲν ἐς αὐτὸν

5 ἔχω λέγειν.—ρεῖ δὲ Κηφισὸς πρὸς Ἐλευσῖνι βιαιότερον παρεχόμενος τοῦ προτέρου ρεῦμα καὶ παρ' αὐτῷ καλοῦσιν Ἐρινεόν, λέγοντες τὸν Πλούτωνα ὅτε ῆρπασε τὴν Κόρην καταβῆναι ταύτη. πρὸς τούτῳ τῷ Κηφισῷ ληστὴν Πολυπήμονα ὅνομα, Προκρούστην δὲ ἐπίκλησιν, Θησεὺς ἀπέ-

6 κτεινεν. Έλευσινίοις δὲ ἔστι μὲν Τριπτολέμου ναός, ἔστι δὲ Προπυλαίας ᾿Αρτέμιδος καὶ Ποσειδῶνος Πατρός, φρέαρ τε καλούμενον Καλλίχορον, ἔνθα πρῶτον Ἐλευσινίων αὶ γυναῖκες χορὸν ἔστησαν καὶ ἢσαν ἐς τὴν θεόν. τὸ δὲ πεδίον τὸ Ὑράριον σπαρῆναι πρῶτον λέγουσι καὶ πρῶτον αὐξῆσαι καρπούς, καὶ διὰ τοῦτο οὐλαῖς ἔξ αὐτοῦ χρῆσθαί σφισι καὶ ποιεῖσθαι πέμματα ἐς τὰς θυσίας καθέστηκεν. ἐνταῦθα ἄλως καλουμένη

7 Τριπτολέμου καὶ βωμὸς δείκνυται τὰ δὲ ἐντὸς τοῦ τείχους τοῦ ἱεροῦ τό τε ὄνειρον ἀπεῖπε γράφειν, καὶ τοῖς οὐ τελεσθεῖσιν, ὁπόσων θέας εἴργονται, δῆλα δήπου μηδὲ πυθέσθαι μετεῖναί σφισιν. Ἐλευσῖνα δὲ ἤρωα, ἀφ' οῦ τὴν πόλιν

ATTICA, xxxviii. 3-7

agree in naming Diogenia, Pammerope, and the third Saesara. Eumolpus was survived by Ceryx, the younger of his sons, whom the Ceryces themselves say was a son of Aglaurus, daughter of Cecrops,

and of Hermes, not of Eumolpus.

There is also a shrine of the hero Hippothoon, after whom the tribe is named, and hard by one of Zarex. The latter they say learned music from Apollo, but my opinion is that he was a Lacedaemonian who came as a stranger to the land, and that after him is named Zarax, a town in the Laconian territory near the sea. If there is a native Athenian hero called Zarex, I have nothing to say concerning him. At Eleusis flows a Cephisus which is more violent than the Cephisus I mentioned above, and by the side of it is the place they call Erineüs, saying that Pluto descended there to the lower world after carrying off the Maid. Near this Cephisus Theseus killed a brigand named Polypemon and surnamed Procrustes. The Eleusinians have a temple of Triptolemus, of Artemis of the Portal, and of Poseidon Father, and a well called Callichorum (Lovely dance), where first the women of the Eleusinians danced and sang in praise of the goddess. They say that the plain called Rharium was the first to be sown and the first to grow crops, and for this reason it is the custom to use sacrificial barley and to make cakes for the sacrifices from its produce. Here there is shown a threshing-floor called that of Triptolemus and an altar. My dream forbade the description of the things within the wall of the sanctuary, and the uninitiated are of course not permitted to learn that which they are prevented from seeing. The hero Eleusis, after whom the city is named, some

ονομάζουσιν, οί μεν Έρμοῦ παίδα είναι καὶ Δαείρας 'Ωκεανοῦ θυγατρὸς λέγουσι, τοῖς δέ ἐστι πεποιημένα 'Ωγυγον είναι πατέρα 'Ελευσῖνι' οί γὰρ¹ ἀρχαῖοι τῶν λόγων ἄτε οὐ προσόντων σφίσιν ἐπῶν ἄλλα τε πλάσασθαι δεδώκασι

καὶ μάλιστα ές τὰ γένη τῶν ἡρώων.

Έκ δὲ Ἐλευσίνος τραπομένοις ἐπὶ Βοιωτών, έστὶν ὅμορος ᾿Αθηναίοις ἡ Πλαταιίς. πρότερον μεν γὰρ Ἐλευθερεῦσιν ὅροι πρὸς τὴν ᾿Αττικὴν ἡσαν· προσχωρησάντων δε ᾿Αθηναίοις τούτων, ούτως ήδη Βοιωτίας ὁ Κιθαιρών ἐστιν ὅρος. προσεχώρησαν δὲ Ἐλευθερεῖς οὐ πολέμω Βιασθέντες, άλλα πολιτείας τε έπιθυμήσαντες παρά 'Αθηναίων καὶ κατ' ἔχθος τὸ Θηβαίων. ἐν τούτω τῷ πεδίω ναός έστι Διονύσου, καὶ τὸ ξόανον έντεῦθεν 'Αθηναίοις ἐκομίσθη τὸ ἀρχαῖον' τὸ δὲ ἐν 'Ελευθεραίς τὸ ἐφ' ἡμῶν ἐς μίμησιν ἐκείνου πεποίη-9 ται. ἀπωτέρω δὲ ὀλίγον σπήλαιόν ἐστιν οὐ μέγα, καὶ παρ' αὐτὸ ὕδατος πηγή ψυχροῦ· λέγεται δὲ ές μεν το σπήλαιον ώς Αντιόπη τεκούσα κατάθοιτο ές αὐτὸ τοὺς παίδας, περὶ δὲ τῆς πηγῆς τον ποιμένα ευρόντα τους παίδας ένταθθα σφάς λοθσαι πρώτον ἀπολύσαντα τῶν σπαργάνων. 'Ελευθερών δὲ ἢν μὲν ἔτι τοῦ τείχους, ἢν δὲ καὶ οικιων έρείπια. δήλη δε τούτοις έστι πόλις όλίγον ύπερ του πεδίου προς τω Κιθαιρωνι οἰκισθείσα.

ΧΧΧΙΧ. Έτέρα δὲ όδὸς ἐξ Ἐλευσῖνος πρὸς Μέγαρα ἄγει· ταύτην ἐρχομένοις τὴν όδὸν φρέαρ ἐστὶν Ἡνθιον καλούμενον. ἐποίησε δὲ Πάμφως ἐπὶ τούτω τῷ φρέατι καθῆσθαι Δήμητρα μετὰ τὴν ἀρπαγὴν τῆς παιδὸς γραὶ εἰκασμένην· ἐντεῦ-

¹ ἐλευσίνιοι γὰρ, emended by Schubart.

assert to be a son of Hermes and of Daeira, daughter of Ocean; there are poets, however, who have made Ogygus father of Eleusis. Ancient legends, deprived of the help of poetry, have given rise to many fictions, especially concerning the pedigrees of heroes.

When you have turned from Eleusis to Boeotia you come to the Plataean land, which borders on Formerly Eleutherae formed the boundary on the side towards Attica, but when it came over to the Athenians henceforth the boundary of Boeotia was Cithaeron. The reason why the people of Eleutherae came over was not because they were reduced by war, but because they desired to share Athenian citizenship and hated the Thebans. In this plain is a temple of Dionysus, from which the old wooden image was carried off to Athens. The image at Eleutherae at the present day is a copy of the old one. A little farther on is a small cave, and beside it is a spring of cold water. The legend about the cave is that Antiope after her labour placed her babies into it; as to the spring, it is said that the shepherd who found the babies washed them there for the first time, taking off their swaddling clothes. Of Eleutherae there were still left the ruins of the wall and of the houses. From these it is clear that the city was built a little above the plain close to Cithaeron.

XXXIX. There is another road from Eleusis, which leads to Megara. As you go along this road you come to a well called Anthium (Flowery Well). Pamphos in his poems describes how Demeter in the likeness of an old woman sat at this well after the rape of her

θεν δὲ αὐτὴν ἄτε γυναῖκα Αργείαν ὑπὸ τῶν θυγατέρων των Κελεού κομισθήναι παρά την μητέρα καί οἱ τὴν Μετάνειραν οὕτω πιστεῦσαι 2 τοῦ παιδὸς τὴν ἀνατροφήν. ὀλίγω δὲ ἀπωτέρω τοῦ φρέατος ἱερὸν Μετανείρας ἐστὶ καὶ μετ' αὐτὸ τάφοι των έπὶ Θήβας. Κρέων γάρ, δς έδυνάστευς τότε εν Θήβαις Λαοδάμαντα επιτροπεύων τὸν Έτεοκλέους, οὐ παρῆκε τοῖς προσήκουσιν ἀνελομένοις θάψαι ικετεύσαντος δε 'Αδράστου Θησέα καὶ μάχης 'Αθηναίων γενομένης πρὸς Βοιωτούς, Θησεύς ώς εκράτησε τη μάχη κομίσας ές την Έλευσινίαν τοὺς νεκροὺς ἐνταῦθα ἔθαψε. Θηβαίοι δὲ τὴν ἀναίρεσιν τῶν νεκρῶν λέγουσιν ἐθελουταί δούναι καὶ συνάψαι μάχην ου φασι.-3 μετὰ δὲ τῶν 'Αργείων τοὺς τάφους ἐστὶν 'Αλόπης μνημα, ην τεκούσαν Ίπποθόωντα έκ Ποσειδώνος άποθανείν ένταθθά φασιν ύπὸ τοῦ πατρὸς Κερκυόνος. είναι δὲ ὁ Κερκυὼν λέγεται καὶ τὰ ἄλλα άδικος ές τους ξένους και παλαίειν ου βουλομένοις καὶ ὁ τόπος οὖτος παλαίστρα καὶ ἐς ἐμὲ έκαλείτο Κερκυόνος, ολίγον του τάφου της 'Αλόπης ἀπέχων. λέγεται δὲ ὁ Κερκυών τοὺς καταστάντας ές πάλην διαφθείραι πλην Θησέως, Θησεύς δὲ κατεπάλαισεν αὐτὸν σοφία τὸ πλέον. παλαιστικήν γάρ τέχνην εύρε Θησεύς πρώτος καὶ πάλης κατέστη υστερον ἀπ' ἐκείνου διδασκαλία πρότερον δε έχρωντο μεγέθει μόνον καὶ ρώμη πρὸς τὰς πάλας.

Τοσαθτα κατὰ γνώμην τὴν ἐμὴν ᾿Αθηναίοις γνωριμώτατα ἦν ἔν τε λόγοις καὶ θεωρήμασιν, ἀπέκρινε δὲ ἀπὸ τῶν πολλῶν ἐξ ἀρχῆς ὁ λόγος

μοι τὰ ἐς συγγραφην ἀνήκοντα.

ATTICA, XXXIX. 1-3

daughter, how the daughters of Celeüs thence took her as an Argive woman to their mother, and how Metaneira thereupon entrusted to her the rearing of her son. A little farther on from the well is a sanctuary of Metaneira, and after it are graves of those who went against Thebes. For Creon, who at that time ruled in Thebes as guardian of Laodamas the son ot Eteocles, refused to allow the relatives to take up and bury their dead. But Adrastus having supplicated Theseus, the Athenians fought with the Boeotians, and Theseus being victorious in the fight carried the dead to the Eleusinian territory and buried them here. The Thebans, however, say that they voluntarily gave up the dead for burial and deny that they engaged in battle. After the graves of the Argives is the tomb of Alope, who, legend says, being mother of Hippothoön by Poseidon was on this spot put to death by her father Cercyon. He is said to have treated strangers wickedly, especially in wrestling with them against their will. So even to my day this place is called the Wrestling Ground of Cercyon, being a little way from the grave of Alope. Cercyon is said to have killed all those who tried a bout with him except Theseus, who outmatched him mainly by his skill. For Theseus was the first to discover the art of wrestling, and through him afterwards was established the teaching of the art. Before him men used in wrestling only size and strength of body.

Such in my opinion are the most famous legends and sights among the Athenians, and from the beginning my narrative has picked out of much material the things that deserve to be recorded.

- 4 Έλευσινι δὲ ἤδη πλησιόχωρος ἡ καλουμένη Μεγαρίς· τῆς 'Αθηναίων ἦν καὶ αὕτη τὸ ἀρχαίον, Πύλα τοῦ βασιλέως καταλιπόντος Πανδίονι. μαρτύρια δέ μοι τάφος τε Πανδίονος ἐν τῆ γῆ καὶ Νισος Αἰγεῖ μὲν πρεσβυτάτω τοῦ παντὸς γένους παραχωρήσας 'Αθηναίων ἄρχειν, αὐτὸς δὲ Μεγάρων καὶ τῆς ἄχρι Κορίνθου βασιλεύειν ἀξιωθείς· Νίσαιά τε ἔτι καὶ νῦν Μεγαρεῦσιν ἐπίνειον ἀπ' αὐτοῦ καλεῖται. Κόδρου δὲ ὕστερον βασιλεύοντος στρατεύουσιν ἐπ' 'Αθήνας Πελοποννήσιοι· καὶ ὡς οὐδὲν ἀποδειξάμενοι λαμπρὸν ἐκομίζοντο ὀπίσω, Μέγαρα 'Αθηναίων ἐλόντες Κορινθίων καὶ τῶν ἄλλων συμμάχων τοῖς ἐθέλουσιν ἔδωκαν οἰκῆσαι.
- 5 Μεγαρεῖς μὲν οὕτως ἔθη καὶ φωνὴν μεταβαλόντες Δωριεῖς γεγόνασι, κληθῆναι δὲ οὕτω τὴν πόλιν φασὶν ἐπὶ Καρὸς τοῦ Φορωνέως ἐν τῷ γῷ ταύτη βασιλεύοντος· τότε πρῶτον λέγουσιν ἱερὰ γενέσβαι Δήμητρος αὐτοῖς, τότε ἀνθρώπους ὀνομάσαι Μέγαρα. οὕτω μὲν αὐτοὶ περὶ σφῶν Μεγαρεῖς λέγουσι· Βοιωτοὶ δὲ ἐν 'Ογχηστῷ Μεγαρέα τὸν Ποσειδῶνος οἰκοῦντα ἀφικέσθαι στρατιῷ Βοιωτῶν φασι Νίσῷ τὸν πρὸς Μίνω πόλεμον συνδιοίσοντα, πεσόντα δὲ αὐτὸν ἐν τῷ μάχῃ ταφῆναί τε αὐτοῦ καὶ τῷ πόλει Μέγαρα ὄνομα ἀπὸ τούτου γενέσθαι,
- 6 πρότερον Νίσα καλουμένη. δωδεκάτη δε υστερον μετά Κάρα τον Φορωνέως γενεά λέγουσιν οι Μεγαρείς Λέλεγα ἀφικόμενον εξ Αλγύπτου βασιλευσαι καὶ τους ἀνθρώπους κληθηναι Λέλεγας επὶ τῆς ἀρχῆς αὐτοῦ· Κλήσωνος δε τοῦ Λέλεγος γενέσθαι Πύλαν, τοῦ Πύλα δε Σκίρωνα· τοῦτον συνοικῆσαι Πανδίονος θυγατρί, καὶ υστερον

ATTICA, xxxix. 4-6

Next to Eleusis is the district called Megaris. This too belonged to Athens in ancient times, Pylas the king having left it to Pandion. My evidence is this; in the land is the grave of Pandion, and Nisus, while giving up the rule over the Athenians to Aegeus, the eldest of all the family, was himself made king of Megara and of the territory as far as Corinth. Even at the present day the port of the Megarians is called Nisaea after him. Subsequently in the reign of Codrus the Peloponnesians made an expedition against Athens. Having accomplished nothing brilliant, on their way home they took Megara from the Athenians, and gave it as a dwelling-place to such of the Corinthians and of their other allies as wished to go there. In this way the Megarians changed their customs and dialect and became Dorians, and they say that the city received its name when Car the son of Phoroneus was king in this land. It was then they say that sanctuaries of Demeter were first made by them, and then that men used the name Megara (Chambers). This is their history according to the Megarians themselves. But the Boeotians declare that Megareus, son of Poseidon, who dwelt in Onchestus, came with an army of Boeotians to help Nisus wage the war against Minos; that falling in the battle he was buried on the spot, and the city was named Megara from him, having previously been called Nisa. In the twelfth generation after Car the son of Phoroneus the Megarians say that Lelex arrived from Egypt and became king, and that in his reign the tribe Leleges received its name. Lelex they say begat Cleson, Cleson Pylas and Pylas Sciron, who married the daughter of Pandion and afterwards disputed with

Νίσω τῷ Πανδίονος ἐς ἀμφισβήτησιν ἐλθεῖν περὶ τῆς ἀρχῆς Σκίρωνα καί σφισιν Αἰακὸν δικάσαι, βασιλείαν μὲν διδόντα Νίσω καὶ τοῖς ἀπογόνοις, Σκίρωνι δὲ ἡγεμονίαν εἶναι πολέμου. Μεγαρέα δὲ τὸν Ποσειδώνος θυγατρὶ Νίσου συνοικήσαντα Ἰφινόη διαδέξασθαι τὴν τοῦ Νίσου φασὶν ἀρχήν τὸν δὲ Κρητικὸν πόλεμον καὶ τὴν ἐπὶ Νίσου βασιλεύοντος ἄλωσιν τῆς πόλεως οὐκ ἐθέλουσιν εἰδέναι.

ΧΙ. Έστι δὲ ἐν τῆ πόλει κρήνη, ἥν σφισιν ωκοδόμησε Θεαγένης, οδ καὶ πρότερον τούτων έπεμνήσθην θυγατέρα αὐτὸν συνοικίσαι Κύλωνι Αθηναίω. ούτος δ Θεαγένης τυραννήσας ωκοδόμησε την κρήνην μεγέθους ένεκα και κόσμου καί ές τὸ πληθος των κιόνων θέας άξίαν καὶ ύδωρ ές αὐτὴν ῥεῖ καλούμενον Σιθνίδων νυμφῶν. τὰς δὲ Σιθνίδας νύμφας λέγουσι Μεγαρείς είναι μέν σφισιν επιχωρίας, μια δε αυτών συγγενέσθαι Δία, Μέγαρον τε παίδα όντα Διὸς καὶ ταύτης δή της νύμφης εκφυγείν την επί Δευκαλίωνός ποτε έπομβρίαν, έκφυγείν δὲ πρὸς τὰ ἄκρα τῆς Γερανίας, οὐκ ἔχοντός πω τοῦ ὄρους τὸ ὄνομα τοῦτο, άλλά-νήχεσθαι γάρ πετομένων γεράνων πρὸς την βοην των ορνίθων αυτόν—δια τούτο Γερανίαν 2 τὸ ὄρος ὀνομασθήναι. της δὲ κρήνης οὐ πόρρω ταύτης ἀρχαῖόν ἐστιν ἱερόν, εἰκόνες δὲ ἐφ' ἡμῶν έστασιν έν αὐτῷ βασιλέων 'Ρωμαίων καὶ ἄγαλμα κείται χαλκούν 'Αρτέμιδος ἐπίκλησιν Σωτείρας. φασί δε άνδρας τοῦ Μαρδονίου στρατοῦ καταδραμόντας την Μεγαρίδα αποχωρείν ές Θήβας οπίσω παρά Μαρδόνιον εθέλειν, γνώμη δε 'Αρ-

ATTICA, XXXIX. 6-XL. 2

Nisus, the son of Pandion, about the throne, the dispute being settled by Aeacus, who gave the kingship to Nisus and his descendants, and to Sciron the leadership in war. They say further that Nisus was succeeded by Megareus, the son of Poseidon, who married Iphinoë, the daughter of Nisus, but they ignore altogether the Cretan war and the capture of the city in the reign of Nisus.

XL. There is in the city a fountain, which was built for the citizens by Theagenes, whom I have mentioned previously as having given his daughter in marriage to Cylon the Athenian. This Theagenes upon becoming tyrant built the fountain, which is noteworthy for its size, beauty and the number of its pillars. Water flows into it called the water of the Sithnid nymphs. The Megarians say that the Sithnid nymphs are native, and that one of them mated with Zeus; that Megarus, a son of Zeus and of this nymph, escaped the flood in the time of Deucalion, and made his escape to the heights of Gerania. The mountain had not yet received this name, but was then named Gerania (Craine Hill) because cranes were flying and Megarus swam towards the cry of the birds. Not far from this fountain is an ancient sanctuary, and in our day likenesses stand in it of Roman emperors, and a bronze image is there of Artemis surnamed Saviour. There is a story that a detachment of the army of Mardonius, having over- 479 B.C run Megaris, wished to return to Mardonius at Thebes, but that by the will of Artemis night came

¹ See p. 147.

τέμιδος νύκτα τε όδοιποροῦσιν ἐπιγενέσθαι καὶ

τής όδοῦ σφᾶς άμαρτόντας ἐς τὴν ὀρεινὴν τραπέσθαι τής χώρας πειρωμένους δὲ εἰ στράτευμα ἐγγὺς εἴη πολέμιον ἀφιέναι τῶν βελῶν, καὶ τὴν πλησίον πέτραν στένειν βαλλομένην, τοὺς δὲ αὐθις τοξεύειν προθυμία πλέονι. τέλος δὲ αὐτοῖς ἀναλωθῆναι τοὺς ὀιστοὺς ἐς ἄνδρας πολεμίους τοξεύειν νομίζουσιν ἡμέρα τε ὑπεφαίνετο καὶ οἱ Μεγαρεῖς ἐπήεσαν, μαχόμενοι δὲ ὁπλῖται πρὸς ἀνόπλους καὶ οὐδὲ βελῶν εὐποροῦντας ἔτι φονεύουσιν αὐτῶν τοὺς πολλούς καὶ ἐπὶ τῷδε Σωτείρας ἄγαλμα ἐποιήσαντο ᾿Αρτέμιδος. ἐνταῦθα καὶ τῶν δώδεκα ὀνομαζομένων θεῶν ἐστιν ἀγάλματα ἔργα εἶναι λεγόμενα Πραξιτέλους τὴν δὲ ᾿Αρτε-

μιν αὐτὴν Στρογγυλίων ἐποίησε.

4 Μετὰ ταῦτα ἐς τὸ τοῦ Διὸς τέμενος ἐσελθοῦσι καλούμενον 'Ολυμπιεῖον ναός ἐστι θέας ἄξιος· τὸ δὲ ἄγαλμα οὐκ ἐξειργάσθη τοῦ Διός, ἐπιλαβόντος τοῦ Πελοποννησίων πολέμου πρὸς 'Αθηναίους, ἐν ῷ καὶ ναυσὶν ἀνὰ πᾶν ἔτος καὶ στρατῷ φθείροντες Μεγαρεῦσιν 'Αθηναῖοι τὴν χώραν τά τε κοινὰ ἐκάκωσαν καὶ ἰδία τοὺς οἴκους ἤγαγον ἐς τὸ ἔσχατον ἀσθενείας. τῷ δὲ ἀγάλματι τοῦ Διὸς πρόσωπον ἐλέφαντος καὶ χρυσοῦ, τὰ δὲ λοιπὰ πηλοῦ τέ ἐστι καὶ γύψου· ποιῆσαι δὲ αὐτὸ Θεόκοσμον λέγουσιν ἐπιχώριον, συνεργάσασθαι δέ οἱ Φειδίαν. ὑπὲρ δὲ τῆς κεφαλῆς τοῦ Διός εἰσιν 'Ωραι καὶ Μοῖραι· δῆλα δὲ πᾶσι τὴν πεπρωμένην μόνῳ οἱ πείσεσθαι καὶ τὰς ὥρας τὸν θεὸν τοῦτον νέμειν ἐς τὸ δέον. ὅπισθε δὲ τοῦ ναοῦ κεῖται ξύλα ἡμίεργα· ταῦτα ἔμελλεν ὁ Θεόκοσμος ἐλέ-

on them as they marched, and missing their way they turned into the hilly region. Trying to find out whether there was a hostile force near they shot some missiles. The rock near groaned when struck, and they shot again with greater eagerness, until at last they used up all their arrows thinking that they were shooting at the enemy. When the day broke, the Megarians attacked, and being men in armour fighting against men without armour who no longer had even a supply of missiles, they killed the greater number of their opponents. For this reason they had an image made of Artemis Saviour. Here are also images of the gods named the Twelve, said to be the work of Praxiteles. But the image of Artemis herself was made by Strongylion.

After this when you have entered the precinct of Zeus called the Olympieum you see a noteworthy temple. But the image of Zeus was not finished, for the work was interrupted by the war of the Peloponnesians against the Athenians, in which the Athenians every year ravaged the land of the Megarians with a fleet and an army, damaging public revenues and bringing private families to dire distress. The face of the image of Zeus is of ivory and gold, the other parts are of clay and gypsum. The artist is said to have been Theocosmus, a native, helped by Pheidias. Above the head of Zeus are the Seasons and Fates. and all may see that he is the only god obeyed by Destiny, and that he apportions the seasons as is due. Behind the temple lie half-worked pieces of wood, which Theocosmus intended to overlay with ivory

φαντι καὶ χρυσῷ κοσμήσας τὸ ἄγαλμα ἐκτελέσειν τοῦ Διός. ἐν δὲ αὐτῷ τῷ ναῷ τριήρους ἀνάκειται χαλκοῦν ἔμβολον· ταύτην τὴν ναῦν λαβεῖν φασι περὶ Σαλαμῖνα ναυμαχήσαντες πρὸς ᾿Αθηναίους· ὁμολογοῦσι δὲ καὶ ᾿Αθηναῖοι χρόνον τινὰ Μεγαρεῦσιν ἀποστῆναι τῆς νήσου, Σόλωνα δὲ ὕστερόν φασιν ἐλεγεῖα ποιήσαντα προτρέψαι σφᾶς, καταστῆναι δὲ ἐπὶ τούτοις ἐς ἀμφισβήτησιν ᾿Αθηναῖοι, κρατήσαντες δὲ πολέμῳ Σαλαμῖνα αὖθις ἔχειν. Μεγαρεῖς δὲ παρὰ σφῶν λέγουσιν ἄνδρας φυγάδας, οῦς Δορυκλείους ὀνομάζουσιν, ἀφικομένους παρὰ τοὺς ἐν Σαλαμῖνι κληρούχους προδοῦναι Σαλαμῖνα ᾿Αθηναίοις.

Μετὰ δὲ τοῦ Διὸς τὸ τέμενος ἐς τὴν ἀκρόπολιν ἀνελθοῦσι καλουμένην ἀπὸ Καρὸς τοῦ Φορωνέως καὶ ἐς ἡμᾶς ἔτι Καρίαν, ἔστι μὲν Διονύσου ναὸς Νυκτελίου, πεποίηται δὲ ᾿Αφροδίτης Ἐπιστροφίας ἱερὸν καὶ Νυκτὸς καλούμενόν ἐστι μαντεῖον καὶ Διὸς Κονίου ναὸς οὐκ ἔχων ὅροφον. τοῦ δὲ ᾿Ασκληπιοῦ τὸ ἄγαλμα Βρύαξις καὶ αὐτὸ καὶ τὴν Ὑγείαν ἐποίησεν. ἐνταῦθα καὶ τῆς Δήμητρος τὸ καλούμενον μέγαρον ποιῆσαι δὲ αὐτὸ βασιλεύ-

οντα Κάρα έλεγον.

ΧΙΙ. 'Εκ δὲ τῆς ἀκροπόλεως κατιοῦσιν, ἢ πρὸς ἄρκτον τέτραπται τὸ χωρίον, μνῆμά ἐστιν 'Αλκμήνης πλησίον τοῦ 'Ολυμπιείου. βαδίζουσαν γὰρ ἐς Θήβας ἐξ "Αργους τελευτῆσαι καθ' ὁδὸν λέγουσιν αὐτὴν ἐν τοῖς Μεγάροις, καὶ τοὺς 'Ηρακλείδας ἐς ἀμφισβήτησιν ἔλθεῖν, τοὺς μὲν ἐς "Αργος ἐθέλοντας ὀπίσω κομίσαι τὸν νεκρὸν τῆς 'Αλκμήνης, τοὺς δ' αὐτῶν ἐς Θήβας καὶ γὰρ τοῖς

and gold in order to complete the image of Zeus. In the temple itself is dedicated a bronze ram of a galley. This ship they say that they captured off Salamis in a naval action with the Athenians. The Athenians too admit that for a time they evacuated the island before the Megarians, saying that afterwards Solon 1 wrote elegiac poems and encouraged them, and that thereupon the Athenians challenged their enemies, won the war and recovered Salamis. But the Megarians say that exiles from themselves, whom they call Dorycleans, reached the colonists in Salamis and betrayed the island to the Athenians.

After the precinct of Zeus, when you have ascended the citadel, which even at the present day is called Caria from Car, son of Phoroneus, you see a temple of Dionysus Nyctelius (Nocturnal), a sanctuary built to Aphrodite Epistrophia (She who turns men to love), an oracle called that of Night and a temple of Zeus Conius (Dusty) without a roof. The image of Asclepius and also that of Health were made by Bryaxis. Here too is what is called the Chamber of Demeter, built, they say, by Car when he was king.

XLI. On coming down from the citadel, where the ground turns northwards, is the tomb of Alcmena, near the Olympieum. They say that as she was walking from Argos to Thebes she died on the way at Megara, and that the Heracleidae fell to disputing, some wishing to carry the corpse of Alcmena back to Argos, others wishing to take it to Thebes, as in Thebes

 $^{^{\}rm 1}$ The great legislator, who flourished early in the sixth century B.C.

Ήρακλέους παισί τοῖς ἐκ Μεγάρας τάφον είναι καὶ 'Αμφιτρύωνος ἐν Θήβαις. ὁ δὲ ἐν Δελφοῖς θεὸς ἔχρησε θάψαι Αλκμήνην ἐν τοῖς Μεγάροις 2 άμεινον είναι σφισιν. Εντεύθεν ο των επιχωρίων ήμιν έξηγητης ήγειτο ές χωρίον 'Ρουν ώς έφασκεν ονομαζόμενον, ταύτη γαρ ύδωρ ποτε έκ των ορών τῶν ὑπὲρ τὴν πόλιν ρυῆναι Θεαγένης δέ, δς τότε έτυράννει, τὸ ὕδωρ έτέρωσε τρέψας βωμὸν ένταῦθα 'Αχελώω ἐποίησε. καὶ "Υλλου πλησίον τοῦ Ἡρακλέους μνημά ἐστιν ἀνδρὶ ᾿Αρκάδι Ἐχέμω τω 'Αερόπου μονομαχήσαντος καὶ ὅστις μὲν Έχεμος ὢν ἀπέκτεινεν "Υλλον, ἐτέρωθι τοῦ λόγου δηλώσω, τέθαπται δὲ καὶ "Υλλος ἐν τοῖς Μεγάροις. αύτη καλοίτο αν ορθώς στρατεία των Ήρακλειδών ές Πελοπόννησον έπὶ 'Ορέστου 3 βασιλεύοντος. οὐ πόρρω δὲ τοῦ "Υλλου μνήματος Ίσιδος ναὸς καὶ παρ' αὐτὸν ᾿Απόλλωνός ἐστι καὶ ᾿Αρτέμιδος: ᾿Αλκάθουν δέ φασι ποιῆσαι άποκτείναντα λέοντα τον καλούμενον Κιθαιρώνιον. ύπὸ τούτου τοῦ λέοντος διαφθαρήναι καὶ άλλους καὶ Μεγαρέως φασὶ τοῦ σφετέρου βασιλέως παίδα Εὔιππον, τὸν δὲ πρεσβύτερον τῶν παίδων αὐτῷ Τίμαλκον ἔτι πρότερον ἀποθανεῖν ὑπὸ Θησέως, στρατεύοντα ἐς "Αφιδναν σὺν τοῖς Διοσκούροις Μεγαρέα δὲ γάμον τε ὑποσχέσθαι θυγατρός καὶ ώς διάδοχον έξει της άρχης, όστις τον Κιθαιρώνιον λέοντα άποκτείναι δια ταθτα 'Αλκάθουν τὸν Πέλοπος ἐπιχειρήσαντα τῷ θηρίφ κρατήσαί τε καὶ ώς έβασίλευσε τὸ ίερὸν ποιήσαι τοῦτο, 'Αγροτέραν 'Αρτεμιν καὶ 'Απόλλωνα 4 'Αγραῖον ἐπονομάσαντα. ταῦτα μὲν οὕτω γενέσθαι λέγουσιν έγω δε γράφειν μεν έθέλω Μεγαwere buried Amphitryon and the children of Heracles by Megara. But the god in Delphi gave them an oracle that it was better for them to bury Alcmena in Megara. From this place the local guide took us to a place which he said was named Rhus (Stream), for that water once flowed here from the mountains above the city. But Theagenes, who was tyrant at that time, turned the water into another direction and made here an altar to Achelous. Hard by is the tomb of Hyllus, son of Heracles, who fought a duel with an Arcadian, Echemus the son of Aëropus. Who the Echemus was who killed Hyllus I will tell in another part of my narrative, but Hyllus also is buried at Megara. These events might correctly be called an expedition of the Heracleidae into the Peloponnesus in the reign of Orestes. Not far from the tomb of Hyllus is a temple of Isis, and beside it one of Apollo and of Artemis. They say that Alcathous made it after killing the lion called Cithaeronian. By this lion they say many were slain, including Euippus, the son of Megareus their king, whose elder son Timalcus had before this been killed by Theseus while on a campaign with the Dioscuri against Aphidna. Megareus they say promised that he who killed the Cithaeronian lion should marry his daughter and succeed him in the kingdom. Alcathous therefore, son of Pelops, attacked the beast and overcame it, and when he came to the throne he built this sanctuary, surnaming Artemis Agrotera (Huntress) and Apollo Agraeüs (Hunter). Such is the account of the Megarians; but although I wish my account to

ρεῦσιν ὁμολογοῦντα, οὐκ ἔχω δὲ ὅπως εὕρωμαι πάντα σφίσιν, ἀλλὰ ἀποθανεῖν μὲν λέοντα ἐν τῷ Κιθαιρῶνι ὑπὸ ᾿Αλκάθου πείθομαι, Μεγαρέως δὲ Τίμαλκον παῖδα τίς μὲν ἐς Ἦφιδναν ἐλθεῖν μετὰ τῶν Διοσκούρων ἔγραψε; πῶς δ᾽ ἀν ἀφικόμενος ἀναιρεθῆναι νομίζοιτο ὑπὸ Θησέως, ὅπου καὶ ᾿Αλκμὰν ποιήσας ἄσμα ἐς τοὺς Διοσκούρους, ὡς ᾿Αθήνας ἕλοιεν καὶ τὴν Θησέως ἀγάγοιεν μητέρα αἰχμάλωτον, ὅμως Θησέα φησὶν αὐτὸν ἀπεῖναι;

5 Πίνδαρος δὲ τούτοις τε κατὰ ταὐτὰ ἐποίησε καὶ γαμβρὸν τοῖς Διοσκούροις Θησέα εἶναι βουλόμενον ἀρπασθεῖσαν τὴν Ἑλένην διαφυλάξαι, ἐς ὁ ἀπελθεῖν αὐτὸν Πειρίθω τὸν λεγόμενον γάμον συμπράξοντα. ὅστις δὲ ἐγενεαλόγησε, δῆλον ὡς πολλὴν τοῖς Μεγαρεῦσι σύνοιδεν εὐήθειαν, εἴ γε Θησεὺς ἢν ἀπόγονος Πέλοπος ἀλλὰ γὰρ τὸν ὄντα λόγον οἱ Μεγαρεῖς εἰδότες ἐπικρύπτουσιν, οὐ βουλόμενοι δοκεῖν ἀλῶναί σφισιν ἐπὶ τῆς ἀρχῆς τῆς Νίσου τὴν πόλιν, διαδέξασθαι δὲ τὴν βασιλείαν γαμβρὸν Νίσου τε Μεγαρέα καὶ αὐθις

6 'Αλκάθουν Μεγαρέως. φαίνεται δὲ τελευτήσαντος Νίσου καὶ τῶν πραγμάτων Μεγαρεῦσιν ἐφθαρμένων ὑπὸ τοῦτον 'Αλκάθους ἀφικόμενος τὸν
καιρὸν ἐξ "Ηλιδος· μαρτύριον δέ μοι· τὸ γὰρ
τεῖχος ῷκοδόμησεν ἐξ ἀρχῆς ἄτε τοῦ περιβόλου
τοῦ ἀρχαίου καθαιρεθέντος ὑπὸ τῶν Κρητῶν.

'Αλκάθου μὲν καὶ τοῦ λέοντος, εἴτε ἐν τῷ Κιθαιρῶνι αὐτὸν εἴτε καὶ ἑτέρωθι ἀποκτείνας ναὸν 'Αγροτέρας 'Αρτέμιδος καὶ 'Απόλλωνος ἐποίησεν 'Αγραίου, ἐς τοσόνδε ἔστω μνήμη ἐκ τούτου δὲ τοῦ ἱεροῦ κατιοῦσι Πανδίονός ἐστιν ἡρῷον. καὶ ὅτι μὲν ἐτάφη Πανδίων ἐν Αἰθυίας

ATTICA, XLI. 4-6

agree with theirs, yet I cannot accept everything they say. I am ready to believe that a lion was killed by Alcathous on Cithaeron, but what historian has recorded that Timalcus the son of Megareus came with the Dioscuri to Aphidna? And supposing he had gone there, how could one hold that he had been killed by Theseus, when Alcman wrote a poem on the Dioscuri, c. 640in which he says that they captured Athens and car- 600 B.c. ried into captivity the mother of Theseus, but Theseus himself was absent? Pindar in his poems agrees with this account, saying that Theseus, wishing to be related to the Dioscuri, carried off Helen and kept her until he departed to carry out with Peirithous the marriage that they tell of. Whoever has studied genealogy finds the Megarians guilty of great silliness, since Theseus was a descendant of Pelops. The fact is that the Megarians know the true story but conceal it, not wishing it to be thought that their city was captured in the reign of Nisus, but that both Megareus, the son-in-law of Nisus, and Alcathous, the son-in-law of Megareus, succeeded their respective fathers-in-law as king. It is evident that Alcathous arrived from Elis just at the time when Nisus had died and the Megarians had lost everything. Witness to the truth of my statement is the fact that he built the wall afresh from the beginning, the old one round the city having been destroyed by the Cretans.

Let so much suffice for Alcathous and for the lion, whether it was on Cithaeron or elsewhere that the killing took place that caused him to make a temple to Artemis Agrotera and Apollo Agraeüs. On going down from this sanctuary you see the shrine of the hero Pandion. My narrative has already told how Pandion

'Αθηνᾶς καλουμένω σκοπέλω, δεδήλωκεν ο λόγος ήδη μοι τιμάς δὲ καὶ ἐν τῆ πόλει παρὰ Μεγα-

ρέων έχει.

7 Πλησίον δέ έστι τοῦ Πανδίονος ήρώου μνημα Ίππολύτης γράψω δὲ καὶ τὰ ἐς αὐτὴν ὁποῖα Μεγαρεῖς λέγουσιν. ὅτε ᾿Αμαζόνες ἐπ' ᾿Αθηναίους στρατεύσασαι δι ᾿Αντιόπην ἐκρατήθησαν ὑπὸ Θησέως, τὰς μὲν πολλὰς συνέβη μαχομένας αὐτων ἀποθανείν, Ίππολύτην δὲ ἀδελφὴν οὐσαν 'Αντιόπης καὶ τότε ἡγουμένην τῶν γυναικῶν ἀποφυγείν σύν ὀλίγαις ές Μέγαρα, ἄτε δὲ κακῶς ούτω πράξασαν τῶ στρατῶ τοῖς τε παροῦσιν άθύμως έγουσαν καὶ περὶ τῆς οἴκαδε ές τὴν Θεμίσκυραν σωτηρίας μαλλον έτι ἀπορούσαν ύπο λύπης τελευτήσαι καὶ θάψαι αὐτήν άποθανοῦσαν, καί οἱ τοῦ μνήματος σχημά ἐστιν 8 'Αμαζονική ἀσπίδι ἐμφερές. τούτου δέ ἐστιν ού πόρρω τάφος Τηρέως του Πρόκνην γήμαντος την Πανδίονος. έβασίλευσε δε ό Τηρεύς, ώς μεν λέγουσιν οί Μεγαρείς, περί τὰς Παγάς τὰς καλουμένας της Μεγαρίδος, ώς δὲ ἐγώ τε δοκῶ καὶ τεκμήρια ές τόδε λείπεται, Δαυλίδος ήρχε της ύπερ Χαιρωνείας πάλαι γάρ της νύν καλουμένης Έλλάδος βάρβαροι τὰ πολλὰ ὤκησαν. ἐπεὶ δὲ ην καὶ Τηρεί τὰ ές Φιλομήλαν έξειργασμένα καὶ τὰ περὶ τὸν Ίτυν ὑπὸ τῶν γυναικῶν, έλεῖν 9 σφας ο Τηρεύς ούκ εδύνατο καὶ ο μεν ετελεύτησεν έν τοις Μεγάροις αὐτοχειρία, καί οἱ τάφον αὐτίκα ἔχωσαν καὶ θύουσιν ἀνὰ πῶν ἔτος Ψηφίσιν έν τη θυσία άντὶ οὐλών χρώμενοι καὶ τὸν έποπα τον ὄρνιθα ένταθθα φανήναι πρώτον λέγουσιν αί δὲ γυναίκες ἐς μὲν 'Αθήνας ἀφίκοντο,

was buried on what is called the Rock of Athena Aethyia (Gannet). He receives honours from the

Megarians in the city as well.

Near the shrine of the hero Pandion is the tomb of Hippolyte. I will record the account the Megarians give of her. When the Amazons, having marched against the Athenians because of Antiope, were overcome by Theseus, most of them met their death in the fight, but Hippolyte, the sister of Antiope and on this occasion the leader of the women, escaped with a few others to Megara. Having suffered such a military disaster, being in despair at her present situation and even more hopeless of reaching her home in Themiscyra, she died of a broken heart, and the Megarians gave her burial. The shape of her tomb is like an Amazonian shield. Not far from this is the grave of Tereus, who married Procne the daughter of Pandion. The Megarians say that Tereus was king of the region around what is called Pagae (Springs) of Megaris, but my opinion, which is confirmed by extant evidence, is that he ruled over Daulis beyond Chaeronea, for in ancient times the greater part of what is now called Greece was inhabited by foreigners. When Tereus did what he did to Philomela and Itys suffered at the hands of the women, Tereus found himself unable to seize them. He committed suicide in Megara, and the Megarians forthwith raised him a barrow, and every year sacrifice to him, using in the sacrifice gravel instead of barley meal; they say that the bird called the hoopoe appeared here for the first time. The women came to Athens, and while

θρηνοῦσαι δὲ οἶα ἔπαθον καὶ οῖα ἀντέδρασαν ὑπὸ δακρύων διαφθείρονται, καί σφισι τὴν ἐς ἀηδόνα καὶ χελιδόνα μεταβολὴν ἐπεφήμισαν ὅτι οἶμαι καὶ αὖται αἱ ὄρνιθες ἐλεεινὸν καὶ θρήνωρ ὅμοιον ἄδουσιν.

ΧΙΙΙ. Έστι δὲ καὶ ἄλλη Μεγαρεῦσιν ἀκρόπολις ἀπὸ 'Αλκάθου τὸ ὄνομα ἔχουσα' ἐς ταύτην την ακρόπολιν ανιουσίν έστιν έν δεξιά Μεγαρέως μνημα, δς κατά την επιστρατείαν των Κρητών Εύμμαγός σφισιν ήλθεν έξ 'Ογγηστού. δείκνυται δε καὶ εστία θεῶν Προδομέων καλουμένων. θῦσαι δέ σφισιν 'Αλκάθουν λέγουσι πρῶτον, ὅτε τῆς 2 οἰκοδομίας τοῦ τείχους ἔμελλεν ἄρχεσθαι. τῆς δὲ ἐστίας ἐγγὺς ταύτης ἐστὶ λίθος, ἐφ' οῦ καταθείναι λέγουσιν 'Απόλλωνα την κιθάραν 'Αλκάθω τὸ τεῖχος συνεργαζόμενον. δηλοῖ τέ μοι καὶ τόδε ώς συνετέλουν ές 'Αθηναίους Μεγαρείς φαίνεται γὰρ τὴν θυγατέρα 'Αλκάθους Περίβοιαν ἄμα Θησεί πέμψαι κατά τὸν δασμὸν ές Κρήτην. τότε δε αὐτῷ τειχίζοντι, ώς φασιν οἱ Μεγαρεῖς, συνεργάζεται τε Άπόλλων και την κιθάραν κατέθηκεν έπὶ τὸν λίθον ἡν δὲ τύχη βαλών τις ψηφίδι, κατά ταὐτά οὖτός τε ήχησε καὶ κιθάρα κρου-3 σθείσα. ἐμοὶ δὲ παρέσχε μὲν καὶ τοῦτο θαυμάσαι, παρέσχε δὲ πολλῷ μάλιστα Αἰγυπτίων ὁ κολοσσός. ἐν Θήβαις ταῖς Αἰγυπτίαις, διαβᾶσι του Νείλου πρός τὰς Σύριγγας καλουμένας, είδον έτι καθήμενον ἄγαλμα ήχοῦν-Μέμνονα ονομάζουσιν οί πολλοί, τοῦτον γάρ φασιν έξ Αἰθιοπίας όρμηθηναι ές Αἴγυπτον καὶ τὴν ἄχρι Σούσων άλλα γαρ οὐ Μέμνονα οἱ Θηβαῖοι λέγουσι, Φαμένωφα δὲ είναι τῶν ἐγχωρίων οὖ τοῦτο

ATTICA, XLI. 9-XLII. 3

lamenting their sufferings and their revenge, perished through their tears; their reported metamorphosis into a nightingale and a swallow is due, I think, to the fact that the note of these birds is plaintive and like a lamentation.

XLII. The Megarians have another citadel, which is named after Alcathous. As you ascend this citadel you see on the right the tomb of Megareus, who at the time of the Cretan invasion came as an ally from Onchestus. There is also shown a hearth of the gods called Prodomeis (Builders before). They say that Alcathous was the first to sacrifice to them, at the time when he was about to begin the building of the wall. Near this hearth is a stone, on which they say Apollo laid his lyre when he was helping Alcathous in the building. I am confirmed in my view that the Megarians used to be tributary to the Athenians by the fact that Alcathous appears to have sent his daughter Periboea with Theseus to Crete in payment of the tribute. On the occasion of his building the wall, the Megarians say, Apollo helped him and placed his lyre on the stone; and if you happen to hit it with a pebble it sounds just as a lyre does when struck. This made me marvel, but the colossus in Egypt made me marvel far more than anything else. In Egyptian Thebes, on crossing the Nile to the socalled Pipes, I saw a statue, still sitting, which gave out a sound. The many call it Memnon, who they say from Aethiopia overran Egypt and as far as Susa. The Thebans, however, say that it is a statue, not of Memnon, but of a native named Phamenoph, and I

225

ἄγαλμα ἦν, ἤκουσα δὲ ἤδη καὶ Σέσωστριν φαμένων εἶναι, ὁ Καμβύσης διέκοψε· καὶ νῦν ὁπόσον ἐκ κεφαλῆς ἐς μέσον σῶμά ἐστιν ἀπερριμμένον, τὸ δὲ λοιπὸν κάθηταί τε καὶ ἀνὰ πᾶσαν ἡμέραν ἀνίσχοντος ἡλίου βοᾳ, καὶ τὸν ἦχον μάλιστα εἰκάσει τις κιθάρας ἢ λύρας ῥαγείσης χορδῆς.

4 Μεγαρεῦσι δὲ ἔστι μὲν βουλευτήριου, Τιμάλκου δὲ ἢν ποτε ὡς λέγουσι τάφος, ὂν πρότερον ὀλίγον τούτων οὐκ ἔφην ὑπὸ Θησέως ἀποθανεῖν. ϣκοδόμηται δὲ ἐπὶ τἢ κορυφἢ τῆς ἀκροπόλεως ναὸς ᾿Αθηνῶς, ἄγαλμα δὲ ἐστιν ἐπίχρυσον πλὴν χειρῶν καὶ ἄκρων ποδῶν· ταῦτα δὲ καὶ τὸ πρόσωπόν ἐστιν ἐλέφαντος. καὶ ἔτερον ἐνταῦθα ἱερὸν ᾿Αθηνῶς πεποίηται καλουμένης Νίκης καὶ ἄλλο Λἰαντίδος· τὰ δὲ ἐς αὐτὸ Μεγαρέων μὲν παρεῖται τοῖς ἐξηγηταῖς, ἐγὼ δὲ ὁποῖα νομίζω γενέσθαι γράψω. Τελαμὼν ὁ Λἰακοῦ θυγατρὶ ᾿Αλκάθου Περιβοία συνώκησεν· Αἴαντα οὖν τὴν ἀρχὴν τὴν ᾿Αλκάθου διαδεξάμενον ποιῆσαι τὸ ἄγαλμα ἡγοῦμαι τῆς ᾿Αθηνᾶς.

Τοῦ δὲ ᾿Απόλλωνος πλίνθου μὲν ἦν ὁ ἀρχαῖος ναός ὑστερον δὲ βασιλεὺς ῷκοδόμησεν ᾿Αδριανὸς λίθου λευκοῦ. ὁ μὲν δὴ Πύθιος καλούμενος καὶ ὁ Δεκατηφόρος τοῖς Αἰγυπτίοις μάλιστα ἐοίκασι ξοάνοις, ὁν δὲ ᾿Αρχηγέτην ἐπονομάζουσιν, Αἰγινητικοῖς ἔργοις ἐστὶν ὅμοιος ἐβένου δὲ πάντα ὁμοίως πεποίηται. ἤκουσα δὲ ἀνδρὸς Κυπρίου διακρῖναι πόας ἐς ἀνθρώπων ἴασιν εἰδότος, ὃς τὴν ἔβενον φύλλα οὐκ ἔφη φύειν οὐδὲ εἶναι καρπὸν οὐδὲνα ἀπ᾽ αὐτῆς οὐδὲ ὁρᾶσθαι τὸ παράπαν αὐτὴν ὑπὸ ἡλίου, ῥίζας δὲ ὑπογαίους εἶναι, ταύτας δὲ ὀρύσσειν τοὺς Αἰθίοπας καὶ ἄνδρας εἶναί

ATTICA, XLII. 3-5

have heard some say that it is Sesostris. This statue was broken in two by Cambyses, and at the present day from head to middle it is thrown down; but the rest is seated, and every day at the rising of the sun it makes a noise, and the sound one could best liken to that of a harp or lyre when a string has been broken.

The Megarians have a council chamber which once, they say, was the grave of Timaleus, who just now I said was not killed by Theseus. On the top of the citadel is built a temple of Athena, with an image gilt except the hands and feet; these and the face are of ivory. There is another sanctuary built here, of Athena Victory, and yet a third of Athena Aeantis (Ajacian). About the last the Megarian guides have omitted to record anything, but I will write what I take to be the facts. Telamon the son of Aeacus married Periboea the daughter of Aleathous; so my opinion is that Ajax, who succeeded to the throne of Aleathous, made the statue of Athena.

The ancient temple of Apollo was of brick, but the emperor Hadrian afterwards built it of white marble. The Apollo called Pythian and the one called Decatephorus (Bringer of Tithes) are very like the Egyptian wooden images, but the one surnamed Archegetes (Founder) resembles Aeginetan works. They are all alike made of ebony. I have heard a man of Cyprus, who was skilled at sorting herbs for medicinal purposes, say that the ebony does not grow leaves or bear fruit, or even appear in the sunlight at all, but consists of underground roots which are dug up by the Aethiopians, who have men skilled at finding

δ σφισιν οὶ τὴν ἔβενον ἴσασιν εὐρίσκειν. ἔστι δὲ καὶ Δήμητρος ἱερὸν Θεσμοφόρου. κατιοῦσι δὲ ἐντεῦθεν Καλλιπόλιδος μνῆμά ἐστιν ᾿Αλκάθου παιδός. ἐγένετο δὲ καὶ ἄλλος ᾿Αλκάθφ πρεσβύτερος υἱὸς Ἰσχέπολις, ὃν ἀπέστειλεν ὁ πατὴρ Μελεάγρφ τὰ ἐν Αἰτωλία θηρίον συνεξαιρήσοντα. ἀποθανόντος δὲ ἐνταῦθα πρῶτος τεθνεῶτα ἐπύθετο ὁ Καλλίπολις, ἀναδραμῶν δὲ ἐς τὴν ἀκρόπολιν—τηνικαῦτα δὲ ὁ πατήρ οἱ τῷ ᾿Απόλλωνι ἐνέκαεν—ἀπορρίπτει τὰ ξύλα ἀπὸ τοῦ βωμοῦ ᾿Αλκάθους δὲ ἀνήκοος ῶν ἔτι τῆς Ἰσχεπόλιδος τελευτῆς κατεδίκαζεν οὐ ποιεῖν ὅσια τὸν Καλλίπολιν καὶ εὐθέως ὡς εἶχεν ὀργῆς ἀπέκτεινε παίσας ἐς τὴν κεφαλὴν τῶν ἀπορριφέντων ἀπὸ τοῦ βωμοῦ ξύλω.

Τατὰ δὲ τὴν ἐς τὸ πρυτανεῖον ὁδὸν Ἰνοῦς ἐστιν ἡρῷον, περὶ δὲ αὐτὸ θριγκὸς λίθων πεφύκασι δὲ ἐπ' αὐτῷ καὶ ἐλαῖαι. μόνοι δέ εἰσιν Ἑλλήνων Μεγαρεῖς οἱ λέγοντες τὸν νεκρὸν τῆς Ἰνοῦς ἐς τὰ παραθαλάσσιά σφισιν ἐκπεσεῖν τῆς χώρας, Κλησὼ δὲ καὶ Ταυρόπολιν εὐρεῖν τε καὶ θάψαι —θυγατέρας δὲ αὐτὰς εἶναι Κλήσωνος τοῦ Λέλεγος—, καὶ Λευκοθέαν τε ὀνομασθῆναι παρὰ σφίσι πρώτοις φασὶν αὐτὴν καὶ θυσίαν ἄγειν

άνὰ πᾶν ἔτος.

ΧΙΙΙΙ. Λέγουσι δὲ εἶναι καὶ Ἰφιγενείας ἡρῷον ἀποθανεῖν γὰρ καὶ ταύτην ἐν Μεγάροις. ἐγὼ δὲ ἤκουσα μὲν καὶ ἄλλον ἐς Ἰφιγένειαν λόγον ὑπὸ ᾿Αρκάδων λεγόμενον, οἶδα δὲ Ἡσίοδον ποιήσαντα ἐν καταλόγῳ γυναικῶν Ἰφιγένειαν οὐκ ἀποθανεῖν, γνώμη δὲ ᾿Αρτέμιδος Ἑκάτην εἶναι· τούτοις δὲ Ἡρόδοτος ὁμολογοῦντα ἔγραψε Ταύρους τοὺς

ebony. There is also a sanctuary of Demeter Thesmophorus (Langiver). On going down from it you see the tomb of Callipolis, son of Alcathous. Alcathous had also an elder son, Ischepolis, whom his father sent to help Meleager to destroy the wild beast in Aetolia. There he died, and Callipolis was the first to hear of his death. Running up to the citadel, at the moment when his father was preparing a fire to sacrifice to Apollo, he flung the logs from the altar. Alcathous, who had not yet heard of the fate of Ischepolis, judged that Callipolis was guilty of impiety, and forthwith, angry as he was, killed him by striking his head with one of the logs that had been flung from the altar.

On the road to the Town-hall is the shrine of the heroine Ino, about which is a fencing of stones, and beside it grow olives. The Megarians are the only Greeks who say that the corpse of Ino was cast up on their coast, that Cleso and Tauropolis, the daughters of Cleson, son of Lelex, found and buried it, and they say that among them first was she named Leucothea, and that every year they offer her

sacrifice.

XLIII. They say that there is also a shrine of the heroine Iphigenia; for she too according to them died in Megara. Now I have heard another account of Iphigenia that is given by Arcadians, and I know that Hesiod, in his poem A Catalogue of Women, says that Iphigenia did not die, but by the will of Artemis is Hecate. With this agrees the account of Herodotus, that the Tauri near

πρός τη Σκυθική θύειν παρθένω τους ναυαγούς, φάναι δε αὐτούς την παρθένον Ίφιγένειαν είναι την 'Αγαμέμνονος. έχει δὲ παρὰ Μεγαρεῦσι καὶ "Αδραστος τιμάς φασί δὲ ἀποθανείν παρὰ σφίσι καὶ τοῦτον, ὅτε έλων Θήβας ἀπηγεν ὀπίσω τὸν στρατόν, αἴτια δέ οἱ τοῦ θανάτου γῆρας καὶ τὴν Αίγιαλέως γενέσθαι τελευτήν, καὶ 'Αρτέμιδος ίερον ο Αγαμέμνων εποίησεν, ηνίκα ήλθε Κάλχαντα οἰκοῦντα ἐν Μεγάροις ἐς Ἰλιον ἔπεσθαι 2 πείσων. ἐν δὲ τῷ πρυτανείῳ τεθάφθαι μὲν Εύιππον Μεγαρέως παίδα, τεθάφθαι δὲ τὸν 'Αλκάθου λέγουσιν Ίσχέπολιν. ἔστι δὲ τοῦ πρυτανείου πέτρα πλησίου 'Ανακληθρίδα την πέτραν ονομάζουσιν, ώς Δημήτηρ, εἴ τω πιστά, ότε την παίδα ἐπλανᾶτο ζητοῦσα, καὶ ἐνταῦθα ανεκάλεσεν αὐτήν. ἐοικότα δὲ τῷ λόγω δρῶσιν

ές ήμας έτι αι Μεγαρέων γυναικες.

3 Εἰσὶ δὲ τάφοι Μεγαρεῦσιν ἐν τῆ πόλει καὶ τον μὲν τοῖς ἀποθανοῦσιν ἐποίησαν κατὰ τὴν ἐπιστρατείαν τοῦ Μήδου, τὸ δὲ Αἰσύμνιον καλούμενον μνῆμα ἢν καὶ τοῦτο ἡρώων. 'Υπερίονος δὲ τοῦ 'Αγαμέμνοιος—οὖτος γὰρ Μεγαρέων ἐβασίλευσεν ὕστατος—τούτου τοῦ ἀνδρὸς ἀποθανόντος ὑπὸ Σανδίονος διὰ πλεονεξίαν καὶ ὕβριν, βασιλεύεσθαι μὲν οὐκέτι ὑπὸ ἐνὸς ἐδόκει σφίσιν, εἰναι δὲ ἄρχοντας αἰρετοὺς καὶ ἀνὰ μέρος ἀκούειν ἀλλήλων. ἐνταῦθα Αἴσυμνος οὐδενὸς τὰ ἐς δόξαν Μεγαρέων δεύτερος παρὰ τὸν θεὸν ἢλθεν ἐς Δελφούς, ἐλθὼν δὲ ἠρώτα τρόπον τίνα εὐδαιμονήσουσι καί οἱ καὶ ἄλλα ὁ θεὸς ἔχρησε καὶ Μεγαρέας εὖ πράξειν, ἢν μετὰ τῶν πλειόνων βουλεύσωνται. τοῦτο τὸ ἔπος ἐς τοὺς τεθνεῶτας

Seythia sacrifice castaways to a maiden who they say is Iphigenia, the daughter of Agamemnon. Adrastus also is honoured among the Megarians, who say that he too died among them when he was leading back his army after taking Thebes, and that his death was caused by old age and the fate of Aegialeus. A sanctuary of Artemis was made by Agamemnon when he came to persuade Calchas, who dwelt in Megara, to accompany him to Trov. In the Town-hall are buried, they say, Euippus the son of Megareus and Ischepolis the son of Alcathous. Near the Town-hall is a rock. They name it Anaclethris (Recall), because Demeter (if the story be credible) here too called her daughter back when she was wandering in search of her. Even in our day the Megarian women hold a performance that is a mimic representation of the legend.

In the city are graves of Megarians. They made one for those who died in the Persian invasion, and what is called the Aesymnium (Shrine of Aesymnus) was also a tomb of heroes. When Agamemnon's son Hyperion, the last king of Megara, was killed by Sandion for his greed and violence, they resolved no longer to be ruled by one king, but to have elected magistrates and to obey one another in turn. Then Aesymnus, who had a reputation second to none among the Megarians, came to the god in Delphi and asked in what way they could be prosperous. The oracle in its reply said that they would fare well if they took counsel with the majority. This utterance they took

ἔχειν νομίζοντες βουλευτήριον ἐνταῦθα ῷκοδόμησαν, ἵνα σφίσιν ὁ τάφος τῶν ἡρώων ἐντὸς τοῦ

βουλευτηρίου γένηται.

Ἐντεῦθεν πρὸς τὸ ᾿Αλκάθου βαδίζουσιν ἡρῷον, ῷ Μεγαρεῖς ἐς γραμμάτων φυλακὴν ἐχρῶντο ἐπ᾽ ἐμοῦ, μνῆμα ἔλεγον τὸ μὲν Πυργοῦς εἶναι γυναικὸς ᾿Αλκάθου πρὶν ἢ τὴν Μεγαρέως αὐτὸν λαβεῖν Εὐαίχμην, τὸ δὲ Ἰφινόης ᾿Αλκάθου θυγατρός ἀποθανεῖν δὲ αὐτήν φασιν ἔτι παρθένον. καθέστηκε δὲ ταῖς κόραις χοὰς πρὸς τὸ τῆς Ἰφινόης μνῆμα προσφέρειν πρὸ γάμου καὶ ἀπάρχεσθαι τῶν τριχῶν, καθὰ καὶ τῆ Ἑκαέργη καὶ Ὅπιδι αὶ θυγατέρες ποτὲ ἀπεκείροντο αὶ Δηλίων.

5 παρὰ δὲ τὴν ἔσοδον τὴν ἐς τὸ Διονύσιον τάφος ἐστὶν ᾿Αστυκρατείας καὶ Μαντοῦς· θυγατέρες δὲ ἢσαν Πολυίδου τοῦ Κοιράνου τοῦ ϶Αβαντος τοῦ Μελάμποδος ἐς Μέγαρα ἐλθόντος ᾿Αλκάθουν ἐπὶ τῷ φόνῳ τῷ Καλλιπόλιδος καθῆραι τοῦ παιδός. ῷκοδόμησε δὴ καὶ τῷ Διονύσῳ τὸ ἱερὸν Πολύιδος καὶ ξόανον ἀνέθηκεν ἀποκεκρυμμένον ἐφ' ἡμῶν πλὴν τοῦ προσώπου· τοῦτο δέ ἐστι τὸ φανερόν. Σάτυρος δὲ παρέστηκεν αὐτῷ Πραξιτέλους ἔργον Παρίου λίθου. τοῦτον μὲν δὴ Πατρῷον καλοῦσιν· ἔτερον δὲ Διόνυσον Δασύλλιον ἔπονομάζοντες Εὐχήνορα τὸν Κοιράνου τοῦ

6 Πολυίδου τὸ ἄγαλμα ἀναθεῖναι λέγουσι. μετὰ δὲ τοῦ Διονύσου τὸ ἱερόν ἐστιν ᾿Αφροδίτης ναός, ἄγαλμα δὲ ἔλέφαντος ᾿Αφροδίτη πεποιημένον Πρᾶξις ἐπίκλησιν. τοῦτό ἐστιν ἀρχαιότατον ἐν τῷ ναῷ· Πειθὼ δὲ καὶ ἑτέρα θεός, ἢν Παρήγορον ὀνομάζουσιν, ἔργα Πραξιτέλους· Σκόπα δὲ ἩΕρως καὶ Ἡμερος καὶ Πόθος, εἰ δὴ διάφορά

ATTICA, xLIII. 3-6

to refer to the dead, and built a council chamber in this place in order that the grave of their heroes might be within it.

Between this and the hero-shrine of Alcathous, which in my day the Megarians used as a record office, was the tomb, they said, of Pyrgo, the wife of Alcathous before he married Euaechme, the daughter of Megareus, and the tomb of Iphinoë, the daughter of Alcathous; she died, they say, a maid. It is customary for the girls to bring libations to the tomb of Iphinoë and to offer a lock of their hair before their wedding, just as the daughters of the Delians once cut their hair for Hecaerge and Opis. Beside the entrance to the sanctuary of Dionysus is the grave of Astveratea and Manto. They were daughters of Polvidus, son of Coeranus, son of Abas, son of Melampus, who came to Megara to purify Alcathous when he had killed his son Callipolis. Polyidus also built the sanctuary of Dionysus, and dedicated a wooden image that in our day is covered up except the face, which alone is exposed. By the side of it is a Satyr of Parian marble made by Praxiteles. This Dionysus they call Patrous (Paternal); but the image of another, that they surname Dasyllius, they say was dedicated by Euchenor, son of Coeranus, son of Polyidus. After the sanctuary of Dionysus is a temple of Aphrodite, with an ivory image of Aphrodite surnamed Praxis (Action). This is the oldest object in the temple. There is also Persuasion and another goddess, whom they name Consoler, works of Praxiteles. By Scopas are Love and Desire and Yearning,

έστι κατὰ ταὐτὸ τοῖς ὀνόμασι καὶ τὰ ἔργα σφίσι.
πλησίον δὲ τοῦ τῆς ᾿Αφροδίτης ναοῦ Τύχης ἐστὶν ἱερόν, Πραξιτέλους καὶ αὕτη τέχνη καὶ ἐν τῷ ναῷ τῷ πλησίον Μούσας καὶ χαλκοῦν Δία

ἐποίησε Λύσιππος.

7 Έστι δὲ Μεγαρεῦσι καὶ Κοροίβου τάφος τὰ δὲ ἐς αὐτὸν ἔπη κοινὰ ὅμως ὄντα τοῖς ᾿Αργείων ένταθθα δηλώσω. ἐπὶ Κροτώπου λέγουσιν ἐν "Αργει βασιλεύοντος Ψαμάθην την Κροτώπου τεκείν παίδα έξ 'Απόλλωνος, έχομένην δὲ ἰσχυρώς τοῦ πατρὸς δείματι τὸν παίδα ἐκθείναι καὶ τὸν μέν διαφθείρουσιν έπιτυχόντες έκ της ποίμνης κύνες της Κροτώπου, 'Απόλλων δε 'Αργείοις ές την πόλιν πέμπει Ποινήν. ταύτην τους παίδας ἀπὸ τῶν μητέρων φασὶν άρπάζειν, ἐς δ Κόροιβος ἐς χάριν Αργείοις φονεύει τὴν Ποινήν. φονεύσας δέ - οὐ γὰρ ἀνίει σφᾶς δεύτερα ἐπιπεσοῦσα νόσος λοιμώδης - Κόροιβος έκων ήλθεν ές Δελφούς ύφέξων δίκας τῷ θεῷ τοῦ φόνου τῆς 8 Ποινῆς. ἐς μὲν δὴ τὸ "Αργος ἀναστρέφειν οὐκ εἴα Κόροιβον ἡ Πυθία, τρίποδα δὲ ἀράμενον φέρειν εκέλευεν εκ τοῦ ίεροῦ, καὶ ένθα αν εκπέση οί φέροντι ο τρίπους, ένταθθα 'Απόλλωνος οἰκοδομήσαι ναὸν καὶ αὐτὸν οἰκήσαι. καὶ ό τρίπους κατά τὸ όρος την Γερανίαν ἀπολισθών «λαθεν αὐτοῦ¹ ἐκπεσών· καὶ Τριποδίσκους κώμην ένταθθα οἰκῆσαι. Κοροίβω δέ έστι τάφος έν τῆ Μεγαρέων ἀγορᾶ· γέγραπται δὲ ἐλεγεῖα τὰ ἐς Ψαμάθην καὶ τὰ ἐς αὐτὸν ἔχοντα Κόροιβον, καὶ δη και ἐπίθημά ἐστι τῷ τάφω Κόροιβος φονεύων την Ποινήν. ταθτα αγάλματα παλαιότατα,

if indeed their functions are as different as their names. Near the temple of Aphrodite is a sanctuary of Fortune, the image being one of the works of Praxiteles. In the temple hard by are Muses and a bronze Zeus by Lysippus.

The Megarians have also the grave of Coroebus. The poetical story of him, although it equally concerns Argos, I will relate here. They say that in the reign of Crotopus at Argos, Psamathe, the daughter of Crotopus, bore a son to Apollo, and being in dire terror of her father, exposed the child. He was found and destroyed by sheepdogs of Crotopus, and Apollo sent Vengeance to the city to punish the Argives. They say that she used to snatch the children from their mothers, until Coroebus to please the Argives slew Vengeance. Whereat as a second punishment plague fell upon them and staved not. So Coroebus of his own accord went to Delphi to submit to the punishment of the god for having slain Vengeance. The Pythia would not allow Coroebus to return to Argos, but ordered him to take up a tripod and carry it out of the sanctuary, and where the tripod should fall from his hands, there he was to build a temple of Apollo and to dwell himself. At Mount Gerania the tripod slipped and fell unawares. Here he dwelt in the village called the Little Tripods. The grave of Coroebus is in the market-place of the Megarians. The story of Psamathe and of Coroebus himself is carved on it in elegiac verses, and further, upon the top of the grave is represented Coroebus slaving Vengeance. These are the oldest

όπόσα λίθου πεποιημένα έστὶν "Ελλησιν, ιδών οίδα.

ΧΙΙΥ. Κοροίβου δὲ τέθαπται πλησίον "Ορσιππος, δς περιεζωσμένων έν τοις άγωσι κατά δη παλαιον έθος των άθλητων 'Ολύμπια ενίκα στάδιον δραμών γυμνός. φασί δὲ καὶ στρατηγοῦντα ὕστερον τὸν "Ορσιππον ἀποτεμέσθαι χώραν τῶν προσοίκων δοκῶ δέ οἱ καὶ ἐν 'Ολυμπία τὸ περίζωμα εκόντι περιρρυήναι, γνόντι ώς ανδρός περιεζωσμένου δραμείν ράων έστιν ανήρ 2 γυμνὸς. ἐκ δὲ τῆς ἀγορᾶς κατιοῦσι τῆς ὁδοῦ τῆς Εὐθείας καλουμένης ᾿Απόλλωνος ἱερόν ἐστιν έν δεξιά Προστατηρίου τοῦτο ολίγον εκτραπέντα ἔστιν έκ της όδοῦ ἀνευρείν. 'Απόλλων δὲ ἐν αὐτῷ κεῖται θέας ἄξιος καὶ "Αρτεμις καὶ Λητὼ καὶ άλλα ἀγάλματά ἐστι Πραξιτέλους ποιήσαντος. ἔστι δὲ ἐν τῷ γυμνασίω τῷ ἀρχαίω πλησίον πυλών καλουμένων Νυμφάδων λίθος παρεχόμενος πυραμίδος σχήμα οὐ μεγάλης τοῦτον Απόλλωνα ονομάζουσι Καρινόν, και Είλειθυιών έστιν ένταθθα ίερόν.

Τοσαῦτά σφισιν ἐς ἐπίδειξιν παρείχετο ἡ 3 πόλις ἐς δὲ τὸ ἐπίνειον, καλούμενον καὶ ἐς ἡμᾶς ἔτι Νίσαιαν, ἐς τοῦτο κατελθοῦσιν ἱερὸν Δήμητρός ἐστι Μαλοφόρου λέγεται δὲ καὶ ἄλλα ἐς τὴν ἐπίκλησιν καὶ τοὺς πρώτους πρόβατα ἐν τῷ γῷ θρέψαντας Δήμητρα ὀνομάσαι Μαλοφόρον, καταρρυῆναι δὲ τῷ ἱερῷ τὸν ὄροφον τεκμαίροιτο ἄν τις ὑπὸ τοῦ χρόνου. καὶ ἀκρόπολίς ἐστιν ἐνταῦθα ὀνομαζομένη καὶ αὐτὴ Νίσαια καταβᾶσι δὲ ἐκ τῆς ἀκροπόλεως μνῆμά ἐστι πρὸς θαλάσση Λέλεγος, ὃν ἀφικόμενον βασιλεῦσαι

stone images I am aware of having seen among the Greeks.

XLIV. Near Coroebus is buried Orsippus, who 720 B.C. won the foot-race at Olympia by running naked when all his competitors wore girdles according to ancient custom. They say also that Orsippus when general afterwards annexed some of the neighbouring territory. My own opinion is that at Olympia he intentionally let the girdle slip off him, realizing that a naked man can run more easily than one girt. As you go down from the market-place you see on the right of the street called Straight a sanctuary of Apollo Prostaterius (Protecting). You must turn a little aside from the road to discover it. In it is a noteworthy Apollo, Artemis also, and Leto, and other statues. made by Praxiteles. In the old gymnasium near the gate called the Gate of the Nymphs is a stone of the shape of a small pyramid. This they name Apollo Carinus, and here there is a sanctuary of the Eileithyiae.

Such are the sights that the city had to show. When you have gone down to the port, which to the present day is called Nisaea, you see a sanctuary of Demeter Malophorus (Sheep-bearer or Apple-bearer). One of the accounts given of the surname is that those who first reared sheep in the land named Demeter Malophorus. The roof of the temple one might conclude has fallen in through age. There is a citadel here, which also is called Nisaea. Below the citadel near the sea is the tomb of Lelex, who they say arrived from Egypt and became king, being the son

λέγουσιν έξ Αἰγύπτου, παίδα δὲ είναι Ποσειδώνος καὶ Λιβύης της Ἐπάφου. παρήκει δὲ παρά την Νίσαιαν νήσος οὐ μεγάλη Μινώα ἐνταῦθα έν τῷ πολέμω τῷ πρὸς Νίσον παρώρμει τὸ ναυ-4 τικου των Κρητων. ή δε δρεινή της Μεγαρίδος της Βοιωτών έστιν όμορος, έν ή Μεγαρεύσι Παγαί πόλις, έτέρα δὲ Αἰγόσθενα ὤκισται. ἰοῦσι δὲ ές τὰς Παγὰς ἐκτραπομένοις ὀλίγον τῆς λεωφόρου πέτρα δείκνυται διὰ πάσης έχουσα εμπεπηγότας διστούς, ες ην οι Μηδοί ποτε ετόξευον εν τη νυκτί. ἐν δὲ ταῖς Παγαῖς θέας ὑπελείπετο ἄξιον 'Αρτέμιδος Σωτείρας ἐπίκλησιν χαλκοῦν ἄγαλμα, μεγέθει τῶ παρὰ Μεγαρεῦσιν ἴσον καὶ σχήμα οὐδὲν διαφόρως ἔχον. καὶ Λίγιαλέως ἐνταῦθά ἐστιν ἡρῷον τοῦ ᾿Αδράστου· τοῦτον γάρ, ὅτε 'Αργείοι τὸ δεύτερον ές Θήβας έστράτευσαν, υπὸ την πρώτην μάχην προς Γλισαντι αποθανόντα οί προσήκοντες ές Παγάς της Μεγαρίδος κομίσαντες θάπτουσι, καὶ Αἰγιάλειον ἔτι καλεῖται 5 τὸ ἡρῷον. ἐν Αἰγοσθένοις δὲ Μελάμποδος τοῦ 'Αμυθάονός έστιν ίερον και άνηρ ου μέγας έπειργασμένος έν στήλη καὶ θύουσι τῶ Μελάμποδι καὶ ἀνὰ πῶν ἔτος ἐορτὴν ἄγουσι. μαντεύεσθαι δὲ οὔτε δι' ὀνειράτων αὐτὸν οὔτε ἄλλως λέγουσι. καὶ τόδε ἄλλο ἤκουσα ἐν Ἐρενεία τῆ Μεγαρέων κώμη, Αὐτονόην τὴν Κάδμου τῷ τε 'Ακταίωνος θανάτω, συμβάντι ώς λέγεται, καὶ τη πάση τοῦ οἴκου τοῦ πατρώου τύχη περισσότερον άλγουσαν ένταυθα έκ Θηβών μετοικήσαι. καὶ Αὐτονόης μνημά ἐστιν ἐν τῆ κώμη ταύτη.

6 Ἰοῦσι δὲ ἐκ Μεγάρων ἐς Κόρινθον ἄλλοι τέ εἰσι τάφοι καὶ αὐλητοῦ Σαμίου Τηλεφάνους.

of Poseidon and of Libya, daughter of Epaphus. Parallel to Nisaea lies the small island of Minoa, where in the war against Nisus anchored the fleet of the Cretans. The hilly part of Megaris borders upon Boeotia, and in it the Megarians have built the city Pagae and another one called Aegosthena. As you go to Pagae, on turning a little aside from the highway, you are shown a rock with arrows stuck all over it, into which the Persians once shot in the night. In Pagae a noteworthy relic is a bronze image of Artemis surnamed Saviour, in size equal to that at Megara and exactly like it in shape. There is also a hero-shrine of Aegialeus, son of Adrastus. When the Argives made their second attack on Thebes he died at Glisas early in the first battle, and his relatives carried him to Pagae in Megaris and buried him, the shrine being still called the Aegialeum. In Aegosthena is a sanctuary of Melampus, son of Amythaon, and a small figure of a man carved upon a slab. To Melampus they sacrifice and hold a festival every year. They say that he divines neither by dreams nor in any other way. Here is something else that I heard in Erenea, a village of the Megarians. Autonoë, daughter of Cadmus, left Thebes to live here owing to her great grief at the death of Actaeon, the manner of which is told in legend, and at the general misfortune of her father's house. The tomb of Autonoë is in this village.

On the road from Megara to Corinth are graves, including that of the Samian flute-player Telephanes,¹

¹ A contemporary of Demosthenes.

ποιήσαι δὲ τὸν τάφον Κλεοπάτραν τὴν Φιλίππου τοῦ ᾿Αμύντου λέγουσι. καὶ Καρὸς τοῦ Φορωνέως μνημά ἐστι, τὸ μὲν ἐξ ἀρχῆς χῶμα γῆς, ὕστερον δὲ τοῦ θεοῦ χρήσαντος ἐκοσμήθη λίθω κογχίτης μύνοις δὲ Ἑλλήνων Μεγαρεῦσιν ὁ κογχίτης οὕτός ἐστι, καί σφισι καὶ ἐν τῆ πόλει πεποίηται πολλὰ ἐξ αὐτοῦ. ἔστι δὲ ἄγαν λευκὸς καὶ ἄλλου λίθου μαλακώτερος· κόγχοι δὲ αὶ θαλάσσιαι διὰ παντὸς ἔνεισίν οἱ. αὐτὸς μὲν τοιοῦτός ἐστιν ὁ λίθος· τὴν δὲ ὀνομαζομένην ἀπὸ Σκίρωνος καὶ ἐς τόδε Σκιρωνίδα Σκίρων, ἡνίκα Μεγαρεῦσιν ἐπολεμάρχει, πρῶτος ὡς λέγουσιν ἐποίησεν ἀνδράσιν ὁδεύειν εὐζώνοις· ᾿Αδριανὸς δὲ ὁ βασιλεὺς καὶ οὕτως ὡς καὶ ἄρματα ἐναντία ἐλαύνεσθαι κατέ-

στησεν εὐρυχωρη τε καὶ ἐπιτηδείαν εἶναι.

7 Λόγοι δέ είσιν ές τὰς πέτρας, αὶ κατὰ τὸ στενον της όδου μάλιστα ανέχουσιν, ές μεν την Μολουρίδα, ως ἀπὸ ταύτης αὕτὴν ἐς θάλασσαν Ἰνὼ ρίψαι Μελικέρτην έχουσα τῶν παίδων τὸν νεώτερον τὸν γὰρ δὴ πρεσβύτερον αὐτῶν Λέαρχον ἀπέκτεινεν ὁ πατήρ. λέγεται μὲν δὴ καὶ μανέντα δράσαι ταῦτα Αθάμαντα, λέγεται δὲ καὶ ὡς ἐς τὴν Ἰνὼ καὶ τοὺς ἐξ αὐτῆς παίδας χρήσαιτο ἀκρατεῖ τῷ θυμῷ τὸν συμβάντα 'Οργομενίοις λιμον και τον δοκούντα Φρίξου θάνατον αίσθόμενος, οὖ τὸ θεῖον αἴτιον οὐ γενέσθαι, βουλεθσαι δε έπὶ τούτοις πᾶσιν Ἰνω μητρυιαν οθσαν. Τότε δὲ φεύγουσα ἐς θάλασσαν αὐτὴν καὶ τὸν παίδα ἀπὸ τῆς πέτρας τῆς Μολουρίδος ἀφίησιν, έξενεχθέντος δὲ ἐς τὸν Κορινθίων ἰσθμὸν ὑπὸ δελφίνος ώς λέγεται του παιδός, τιμαί καὶ άλλαι τῶ Μελικέρτη δίδονται μετονομασθέντι Παλαίsaid to have been made by Cleopatra, daughter of Philip, son of Amyntas. There is also the tomb of Car, son of Phoroneus, which was originally a mound of earth, but afterwards, at the command of the oracle, it was adorned with mussel stone. The Megarians are the only Greeks to possess this stone, and in the city also they have made many things out of it. It is very white, and softer than other stone; in it throughout are sea mussels. Such is the nature of the stone. The road called Scironian to this day and named after Sciron, was made by him when he was war minister of the Megarians, and originally they say was constructed for the use of active men. But the emperor Hadrian broadened it, and made it suitable even for chariots to pass each

other in opposite directions.

There are legends about the rocks, which rise especially at the narrow part of the road. As to the Molurian, it is said that from it Ino flung herself into the sea with Melicertes, the younger of her children. Learchus, the elder of them, had been killed by his father. One account is that Athamas did this in a fit of madness; another is that he vented on Ino and her children unbridled rage when he learned that the famine which befell the Orchomenians and the supposed death of Phrixus were not accidents from heaven, but that Ino, the step-mother, had intrigued for all these things. Then it was that she fled to the sea and cast herself and her son from the Molurian Rock. The son, they say, was landed on the Corinthian Isthmus by a dolphin, and honours were offered to Melicertes, then renamed Palaemon, including the

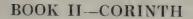
μονι καὶ τῶν Ἰσθμίων ἐπ' αὐτῷ τὸν ἀγῶνα άγουσι. τὴν μὲν δὴ Μολουρίδα πέτραν Λευκοθέας καὶ Παλαίμονος ίερὰν ήγηντο τὰς δὲ μετὰ ταύτην νομίζουσιν έναγείς, ὅτι παροικών σφισιν ό Σκίρων, όπόσοις των ξένων ἐπετύγχανεν, ήφίει σφας ές την θάλασσαν. χελώνη δε ύπενήχετο ταίς πέτραις τους ἐσβληθέντας άρπάζειν εἰσὶ δε αί θαλάσσιαι πλην μεγέθους και ποδών ομοιαι ταίς χερσαίαις, πόδας δε εοικότας έχουσι ταις φώκαις. τούτων περιηλθεν ή δίκη Σκίρωνα άφεθέντα ες θάλασσαν την αυτην ύπο Θησέως. 9 ἐπὶ δὲ τοῦ ὄρους τῆ ἄκρα Διός ἐστιν ᾿ΑΦεσίου καλουμένου ναός φασί δὲ ἐπὶ τοῦ συμβάντος ποτέ τοις Έλλησιν αὐχμοῦ θύσαντος Αἰακοῦ κατά τι δη λόγιον τῷ Πανελληνίω Διὶ ἐν Αἰγίνη ύσαντά τε1 άφειναι και διὰ τοῦτο 'Αφέσιον καλείσθαι τὸν Δία. ἐνταῦθα καὶ ᾿Αφροδίτης 10 ἄγαλμα καὶ ᾿Απόλλωνός ἐστι καὶ Πανός. προελθοῦσι δὲ ἐς τὸ πρόσω μνῆμά ἐστιν Εὐρυσθέως· φεύγοντα δὲ ἐκ τῆς ᾿Αττικῆς μετὰ τὴν πρὸς Ήρακλείδας μάχην ένταθθα άποθανείν αὐτὸν ύπὸ Ἰολάου λέγουσιν. ἐκ ταύτης τῆς ὁδοῦ καταβασιν 'Απόλλωνος ίερον έστι Λατώου και μετ' αὐτὸ Μεγαρεῦσιν ὅροι πρὸς τὴν Κορινθίαν, ἔνθα "Υλλον τον 'Ηρακλέους μονομαγήσαι προς τον 'Αρκάδα 'Εχεμον λέγουσιν.

1 δσαντά τε Facius.

ATTICA, XLIV. 8-10

celebration of the Isthmian games. The Molurian Rock they thought sacred to Leucothea and Palaemon; but those after it they consider accursed, in that Sciron, who dwelt by them, used to cast into the sea all the strangers he met. A tortoise used to swim under the rocks to seize those that fell in. Sea tortoises are like land tortoises except in size and for their feet, which are like those of seals. Retribution for these deeds overtook Sciron, for he was cast into the same sea by Theseus. On the top of the mountain is a temple of Zeus surnamed Aphesius (Releaser). It is said that on the occasion of the drought that once afflicted the Greeks Aeacus in obedience to an oracular utterance sacrificed in Aegina to Zeus God of all the Greeks, and Zeus rained and ended the drought, gaining thus the name Aphesius. Here there are also images of Aphrodite, Apollo, and Pan. Farther on is the tomb of Eurystheus. The story is that he fled from Attica after the battle with the Heracleidae and was killed here by Iolaus. When you have gone down from this road you see a sanctuary of Apollo Latous, after which is the boundary between Megara and Corinth, where legend says that Hyllus, son of Heracles, fought a duel with the Arcadian Echemus.

And the second section of the section o



KOPIN@IAKA

Ι. Ἡ δὲ Κορινθία χώρα μοῖρα οὖσα τῆς ᾿Αργείας ἀπὸ Κορίνθου τὸ ὄνομα ἔσχηκε. Διὸς δὲ είναι Κόρινθον οὐδένα οίδα εἰπόντα πω σπουδή πλην Κορινθίων των πολλών Εύμηλος δέ ό 'Αμφιλύτου των Βακχιδών καλουμένων, δς καὶ τὰ ἔπη λέγεται ποιῆσαι, φησὶν ἐν τῆ Κορινθία συγγραφή—εὶ δη Ευμήλου γε ή συγγραφή— 'Εφύραν 'Ωκεανοῦ θυγατέρα οἰκῆσαι πρῶτον ἐν τῆ γη ταύτη, Μαραθώνα δε ύστερον τον Έπωπέως τοῦ 'Αλωέως τοῦ 'Ηλίου φεύγοντα ἀνομίαν καὶ ύβριν τοῦ πατρὸς ές τὰ παραθαλάσσια μετοικήσαι της 'Αττικής, ἀποθανόντος δὲ 'Επωπέως άφικόμενον ές Πελοπόννησον καὶ τὴν ἀρχὴν διανείμαντα τοις παισίν αὐτὸν ές τὴν ᾿Αττικὴν αδθις αναχωρήσαι, και από μέν Σικυώνος τήν Ασωπίαν, από δε Κορίνθου την Εφυραίαν μετονομασθήναι.

Κόρινθον δὲ οἰκοῦσι Κορινθίων μὲν οὐδεὶς ἔτι τῶν ἀρχαίων, ἔποικοι δὲ ἀποσταλέντες ὑπὸ 'Ρωμαίων. αἴτιον δὲ τὸ συνέδριον τὸ 'Αχαιῶν συντελοῦντες γὰρ ἐς αὐτὸ καὶ οἱ Κορίνθιοι μετέσχον τοῦ πολέμου τοῦ πρὸς 'Ρωμαίους, ὃν Κριτόλαος στρατηγεῖν 'Αχαιῶν ἀποδειχθεὶς παρεσκεύασε

BOOK II

I. THE Corinthian land is a portion of the Argive, and is named after Corinthus. That Corinthus was a son of Zeus I have never known anybody say seriously except the majority of the Corinthians. Eumelus, the son of Amphilytus, of the family called Bacchidae, who is said to have composed the epic poem, says in his Corinthian History (if indeed the history be his) that Ephyra, the daughter of Oceanus, dwelt first in this land; that afterwards Marathon, the son of Epopeus, the son of Aloeus, the son of Helius (Sun), fleeing from the lawless violence of his father migrated to the sea coast of Attica; that on the death of Epopeus he came to Peloponnesus, divided his kingdom among his sons, and returned to Attica; and that Asopia was renamed after Sicyon, and Ephyraea after Corinthus.

Corinth is no longer inhabited by any of the old Corinthians, but by colonists sent out by the Romans. This change is due to the Achaean League. The Corinthians, being members of it, joined in the war against the Romans, which Critolaus, when appointed general of the Achaeans, brought about by persuad-

8th cent.

¹ A league of states in the northern Peloponnesus. It was most influential in the second half of the third century B.C. Founded 280 B.C.

γενέσθαι τούς τε 'Αχαιοὺς ἀναπείσας ἀποστῆναι καὶ τῶν ἔξω Πελοπουνήσου τοὺς πολλούς. 'Ρωμαῖοι δὲ ὡς ἐκράτησαν τῷ πολέμῳ, παρείλοντο μὲν καὶ τῶν ἄλλων Ἑλλήνων τὰ ὅπλα καὶ τείχη περιείλον ὅσαι τετειχισμέναι πόλεις ἦσαν Κόρινθον δὲ ἀνάστατον Μομμίου ποιήσαντος τοῦ τότε ἡγουμένου τῶν ἐπὶ στρατοπέδου 'Ρωμαίων, ὕστερον λέγουσιν ἀνοικίσαι Καίσαρα, δς πολιτείαν ἐν 'Ρώμη πρῶτος τὴν ἐφ' ἡμῶν κατεστήσατο ἀνοικίσαι δὲ καὶ Καρχηδόνα ἐπὶ τῆς ἀρχῆς τῆς αὐτοῦ.

3 Της δὲ Κορινθίας ἐστὶ γης καὶ ὁ καλούμενος Κρομυὼν ἀπὸ Κρόμου τοῦ Ποσειδῶνος. ἐνταῦθα τραφηναί φασι Φαιάν, καὶ τῶν λεγομένων Θησέως καὶ τὸ ἐς τὴν ὖν ταύτην ἐστὶν ἔργον. προϊοῦσι δὲ ἡ πίτυς ἄχρι γε ἐμοῦ πεφύκει παρὰ τὸν αἰγιαλὸν καὶ Μελικέρτου βωμὸς ἡν. ἐς τοῦτον τὸν τόπον ἐκκομισθηναι τὸν παῖδα ὑπὸ δελφῖνος λέγουσι· κειμένω δὲ ἐπιτυχόντα Σίσυφον θάψαι τε ἐν τῷ ἰσθμῷ καὶ τὸν ἀγῶνα ἐπ' αὐτῷ 4 ποιῆσαι τῶν Ἰσθμίων. ἔστι δὲ ἐπὶ τοῦ ἰσθμοῦ

ποιήσαι των Ἰσθμίων. ἔστι δὲ ἐπὶ τοῦ ἰσθμοῦ τῆς ἀρχῆς, ἔνθα ὁ ληστῆς Σίνις λαμβανόμενος πιτύων ἤγεν ἐς τὸ κάτω σφᾶς: ὁπόσων δὲ μάχη κρατήσειεν, ἀπ' αὐτῶν δήσας ἀφῆκεν ἂν τὰ δένδρα ἄνω φέρεσθαι· ἐνταῦθα ἑκατέρα τῶν πιτύων τὸν δεθέντα ἐφ' αὑτὴν εἶλκε, καὶ τοῦ δεσμοῦ μηδετέρωσε εἴκοντος ἀλλ' ἀμφοτέρωθεν ἐπ' ἴσης βιαζομένου διεσπᾶτο ὁ δεδεμένος. τοιούτω διεφθάρη τρόπω καὶ αὐτὸς ὑπὸ Θησέως ὁ Σίνις ἐκάθηρε γὰρ Θησεὺς τῶν κακούργων τὴν ὁδὸν τὴν ἐς ᾿Αθήνας ἐκ Τροιζῆνος, οὕς τε πρότερον κατη-

1 Aniav added by Clavier.

ing to revolt both the Achaeans and the majority of the Greeks outside the Peloponnesus. When the Romans won the war, they carried out a general 146 B.C disarmament of the Greeks and dismantled the walls of such cities as were fortified. Corinth was laid waste by Mummius, who at that time commanded the Romans in the field, and it is said that it was afterwards refounded by Caesar, who was the author 44 B.C. of the present constitution of Rome. Carthage, too,

they say, was refounded in his reign. In the Corinthian territory is also the place called

Cromvon from Cromus the son of Poseidon. Here they say that Phaea was bred; overcoming this sow was one of the traditional achievements of Theseus. Farther on the pine still grew by the shore at the time of my visit, and there was an altar of Melicertes. At this place, they say, the boy was brought ashore by a dolphin; Sisyphus found him lying and gave him burial on the Isthmus, establishing the Isthmian games in his honour. At the beginning of the Isthmus is the place where the brigand Sinis used to take hold of pine trees and draw them down. All those whom he overcame in fight he used to tie to the trees, and then allow them to swing up again. Thereupon each of the pines used to drag to itself the bound man, and as the bond gave way in neither direction but was stretched equally in both, he was torn in two. This was the way in which Sinis himself was slain by Theseus. For Theseus rid of evildoers the road from Troezen to Athens, killing those

ρίθμησα ἀνελών καὶ ἐν Ἐπιδαύρω τῆ ἱερᾶ Περιφήτην 'Ηφαίστου νομιζόμενον, κορύνη χαλκή 5 χρώμενον ές τὰς μάχας. καθήκει δὲ ὁ τῶν Κορινθίων ισθμός τη μεν ές την έπι Κεγχρέαις, τη δε ές τὴν ἐπὶ Λεχαίω θάλασσαν τοῦτο γὰρ ἤπειρον ποιεί την έντος χώραν. δς δὲ ἐπεχείρησε Πελοπόννησον ἐργάσασθαι νήσον, προαπέλιπε διορύσσων ισθμόν· καὶ ὅθεν μὲν διορύσσειν ἤρξαντο δηλόν έστιν, ές δὲ τὸ πετρώδες οὐ προεχώρησαν άρχήν μένει δὲ ώς πεφύκει καὶ νῦν ἤπειρος ών. Αλεξάνδρω τε τῶ Φιλίππου διασκάψαι Μίμαντα έθελήσαντι μόνον τοῦτο οὐ προεχώρησε τὸ έργον Κυιδίους δὲ ή Πυθία τὸν ἰσθμὸν ὀρύσσοντας έπαυσεν. οὕτω χαλεπὸν ἀνθρώπω τὰ θεῖα 6 βιάσασθαι. τὸ δὲ οὖ Κορινθίοις μόνον περὶ τῆς χώρας εστίν είρημένον, άλλὰ εμοί δοκείν 'Αθηναίοι πρώτοι περί τῆς 'Αττικής εσεμνολόγησαν λέγουσι δὲ καὶ οἱ Κορίνθιοι Ποσειδώνα ἐλθεῖν Ήλίω περί της γης ές αμφισβήτησιν, Βριάρεων δε διαλλακτήν γενέσθαι σφίσιν, ίσθμον μεν καί όσα ταύτη δικάσαντα είναι Ποσειδώνος, την δέ

'Απὸ μὲν τούτου λέγουσιν εἶναι τὸν ἰσθμὸν 7 Ποσειδῶνος· θέας δὲ αὐτόθι ἄξια ἔστι μὲν θέατρον, ἔστι δὲ στάδιον λίθου λευκοῦ. ἐλθόντι δὲ ες τοῦ θεοῦ τὸ ἱερὸν τοῦτο μὲν ἀθλητῶν νικησάντων τὰ Ἰσθμια ἑστήκασιν εἰκόνες, τοῦτο δὲ πιτύων δένδρα ἐστὶ πεφυτευμένα ἐπὶ στοίχου, τὰ πολλὰ ἐς εὐθὺ αὐτῶν ἀνήκοντα. τῷ ναῷ δὲ ὄντι μέγεθος οὐ μείζονι ἐφεστήκασι Τρίτωνες χαλκοῦ. καὶ ἀγάλματά ἐστιν ἐν τῷ προνάφ δύο μὲν Ποσειδῶνος, τρίτον δὲ 'Αμφιτρίτης, καὶ Θάλασσα καὶ

άκραν 'Ηλίω δόντα την ύπερ της πόλεως.

whom I have enumerated and, in sacred Epidaurus, Periphetes, thought to be the son of Hephaestus, who used to fight with a bronze club. The Corinthian Isthmus stretches on the one hand to the sea at Cenchreae, and on the other to the sea at Lechaeum. For this is what makes the region to the south mainland. He who tried to make the Peloponnesus an island gave up before digging through the Isthmus. Where they began to dig is still to be seen, but into the rock they did not advance at all. So it still is mainland as its nature is to be. Alexander the son of Philip wished to dig through Mimas, and his attempt to do this was his only unsuccessful project. The Cnidians began to dig through their isthmus, but the Pythian priestess stopped them. So difficult it is for man to alter by violence what Heaven has made. A legend of the Corinthians about their land is not peculiar to them, for I believe that the Athenians were the first to relate a similar story to glorify Attica. The Corinthians say that Poseidon had a dispute with Helius (Sun) about the land, and that Briareos arbitrated between them, assigning to Poseidon the Isthmus and the parts adjoining, and giving to Helius the height above the city.

Ever since, they say, the Isthmus has belonged to Poseidon. Worth seeing here are a theatre and a white-marble race-course. Within the sanctuary of the god stand on the one side portrait statues of athletes who have won victories at the Isthmian games, on the other side pine trees growing in a row, the greater number of them rising up straight. On the temple, which is not very large, stand bronze Tritons. In the fore-temple are images, two of Poseidon, a third of Amphitrite, and a Sea, which also is of

αύτη χαλκή. τὰ δὲ ἔνδον ἐφ' ἡμῶν ἀνέθηκεν Ήρώδης 'Αθηναίος, ἵππους τέσσαρας ἐπιχρύσους πλην των όπλων όπλαι δέ σφισίν είσιν έλέφαν-8 τος. και Τρίτωνες δύο παρά τους ίππους είσι γρυσοί, τὰ μετ' ίξὺν ελέφαντος καὶ οὖτοι τῷ δὲ άρματι 'Αμφιτρίτη καὶ Ποσειδών έφεστήκασι, καὶ παῖς ὀρθός ἐστιν ἐπὶ δελφίνος ὁ Παλαίμων. ελέφαντος δε καὶ χρυσοῦ καὶ οὖτοι πεποίηνται. τῷ βάθρω δὲ ἐφ' οῦ τὸ ἄρμα μέση μὲν ἐπείργασται Θάλασσα ἀνέχουσα 'Αφροδίτην παίδα, ἐκατέρωθεν δέ είσιν αι Νηρηίδες καλούμεναι. ταύταις καὶ ἐτέρωθι τῆς Ἑλλάδος βωμούς οἰδα ὄντας, τούς δὲ καὶ τεμένη σφίσιν ἀναθέντας πρὸς ἡιόσιν,1 ένθα καὶ 'Αχιλλεῖ τιμαί. Δωτοῦς δὲ ἐν Γαβάλοις ίερον έστιν άγιον, ένθα πέπλος έτι έλείπετο, ον Έλληνες Ἐριφύλην λέγουσιν ἐπὶ τῷ παιδί 9 λαβείν 'Αλκμαίωνι. τοῦ Ποσειδώνος δέ είσιν επειργασμένοι τῶ βάθρω καὶ οἱ Τυνδάρεω παίδες, ότι δη σωτήρες καὶ ούτοι νεῶν καὶ ἀνθρώπων εἰσὶ ναυτιλλομένων. τὰ δὲ ἄλλα ἀνάκειται Γαλήνης άγαλμα καὶ Θαλάσσης καὶ ἵππος εἰκασμένος κήτει τὰ μετὰ τὸ στέρνον, Ίνώ τε καὶ Βελλεροφόντης και ό ίππος ό Πήγασος.

ΙΙ. Τοῦ περιβόλου δέ ἐστιν ἐντὸς Παλαίμονος ἐν ἀριστερῷ ναός, ἀγάλματα δὲ ἐν αὐτῷ Ποσειδῶν καὶ Λευκοθέα καὶ αὐτὸς ὁ Παλαίμων. ἔστι δὲ καὶ ἄλλο "Αδυτον καλούμενον, κάθοδος δὲ ἐς αὐτὸ ὑπόγεως, ἔνθα δὴ τὸν Παλαίμονα κεκρύφθαι φασίν. ὃς δ' ἂν ἐνταῦθα ἡ Κορινθίων ἡ ξένος ἐπίορκα ὀμόση, οὐδεμία ἐστίν οἱ μηχανὴ διαφυ-

¹ προδ ηιόσιν Preller. The reading is very doubtful.

bronze. The offerings inside were dedicated in our time by Herodes the Athenian, four horses, gilded except for the hoofs, which are of ivory, and two gold Tritons beside the horses, with the parts below the waist of ivory. On the car stand Amphitrite and Poseidon, and there is the boy Palaemon upright upon a dolphin. These too are made of ivory and gold. On the middle of the base on which the car is has been wrought a Sea holding up the young Aphrodite, and on either side are the nymphs called Nereids. I know that there are altars to these in other parts of Greece, and that some Greeks have even dedicated to them precincts by shores, where honours are also paid to Achilles. In Gabala is a holy sanctuary of Doto, where there was still remaining the robe by which the Greeks say that Eriphyle was bribed to wrong her son Alemaeon. Among the reliefs on the base of the statue of Poseidon are the sons of Tyndareus, because these too are saviours of ships and of sea-faring men. The other offerings are images of Calm and of Sea, a horse like a whale from the breast onward, Ino and Bellerophontes, and the horse Pegasus.

II. Within the enclosure is on the left a temple of Palaemon, with images in it of Poseidon, Leucothea and Palaemon himself. There is also what is called his Holy of Holies, and an underground descent to it, where they say that Palaemon is concealed. Whosoever, whether Corinthian or stranger, swears falsely here, can by no means escape from his oath.

γεῖν τοῦ ὅρκου. καὶ δὴ ἱερόν ἐστιν ἀρχαῖον Κυκλώπων καλούμενος βωμός, καὶ θύουσιν ἐπ' 2 αὐτῷ Κύκλωψι. τάφους δὲ Σισύφου καὶ Νηλέως—καὶ γὰρ Νηλέα ἀφικόμενον ἐς Κόρινθον νόσω τελευτῆσαί φασι καὶ περὶ τὸν ἰσθμὸν ταφῆναι—οὐκ ἄν οἶδ' εἰ ζητοίη τις ἐπιλεξάμενος τὰ Εὐμήλου· Νηλέως μὲν γὰρ οὐδὲ Νέστορι ἐπιδειχθῆναι τὸ μνῆμα ὑπὸ τοῦ Σισύφου φησί, χρῆναι γὰρ ἄγνωστον τοῖς πᾶσιν ὁμοίως εἶναι, Σίσυφον δὲ ταφῆναι μὲν ἐν τῷ ἰσθμῷ, τὸν δὲ οἱ τάφον καὶ τῶν ἐφ' αὐτοῦ Κορινθίων ὀλίγους εἶναι τοὺς εἰδότας. ὁ δὲ Ἰσθμικὸς ἀγὼν οὐδὲ ἀναστάντων ὑπὸ Μομμίου Κορινθίων ἐξέλιπεν, ἀλλ' ὅσον μὲν χρόνον ἤρήμωτο ἡ πόλις, Σικυωνίοις ἄγειν ἐπετέτραπτο τὰ Ἰσθμια, οἰκισθείσης δὲ αὖθις ἐς τοὺς νῦν οἰκήτορας περιῆλθεν ἡ τιμή.

Κορινθίοις δὲ τοῖς ἐπινείοις τὰ ὀνόματα Λέχης καὶ Κεγχρίας ἔδοσαν, Ποσειδώνος εἶναι καὶ Πειρήνης τῆς ᾿Αχελώου λεγόμενοι πεποίηται δὲ ἐν Ἡοίαις μεγάλαις Οἰβάλου θυγατέρα εἶναι Πειρήνην. ἔστι δὲ ἐν Λεχαίω μὲν Ποσειδώνος ἱερὸν καὶ ἄγαλμα χαλκοῦν, τὴν δὲ ἐς Κεγχρέας ἰόντων ἐξ ἰσθμοῦ ναὸς ᾿Αρτέμιδος καὶ ξύανον ἀρχαῖον. ἐν δὲ Κεγχρέαις ᾿Αφροδίτης τέ ἐστι ναὸς καὶ ἄγαλμα λίθου, μετὰ δὲ αὐτὸν ἐπὶ τῷ ἐρύματι τῷ διὰ τῆς θαλάσσης Ποσειδώνος χαλκοῦν, κατὰ δὲ τὸ ἔτερον πέρας τοῦ λιμένος ᾿Ασκληπιοῦ καὶ Ἰσιδος ἱερά. Κεγχρεών δὲ ἀπαντικρὺ τὸ Ἑλένης ἐστὶ λουτρόν ὕδωρ ἐς θάλασσαν ἐκ πέτρας ῥεῦ πολὺ καὶ ἄλμυρὸν ὕδατι ὅμοιον ἀρχομένω θερ-

μαίνεσθαι.

Α΄ 'Ανιοῦσι δὲ ἐς Κόρινθον καὶ ἄλλα ἐστὶ κατὰ

There is also an ancient sanctuary called the altar of the Cyclopes, and they sacrifice to the Cyclopes upon it. The graves of Sisyphus and of Neleus-for they say that Neleus came to Corinth, died of disease, and was buried near the Isthmus-I do not think that anyone would look for after reading Eumelus. For he says that not even to Nestor did Sisyphus show the tomb of Neleus, because it must be kept unknown to everybody alike, and that Sisyphus is indeed buried on the Isthmus, but that few Corinthians, even those of his own day, knew where the grave was. The Isthmian games were not interrupted even when Corinth had been laid waste by Mummius, but so long as it lay deserted the celebration of the games was entrusted to the Sicvonians, and when it was rebuilt the honour was restored to the present inhabitants.

The names of the Corinthian harbours were given them by Leches and Cenchrias, said to be the children of Poseidon and Peirene the daughter of Acheloüs, though in the poem called The Great Eveue 1 Peirene is said to be a daughter of Oebalus. In Lechaeum are a sanctuary and a bronze image of Poseidon, and on the road leading from the Isthmus to Cenchreae a temple and ancient wooden image of Artemis. In Cenchreae are a temple and a stone statue of Aphrodite, after it on the mole running into the sea a bronze image of Poseidon, and at the other end of the harbour sanctuaries of Asclepius and of Isis. Right opposite Cenchreae is Helen's Bath. It is a large stream of salt, tepid water, flowing from a rock into the sea.

As one goes up to Corinth are tombs, and by the

¹ Said to be a work of Hesiod.

τὴν ὁδὸν μνήματα καὶ πρὸς τῆ πύλη Διογένης τέθαπται ὁ Σινωπεύς, ὃν κύνα ἐπίκλησιν καλοῦσιν "Ελληνες. πρὸ δὲ τῆς πόλεως κυπαρίσσων ἐστὶν ἄλσος ὀνομαζόμενον Κράνειον. ἐνταῦθα Βελλεροφόντου τέ ἐστι τέμενος καὶ 'Αφροδίτης ναὸς Μελαινίδος καὶ τάφος Λαίδος, ῷ δὴ λέαινα ἐπίθημά ἐστι κριὸν ἔχουσα ἐν τοῖς προτέροις ποσίν. ἔστι δὲ καὶ ἄλλο ἐν Θεσσαλία Λαίδος φάμενον μνῆμα εἶναι· παρεγένετο γὰρ καὶ ἐς Θεσσαλίαν ἐρασθεῖσα Ἱπποστράτου. τὸ δὲ ἐξ ἀρχῆς ἐξ Ὑκάρων αὐτὴν τῶν ἐν Σικελία λέγεται παῖδα οὖσαν ὑπὸ Νικίου καὶ 'Αθηναίων ἁλῶναι, πραθεῖσαν δὲ ἐς Κόρινθον ὑπερβαλέσθαι κάλλει τὰς τότε ἑταίρας, θαυμασθῆναί τε οὕτω παρὰ Κορινθίοις ὡς ἀμφισβητεῖν σφᾶς καὶ νῦν ἔτι

6 Λόγου δὲ ἄξια ἐν τῆ πόλει τὰ μὲν λειπόμενα ἔτι τῶν ἀρχαίων ἐστίν, τὰ δὲ πολλὰ αὐτῶν ἐπὶ τῆς ἀκμῆς ἐποιήθη τῆς ὕστερον. ἔστιν οὖν ἐπὶ τῆς ἀγορᾶς—ἐνταῦθα γὰρ πλεῖστά ἐστι τῶν ἱερῶν—᾿Αρτεμίς τε ἐπίκλησιν Ἐφεσία καὶ Διονύσου ξόανα ἐπίχρυσα πλὴν τῶν προσώπων τὰ δὲ πρόσωπα ἀλοιφῆ σφισιν ἐρυθρᾶ κεκόσμητας.

7 Λύσιον δέ, τὸν δὲ Βάκχειον ὀνομάζουσι. τὰ δὲ λεγόμενα ἐς τὰ ξόανα καὶ ἐγὰ γράφω. Πενθέα ὑβρίζοντα ἐς Διόνυσον καὶ ἄλλα τολμᾶν λέγουσι καὶ τέλος ἐς τὸν Κιθαιρῶνα ἐλθεῖν ἐπὶ κατασκοπῆ τῶν γυναικῶν, ἀναβάντα δὲ ἐς δένδρον θεάσασθαι τὰ ποιούμενα· τὰς δέ, ὡς ἐφώρασαν, καθελκύσαι τε αὐτίκα Πενθέα καὶ ζῶντος ἀποσπᾶν ἄλλο ἄλλην τοῦ σώματος. ΰστερον δέ, ὡς Κορίνθιοι λέγουσιν, ἡ Πυθία χρῷ σφισιν ἀνευ-

Λαίδος.

CORINTH, II. 4-7

gate is buried Diogenes ¹ of Sinope, whom the Greeks surname the Dog. Before the city is a grove of cypresses called Craneum. Here are a precinct of Bellerophontes, a temple of Aphrodite Melaenis and the grave of Lais, upon which is set a lioness holding a ram in her fore-paws. There is in Thessaly another tomb which claims to be that of Lais, for she went to that country also when she fell in love with Hippostratus. The story is that originally she was of Hycara in Sicily. Taken captive while yet a girl by Nicias and the Athenians, she was sold and brought to Corinth, where she surpassed in beauty the courtezans of her time, and so won the admiration of the Corinthians that even now they claim Lais as their own.

The things worthy of mention in the city include the extant remains of antiquity, but the greater number of them belong to the period of its second ascendancy. On the market-place, where most of the sanctuaries are, stand Artemis surnamed Ephesian and wooden images of Dionysus, which are covered with gold with the exception of their faces; these are ornamented with red paint. They are called Lysius and Baccheüs, and I too give the story told about them. They say that Pentheus treated Dionysus despitefully, his crowning outrage being that he went to Cithaeron, to spy upon the women, and climbing up a tree beheld what was done. When the women detected Pentheus, they immediately dragged him down, and joined in tearing him, living as he was, limb from limb. Afterwards, as the Corinthians say, the Pythian priestess commanded them by an

9

¹ The "Cynic" philosopher.

ρόντας τὸ δένδρον ἐκεῖνο ἴσα τῷ θεῷ σέβειν· καὶ ἀπ' αὐτοῦ διὰ τόδε τὰς εἰκόνας πεποίηνται επαύτας. ἔστι δὲ καὶ Τύχης ναός· ἄγαλμα ὀρθὸν Παρίου λίθου· παρὰ δὲ αὐτὸν θεοῖς πᾶσίν ἐστιν ἱερόν. πλησίον δὲ ῷκοδόμηται κρήνη, καὶ Ποσειδῶν ἐπ' αὐτῆ χαλκοῦς καὶ δελφὶς ὑπὸ τοῖς ποσίν ἐστι τοῦ Ποσειδῶνος ἀφιεὶς ὕδωρ. καὶ ᾿Απόλλων ἐπίκλησιν Κλάριος χαλκοῦς ἐστι καὶ ἄγαλμα ᾿Αφροδίτης Ἑρμογένους Κυθηρίου ποιήσαντος. Ἑρμοῦ τέ ἐστιν ἀγάλματα χαλκοῦ μὲν καὶ ὀρθὰ ἀμφότερα, τῷ δὲ ἑτέρφ καὶ ναὸς πεποίηται. τὰ δὲ τοῦ Διός, καὶ ταῦτα ὄντα ἐν ὑπαίθρῳ, τὸ μὲν ἐπίκλησιν οὐκ εἰχε, τὸν δὲ αὐτῶν Χθόνιον καὶ τὸν τρίτον καλοῦσιν Ὑψιστον.

III. 'Εν μέσφ δὲ τῆς ἀγορᾶς ἐστιν 'Αθηνᾶ χαλκῆ' τῷ βάθρῳ δὲ αὐτῆς ἐστι Μουσῶν ἀγάλματα ἐπειργασμένα. ὑπὲρ δὲ τὴν ἀγοράν ἐστιν 'Οκταβίας ναὸς ἀδελφῆς Αὐγούστου βασιλεύσαντος 'Ρωμαίων μετὰ Καίσαρα τὸν οἰκιστὴν Κορίνθου

τής νῦν.

2 Έκ δὲ τῆς ἀγορᾶς ἐξιόντων τὴν ἐπὶ Λεχαίου προπύλαιά ἐστι καὶ ἐπ' αὐτῶν ἄρματα ἐπίχρυσα, τὸ μὲν Φαέθοντα 'Ηλίου παῖδα, τὸ δὲ "Ηλιον αὐτὸν φέρον. ὀλίγον δὲ ἀπωτέρω τῶν προπυλαίων ἐσιοῦσιν ἐν δεξιᾳ ἐστιν 'Ηρακλῆς χαλκοῦς. μετὰ δὲ αὐτὸν ἔσοδός ἐστι τῆς Πειρήνης ἐς τὸ ὕδωρ. ἐπὶ δὲ αὐτῆ λέγουσιν ὡς ἡ Πειρήνη γένοιτο ὑπὸ δακρόνων ἐξ ἀνθρώπου πηγή, τὸν παῖδα δουρομένη Κεγχρίαν ὑπὸ 'Αρτέμιδος ἀκούσης ἀποθανόντας κενάσμητας δὲ ἡ προῦ λίθος λευκῆς ἀποθανόντας κενάσμητας δὲ ἡ προῦς λίθος λευκῆς ἀποθανόντας κενάσμητας δὲ ἡ προῦς λίθος λευκῆς ἀποθανόντας και ἐπὶς και δε ἡ προῦς λίθος λευκῆς ἀποθανόντας και δε ἐποθανόντας και δε ἐποθα

3 ἀποθανόντα. κεκόσμηται δὲ ἡ πηγὴ λίθω λευκῷ, καὶ πεποιημένα ἐστὶν οἰκήματα σπηλαίοις κατὰ ταὐτά, ἐξ ὧν τὸ ὕδωρ ἐς κρήνην ὕπαιθρον ῥεῖ

oracle to discover that tree and to worship it equally with the god. For this reason they have made these images from the tree. There is also a temple of Fortune, with a standing image of Parian marble. Beside it is a sanctuary for all the gods. Hard by is built a fountain, on which is a bronze Poseidon; under the feet of Poseidon is a dolphin spouting water. There is also a bronze Apollo surnamed Clarius and a statue of Aphrodite made by Hermogenes of Cythera. There are two bronze, standing images of Hermes, for one of which a temple has been made. The images of Zeus also are in the open; one had not a surname, another they call Chthonius (of the Lower World) and the third Most High.

III. In the middle of the market-place is a bronze Athena, on the pedestal of which are wrought in relief figures of the Muses. Above the market-place is a temple of Octavia the sister of Augustus, who was emperor of the Romans after Caesar, the founder

of the modern Corinth.

On leaving the market-place along the road to Lechaeum you come to a gateway, on which are two gilded chariots, one carrying Phaëthon the son of Helius (Sun), the other Helius himself. A little farther away from the gateway, on the right as you go in, is a bronze Heracles. After this is the entrance to the water of Peirene. The legend about Peirene is that she was a woman who became a spring because of her tears shed in lamentation for her son Cenchrias, who was unintentionally killed by Artemis. The spring is ornamented with white marble, and there have been made chambers like caves, out of which the

πιείν τε ήδὺ καὶ τὸν Κορίνθιον χαλκὸν διάπυρον καὶ θερμὸν ὅντα ὑπὸ ὕδατος τούτου βάπτεσθαι λέγουσιν, ἐπεὶ χαλκός . . .¹ γε οὐκ ἔστι Κορινθίοις. ἔτι γε δὴ καὶ ᾿Απόλλωνος ἄγαλμα πρὸς τῆ Πειρήνη καὶ περίβολός ἐστιν, ἐν δὲ αὐτῷ γραφὴ τὸ ᾿Οδυσσέως ἐς τοὺς μνηστῆρας ἔχουσα τόλμημα.

Αὖθις δ' ἰοῦσιν ἐπὶ Λεχαίου τὴν εἰθεῖαν χαλκοῦς καθήμενός ἐστιν Ἑρμῆς, παρέστηκε δέ οἰ κριός, ὅτι Ἑρμῆς μάλιστα δοκεῖ θεῶν ἐφορᾶν καὶ αὔξειν ποίμνας, καθὰ δὴ καὶ "Ομηρος ἐν Ἰλιάδι

εποίησεν

Υίον Φόρβαντος πολυμήλου, τόν ρα μάλιστα Ερμείας Τρώων ἐφίλει καὶ κτῆσιν ὅπασσε·

τον δε εν τελετή Μητρος επί Ερμή λεγόμενον καὶ τῶ κριῶ λόγον ἐπιστάμενος οὐ λέγω. μετὰ δὲ τὸ ἄγαλμα τοῦ Ἑρμοῦ Ποσειδῶν καὶ Λευκοθέα 5 καὶ ἐπὶ δελφινός ἐστιν ὁ Παλαίμων. λουτρά δὲ έστι μεν πολλαχοῦ Κορινθίοις καὶ ἄλλα, τὰ μεν άπὸ τοῦ κοινοῦ, τὸ δὲ βασιλέως 'Αδριανοῦ κατασκευάσαντος τὸ δὲ ονομαστότατον αὐτῶν πλησίον τοῦ Ποσειδώνος. τοῦτο δὲ Εὐρυκλής ἐποίησεν ανήρ Σπαρτιάτης λίθοις κοσμήσας καὶ άλλοις και δυ έν Κροκεαίς χώρας της Λακωνικής ορύσσουσιν. ἐν ἀριστερά δὲ τῆς ἐσόδου Ποσειδῶν καὶ μετ' αὐτὸν "Αρτεμις θηρεύουσα έστηκε. κρήναι δέ πολλαί μέν ανά την πόλιν πεποίηνται πασαν ατε αφθόνου ρέοντός σφισιν ύδατος και δ δή βασιλεύς 'Αδριανός ἐσήγαγεν ἐκ Στυμφήλου, θέας δὲ μάλιστα ἀξία ἡ παρὰ τὸ ἄγαλμα τὸ τῆς

¹ Here there is a gap in the text.

water flows into an open-air well. It is pleasant to drink, and they say that the Corinthian bronze, when red-hot, is tempered by this water, since bronze . . . the Corinthians have not. Moreover near Peirene are an image and a sacred enclosure of Apollo; in the latter is a painting of the exploit of Odysseus against the suitors.

Proceeding on the direct road to Lechaeum we see a bronze image of a seated Hermes. By him stands a ram, for Hermes is the god who is thought most to care for and to increase flocks, as Homer puts it

in the Iliad 1:-

"Son was he of Phorbas, the dearest of Trojans to Hermes,

Rich in flocks, for the god vouchsafed him wealth in abundance."

The story told at the mysteries of the Mother about Hermes and the ram I know but do not relate. After the image of Hermes come Poseidon, Leucothea, and Palaemon on a dolphin. The Corinthians have baths in many parts of the city, some put up at the public charge and one by the emperor Hadrian. The most famous of them is near the Poseidon. It was made by the Spartan Eurycles,2 who beautified it with various kinds of stone, especially the one quarried at Croceae in Laconia. On the left of the entrance stands a Poseidon, and after him Artemis hunting. Throughout the city are many wells, for the Corinthians have a copious supply of flowing water, besides the water which the emperor Hadrian brought from Lake Stymphalus, but the most noteworthy is the one by the side of the image

¹ xiv. 490. 2 Probably a contemporary of Augustus.

Αρτέμιδος καί οι Βελλεροφόντης έπεστι και τὸ

ύδωρ δι' όπλης ίππου ρεί τοῦ Πηγάσου.

6 Έτέραν δὲ ἐκ τῆς ἀγορᾶς τὴν ἐπὶ Σικυῶνα ἐρχομένοις ἔστιν ἰδεῖν ἐν δεξιᾶ τῆς ὁδοῦ ναὸς καὶ ἀγαλμα χαλκοῦν ᾿Απόλλωνος καὶ ὀλίγον ἀπωτέρω κρήνη καλουμένη Γλαύκης ἐς γὰρ ταύτην ἔρριψεν αὐτήν, ὡς λέγουσι, τῶν Μηδείας ἔσεσθαι φαρμάκων τὸ ΰδωρ νομίζουσα ἴαμα. ὑπὲρ ταύτην πεποίηται τὴν κρήνην καὶ τὸ καλούμενον Ὠιδεῖον, παρὰ δὲ αὐτὸ μνῆμά ἐστι τοῖς Μηδείας παισίν ὀνόματα μέν σφισι Μέρμερος καὶ Φέρης, καταλιθωθῆναι δὲ ὑπὸ Κορινθίων λέγονται τῶν δώρων ἕνεκα ὧν τῆ Γλαύκη κομίσαι

7 φασίν αὐτούς ἄτε δὲ τοῦ θανάτου βιαίου καὶ οὐ σὺν τῷ δικαίω γενομένου, τὰ τέκνα Κορινθίων τὰ νήπια ὑπ αὐτῶν ἐφθείρετο, πρὶν ἡ χρήσαντος τοῦ θεοῦ θυσίαι τε αὐτοῖς ἐπέτειοι κατέστησαν καὶ Δεῖμα ἐπεστάθη. τοῦτο μὲν δὴ καὶ ἐς ἡμᾶς ἔτι λείπεται, γυναικὸς ἐς τὸ φοβερώτερον εἰκὼν πεποιημένη. Κορίνθου δὲ ἀναστάτου γενομένης ὑπὸ Ῥωμαίων καὶ Κορινθίων τῶν ἀρχαίων ἀπολομένων, οὐκέτι ἐκεῖναι καθεστήκασιν αὐτοῖς αἱ θυσίαι παρὰ τῶν ἐποίκων οὐδὲ ἀποκείρονταί σφισιν οἱ παῖδες οὐδὲ μέλαιναν φοροῦσιν ἐσθῆτα.

8 Μήδεια δὲ τότε μὲν ἐλθοῦσα ἐς ᾿Αθήνας συνώκησεν Αἰγεῖ, χρόνω δὲ ὕστερον φωραθεῖσα ἐπιβουλεύειν Θησεῖ καὶ ἐξ ᾿Αθηνῶν ἔφυγε, παραγενομένη δὲ ἐς τὴν λεγομένην τότε ᾿Αρίαν τοῖς ἀνθρώποις ἔδωκε τὸ ὄνομα καλεῖσθαι Μήδους ἀπαὐτῆς. τὸν δὲ παῖδα, ὸν ἐπήγετο φεύγουσα ἐς τοὺς ᾿Αρίους, γενέσθαι λέγουσιν ἐξ Αἰγέως, ὄνομα δέ οί Μῆδον εἶναι. Ἑλλάνικος δὲ αὐτὸν

of Artemis. Over it is a Bellerophontes, and the water flows through the hoof of the horse Pegasus.

As you go along another road from the marketplace, which leads to Sicyon, you can see on the right of the road a temple and bronze image of Apollo, and a little farther on a well called the Well of Glauce. Into this they say she threw herself in the belief that the water would be a cure for the drugs of Medea. Above this well has been built what is called the Odeum (Music Hall), beside which is the tomb of Medea's children. Their names were Mermerus and Pheres, and they are said to have been stoned to death by the Corinthians owing to the gifts which legend says they brought to Glauce. But as their death was violent and illegal, the young babies of the Corinthians were destroyed by them until, at the command of the oracle, yearly sacrifices were established in their honour and a figure of Terror was set up. This figure still exists, being the likeness of a woman frightful to look upon; but after Corinth was laid waste by the Romans and the old Corinthians were wiped out, the new settlers broke the custom of offering those sacrifices to the sons of Medea, nor do their children cut their hair for them or wear black clothes. On the occasion referred to Medea went to Athens and married Aegeus, but subsequently she was detected plotting against Theseus and fled from Athens also; coming to the land then called Aria she caused its inhabitants to be named after her Medes. The son, whom she brought with her in her flight to the Arii, they say she had by Aegeus, and that his name was Medus. Hellanicus, however, calls him Polyxenus

¹ A writer of the fifth century B.C.

Πολύξενον καλεί καὶ πατρὸς Ἰάσονός φησιν 9 είναι. ἔπη δὲ ἔστιν ἐν "Ελλησι Ναυπάκτια ὀνομαζόμενα πεποίηται δὲ ἐν αὐτοῖς Ἰάσονα ἐξ Ιωλκού μετά τον Πελίου θάνατον ές Κόρκυραν μετοικήσαι καί οἱ Μέρμερον μὲν τὸν πρεσβύτερου των παίδων ύπο λεαίνης διαφθαρήναι θηρεύουτα εν τῆ πέραν ἠπείρω. Φέρητι δὲ οὐδέν εστιν ες μνήμην προσκείμενον. Κιναίθων δὲ ο Λακεδαιμόνιος - έγενεαλόγησε γάρ καὶ ούτος έπεσι - Μήδειον καὶ θυγατέρα Ἐριῶπιν Ἰάσονι είπεν ἐκ Μηδείας γενέσθαι πέρα δὲ ἐς τοὺς 10 παίδας οὐδὲ τούτω πεποιημένα ἐστίν. Εὔμηλος δὲ "Ηλιον ἔφη δοῦναι τὴν χώραν 'Αλωεῖ μὲν τὴν 'Ασωπίαν, Αίήτη δὲ τὴν 'Εφυραίαν καὶ Αίήτην ἀπιόντα ἐς Κόλχους παρακαταθέσθαι Βούνω την γην, Βούνον δε Ερμού καὶ 'Αλκιδαμείας είναι, καὶ ἐπεὶ Βοῦνος ἐτελεύτησεν, οὕτως Ἐπωπέα τον 'Αλωέως και την 'Εφυραίων σχείν άρχην' Κορίνθου δὲ ὕστερον τοῦ Μαραθώνος οὐδένα ύπολιπομένου παΐδα, τοὺς Κορινθίους Μήδειαν μεταπεμψαμένους ἐξ Ἰωλκοῦ παραδοῦναί οἱ τὴν 11 ἀρχήν. Βασιλεύειν μὲν δὴ δι' αὐτὴν Ἰάσονα ἐν Κορίνθω, Μηδεία δὲ παίδας μὲν γίνεσθαι, τὸ δὲ άεὶ τικτόμενον κατακρύπτειν αὐτὸ ἐς τὸ ἱερὸν φέρουσαν της "Ηρας, κατακρύπτειν δὲ ἀθανάτους έσεσθαι νομίζουσαν τέλος δε αὐτήν τε μαθείν ώς ήμαρτήκοι της έλπίδος καὶ άμα ύπὸ τοῦ 'Ιάσονος φωραθείσαν—οὐ γὰρ αὐτὸν ἔχειν δεομένη συγγνώμην, αποπλέοντα δὲ ἐς Ἰωλκὸν οιχεσθαι-, τούτων δὲ ένεκα ἀπελθεῖν καὶ Μήδειαν παραδούσαν Σισύφω την άρχην.

ΙΥ. Τάδε μεν ούτως έχοντα επελεξάμην, του

CORINTH, III. 8-IV. 1

and says that his father was Jason. The Greeks have an epic poem called Naupactia. In this Jason is represented as having removed his home after the death of Pelias from Iolcus to Corcyra, and Mermerus, the elder of his children, to have been killed by a lioness while hunting on the mainland opposite. Of Pheres is recorded nothing. But Cinaethon 1 of Lacedaemon, another writer of pedigrees in verse, said that Jason's children by Medea were a son Medeüs and a daughter Eriopis; he too, however, gives no further information about these children. Eumelus said that Helius (Sun) gave the Asopian land to Aloeus and Ephyraea to Aeetes. When Aeetes was departing for Colchis he entrusted his land to Bunus, the son of Hermes and Alcidamea, and when Bunus died Epopeus the son of Aloeus extended his kingdom to include the Ephyraeans. Afterwards, when Corinthus, the son of Marathon, died childless, the Corinthians sent for Medea from Iolcus and bestowed upon her the kingdom. Through her Jason was king in Corinth, and Medea, as her children were born, carried each to the sanctuary of Hera and concealed them, doing so in the belief that so they would be immortal. At last she learned that her hopes were vain, and at the same time she was detected by Jason. When she begged for pardon he refused it, and sailed away to Iolchus. For these reasons Medea too departed, and handed over the kingdom to Sisvphus.

IV. This is the account that I read, and not far from

¹ An early epic writer.

μνήματος δέ έστιν οὐ πόρρω Χαλινίτιδος 'Αθηνᾶς ίερον 'Αθηναν γαρ θεων μάλιστα συγκατεργάσασθαι τά τε άλλα Βελλεροφόντη φασί καὶ ώς τον Πήγασόν οι παραδοίη χειρωσαμένη τε καί ειθείσα αὐτὴ τῶ ἵππω χαλινόν. τὸ δὲ ἄγαλμα τοῦτο ξόανον έστι, πρόσωπον δὲ καὶ χείρες καὶ 2 ἀκρόποδες εἰσὶ λευκοῦ λίθου. Βελλεροφόντην δὲ ούκ αὐτοκράτορα ὄντα βασιλεύειν, είναι δὲ ἐπὶ Προίτω καὶ 'Αργείοις έγω τε πείθομαι καὶ ὅστις τὰ Ομήρου μη πάρεργον ἐπελέξατο. Φαίνονται δὲ καὶ Βελλεροφόντου μετοικήσαντος ἐς Λυκίαν οὐδεν ήσσον οἱ Κορίνθιοι τῶν ἐν "Αργει δυναστῶν ή Μυκήναις υπακούοντες ιδία τε ουδένα παρέσχουτο άρχουτα της έπι Τροίαν στρατιάς, συντεταγμένοι δε Μυκηναίοις καὶ όσων άλλων 'Αγα-3 μέμνων ήγειτο μετέσχον του στόλου. Σισύφω δὲ οὔτι Γλαῦκος μόνον ὁ Βελλεροφόντου πατὴρ ἀλλὰ καὶ ἔτερος υίὸς ἐγένετο Ὀρνυτίων, ἐπὶ δὲ αὐτῶ Θέρσανδρός τε καὶ "Αλμος. 'Ορνυτίωνος δὲ ἦν Φῶκος, Ποσειδώνος δὲ ἐπίκλησιν. καὶ ὁ μεν ἀπώκησεν ές Τιθορέαν της νῦν καλουμένης Φωκίδος, Θόας δε 'Ορνυτίωνος υίδς νεώτερος κατέμεινεν εν τη Κορίνθω. Θόαντος δε Δαμοφών, Δαμοφώντος δὲ ἢν Προπόδας, Προπόδα δὲ Δωρίδας καὶ Υανθίδας. τούτων βασιλευόντων Δωριείς στρατεύουσιν ἐπὶ Κόρινθον· ἡγείτο δὲ ᾿Αλή-της Ἱππότου τοῦ Φύλαντος τοῦ ᾿Αντιόχου τοῦ Ήρακλέους. Δωρίδας μεν οθν καὶ Υανθίδας παραδόντες την βασιλείαν 'Αλήτη καταμένουσιν αὐτοῦ, τῶν δὲ Κορινθίων ὁ δῆμος ἐξέπεσεν ὑπὸ 4 Δωριέων κρατηθεὶς μάχη. `Αλήτης δὲ αὐτός τε

CORINTH, IV. 1-4

the tomb is the temple of Athena Chalinitis (Bridler). For Athena, they say, was the divinity who gave most help to Bellerophontes, and she delivered to him Pegasus, having herself broken in and bridled him. The image of her is of wood, but face, hands and feet are of white marble. That Bellerophontes was not an absolute king, but was subject to Proetus and the Argives is the belief of myself and of all who have read carefully the Homeric poems. 1 When Bellerophontes migrated to Lycia it is clear that the Corinthians none the less were subject to the despots at Argos or Mycenae. By themselves they provided no leader for the campaign against Troy, but shared in the expedition as part of the forces, Mycenaean and other, led by Agamemnon. Sisyphus had other sons besides Glaucus, the father of Bellerophontes; a second was Ornytion, and besides him there were Thersander and Almus. Ornytion had a son Phocus, reputed to have been begotten by Poseidon. He migrated to Tithorea in what is now called Phocis, but Thoas, the younger son of Ornytion, remained behind at Corinth. Thoas begat Damophon, Damophon begat Propodas, and Propodas begat Doridas and Hyanthidas. While these were kings the Dorians took the field against Corinth, their leader being Aletes, the son of Hippotas, the son of Phylas, the son of Antiochus, the son of Heracles. So Doridas and Hyanthidas gave up the kingship to Aletes and remained at Corinth, but the Corinthian people were conquered in battle and expelled by the Dorians. Aletes himself and his descendants reigned for five generations to Bacchis,

Προύμνιδος έπὶ γενεὰς πέντε, ἀπὸ τούτου δὲ οί Βακχίδαι καλούμενοι πέντε άλλας γενεάς ές Τελέστην τον 'Αριστοδήμου. καὶ Τελέστην μὲν κατὰ ἔχθος ᾿Αριεὺς καὶ Περάντας κτείνουσι, βασιλεύς δὲ οὐδεὶς ἔτι ἐγένετο, πρυτάνεις δὲ ἐκ Βακχιδών ἐνιαυτὸν ἄρχοντες, ἐς δ Κύψελος τυραννήσας δ 'Ηετίωνος έξέβαλε τους Βακχίδας. ἀπόγονος δὲ ἦν ὁ Κύψελος Μέλανος τοῦ ᾿Αντάσου. Μέλανα δὲ ἐκ Γονούσσης τῆς ὑπὲρ Σικυῶνος στρατεύοντα σύν Δωριεύσιν έπὶ Κόρινθον 'Αλήτης τὸ μὲν παραυτίκα ἀπειπόντος τοῦ θεοῦ παρ' ἄλλους των Ελλήνων εκέλευσεν αποχωρείν, ύστερον δὲ άμαρτων τοῦ χρησμοῦ δέχεται σύνοικον.

Τοιαθτα μέν ές τους Κορινθίων βασιλέας συμ-5 βάντα ευρισκον· τὸ δὲ ἱερὸν τῆς ᾿Αθηνᾶς τῆς Χαλινίτιδος πρός τῷ θεάτρω σφίσιν ἐστὶν καὶ πλησίον ξόανον γυμνον Ἡρακλέους, Δαιδάλου δὲ αὐτό φασιν είναι τέχνην. Δαίδαλος δὲ όπόσα εἰργάσατο, ἀτοπώτερα μέν ἐστιν ἐς τὴν ὄψιν, έπιπρέπει δὲ ὅμως τι καὶ ἔνθεον τούτοις. ὑπὲρ δὲ τὸ θέατρον ἐστιν ἱερὸν Διὸς Καπετωλίου φωνή τῆ 'Ρωμαίων' κατὰ 'Ελλάδα δὲ γλῶσσαν Κορυφαίος ονομάζοιτο άν. τοῦ θεάτρου δέ έστι τοῦδε ού πόρρω γυμνάσιον τὸ ἀρχαῖον καὶ πηγή καλουμένη Λέρνα· κίονες δὲ ἐστήκασι περὶ αὐτὴν καὶ καθέδραι πεποίηνται τους ἐσελθόντας ἀναψύχειν ὥρα θέρους. πρὸς τούτφ τῷ γυμνασίφ ναοὶ θεων είσιν ὁ μὲν Διός, ὁ δὲ ᾿Ασκληπιοῦ τὰ δὲ ἀγάλματα ᾿Ασκληπιὸς μὲν καὶ Ὑγεία λευκοῦ λίθου, τὸ δὲ τοῦ Διὸς χαλκοῦν ἐστιν.
6 'Ανιοῦσι δὲ ἐς τὸν 'Ακροκόρινθον—ἡ δέ ἐστιν

CORINTH, IV. 4-6

the son of Prumnis, and, named after him, the Bacchidae reigned for five more generations to Telestes, the son of Aristodemus. Telestes was killed in hate by Arieus and Perantas, and there were no more kings, but Prytanes (Presidents) taken from the Bacchidae and ruling for one year, until Cypselus, 655 B.C. the son of Eetion, became tyrant and expelled the Bacchidae. Cypselus was a descendant of Melas, the son of Antasus. Melas from Gonussa above Sicvon joined the Dorians in the expedition against Corinth. When the god expressed disapproval Aletes at first ordered Melas to withdraw to other Greeks, but afterwards, mistaking the oracle, he received him as a settler.

Such I found to be the history of the Corinthian kings. Now the sanctuary of Athena Chalinitis is by their theatre, and near is a naked wooden image of Heracles, said to be a work of Daedalus. All the works of this artist, although rather uncouth to look at, are nevertheless distinguished by a kind of inspiration. Above the theatre is a sanctuary of Zeus surnamed in the Latin tongue Capitolinus, which might be rendered into Greek Coryphaeos. Not far from this theatre is the ancient gymnasium, and a spring called Lerna. Pillars stand around it, and seats have been made to refresh in summer time those who have entered it. By this gymnasium are temples of Zeus and Asclepius. The images of Asclepius and of Health are of white marble, that of Zeus is of bronze.

The Acrocorinthus is a mountain peak above the

όρους ύπὲρ τὴν πόλιν κορυφή, Βριάρεω μὲν Ἡλίω δόντος αὐτὴν ὅτε ἐδίκαζεν, Ἡλίου δὲ ὡς οἱ Κορίνθιοί φασιν ᾿Αφροδίτη παρέντος—ἐς δὴ τὸν ᾿Ακροκόρινθον τοῦτον ἀνιοῦσίν ἐστιν Ἱσιδος τεμένη, ὧν τὴν μὲν Πελαγίαν, τὴν δὲ Αἰγυπτίαν αὐτῶν ἐπονομάζουσιν, καὶ δύο Σαράπιδος, ἐν Κανώβω καλουμένου τὸ ἔτερον. μετὰ δὲ αὐτὰ Ἡλίω πεποίηνται βωμοί, καὶ ᾿Ανάγκης καὶ Βίας ἐστὶν τιξρόν ἐσιέναι δὲ ἐς αὐτὸ οὐ νομίζουσιν. ὑπὲρ τοῦτο Μητρὸς θεῶν ναός ἐστι καὶ θρόνος λίθων καὶ αὐτὴ καὶ ὁ θρόνος. ὁ δὲ τῶν Μοιρῶν καὶ ὁ Δήμητρος καὶ Κόρης οὐ φανερὰ ἔχουσι τὰ ἀγάλματα. ταύτη καὶ τὸ τῆς Βουναίας ἐστὶν Ἡρας ἱερὸν ἱδρυσαμένου Βούνου τοῦ Ἑρμοῦ· καὶ δὶ

αὐτὸ ή θεὸς καλεῖται Βουναία.

V. 'Ανελθοῦσι δὲ ἐς τὸν 'Ακροκόρινθον ναός ἐστιν 'Αφροδίτης ἀγάλματα δὲ αὐτή τε ώπλισμένη καὶ "Ηλιος καὶ "Ερως ἔχων τόξον. τὴν δὲ πηγήν, ἢ ἐστιν ὅπισθεν τοῦ ναοῦ, δῶρον μὲν 'Ασωποῦ λέγουσιν εἶναι, δοθῆναι δὲ Σισύφω τοῦτον γὰρ εἰδότα, ὡς εἴη Ζεὺς ἡρπακὼς Αἴγιναν θυγατέρα 'Ασωποῦ, μὴ πρότερον φάναι ζητοῦντι μηνύσειν πρὶν ἤ οί καὶ ἐν 'Ακροκορίνθω γένοιτο ὕδωρ δόντος δὲ 'Ασωποῦ μηνύει τε οὕτως καὶ ἀντὶ τοῦ μηνύματος δίκην—ὅτω πιστὰ—ἐν ''Αιδου δίδωσιν. ἤκουσα δὲ ἤδη τὴν Πειρήνην φαμένων εἶναι ταύτην καὶ τὸ ὕδωρ αὐτόθεν ὑπορρεῖν τὸ ἐν τῆς Φλιασίας, ῥεῖ δὲ διὰ τῆς Σικυωνίας καὶ ἐκδίδωσιν ἐς τὴν ταύτη θάλασσαν. θυγατέρας δὲ αὐτοῦ γενέσθαι Φλιάσιοί φασι Κόρκυραν καὶ

Αίγιναν καὶ Θήβην ἀπὸ μὲν δη Κορκύρας καὶ

city, assigned to Helius by Briareos when he acted as adjudicator, and handed over, the Corinthians say, by Helius to Aphrodite. As you go up this Acrocorinthus you see two precincts of Isis, one of Isis surnamed Pelagian (Marine) and the other of Egyptian Isis, and two of Serapis, one of them being of Serapis called "in Canopus." After these are altars to Helius, and a sanctuary of Necessity and Force, into which it is not customary to enter. Above it are a temple of the Mother of the gods and a throne; the image and the throne are made of stone. The temple of the Fates and that of Demeter and the Maid have images that are not exposed to view. Here, too, is the temple of Hera Bunaea set up by Bunus the son of Hermes. It is for this reason

that the goddess is called Bunaea.

V. On the summit of the Acrocorinthus is a temple of Aphrodite. The images are Aphrodite armed, Helius, and Eros with a bow. The spring, which is behind the temple, they say was the gift of Asopus to Sisyphus. The latter knew, so runs the legend, that Zeus had ravished Aegina, the daughter of Asopus, but refused to give information to the seeker before he had a spring given him on the Acrocorinthus. When Asopus granted this request Sisyphus turned informer, and on this account he receives-if anyone believes the story-punishment in Hades. I have heard people say that this spring and Peirene are the same, the water in the city flowing hence underground. This Asopus rises in the Phliasian territory, flows through the Sievonian, and empties itself into the sea here. His daughters, say the Phliasians, were Corcyra, Aegina, and Thebe. Corcyra and

Αίγίνης τὰς νήσους Σχερίαν καὶ Οἰνώνην καλουμένας μετονομασθήναι, ἀπὸ δὲ Θήβης τὴν ὑπὸ τῆ Καδμεία κληθήναι. Θηβαΐοι δὲ οὐχ ὁμολογοῦσί, φάμενοι τοῦ Βοιωτίου τὴν Θήβην ᾿Ασωποῦ καὶ 3 οὐ τοῦ Φλιασίου εἶναι. τὰ δὲ ἄλλα ἐς τὸν

ποταμον Φλιάσιοι και Σικυώνιοι λέγουσι, το ύδωρ έπηλυ καὶ οὐκ έγχώριον είναί οί Μαίανδρον γάρ κατιόντα έκ Κελαινών διά Φρυγίας καὶ Καρίας καὶ ἐκδιδόντα ἐς τὴν πρὸς Μιλήτω θάλασσαν ές Πελοπόννησον έρχεσθαι καὶ ποιείν τον Ασωπόν, οίδα δὲ καὶ Δηλίων τοιοῦτο ἀκούσας έτερον, ύδωρ δ καλούσιν Ίνωπον είναί σφισιν έκ τοῦ Νείλου καὶ δὴ καὶ αὐτὸν ἔχει τὸν Νείλον λόγος Εύφράτην όντα ές έλος άφανίζεσθαι καὶ αδθις ανιόντα ύπερ Αλθιοπίας Νείλον γίνεσθαι.

4 'Ασωποῦ μὲν πέρι τοιαῦτα ἤκουσα, ἐκ δὲ τοῦ Ακροκορίνθου τραπείσι την δρεινην πύλη τέ έστιν ή Τενεατική καὶ Είληθυίας ίερον έξήκοντα δὲ ἀπέχει μάλιστα στάδια ή καλουμένη Τενέα. οί δὲ ἄνθρωποί φασιν οἱ ταύτη Τρῶες εἶναι, αἰχμάλωτοι δὲ ὑπὸ Ἑλλήνων ἐκ Τενέδου γενόμενοι ένταθθα 'Αγαμέμνονος δόντος οἰκῆσαι' καὶ διὰ τοῦτο θεῶν μάλιστα ᾿Απόλλωνα τιμῶσιν.

Έκ Κορίνθου δὲ οὐκ ἐς μεσόγαιαν ἀλλὰ τὴν έπὶ Σικυῶνα ἰοῦσι ναὸς έμπεπρησμένος έστιν οὐ πόρρω της πόλεως, εν άριστερά δε της όδου. γεγόνασι μεν δη καὶ ἄλλοι πόλεμοι περὶ την Κορινθίαν καὶ πῦρ ἐπέλαβεν ὡς τὸ εἰκὸς καὶ οἰκίας καὶ ίερὰ τὰ ἔξω τείχους άλλὰ τοῦτόν γε τὸν ναὸν 'Απόλλωνος είναι λέγουσι καὶ ὅτι Πύρρος κατακαύσειεν ο Αχιλλέως αὐτόν. χρόνω δὲ ὕστερον

CORINTH, v. 2-5

Aegina gave new names to the islands called Scheria and Oenone, while from Thebe is named the city below the Cadmea. The Thebans do not agree, but say that Thebe was the daughter of the Boeotian, and not of the Phliasian, Asopus. The other stories about the river are current among both the Phliasians and the Sicvonians, for instance that its water is foreign and not native, in that the Maeander, descending from Celaenae through Phrygia and Caria, and emptying itself into the sea at Miletus, goes to the Peloponnesus and forms the Asopus. remember hearing a similar story from the Delians, that the stream which they call Inopus comes to them from the Nile. Further, there is a story that the Nile itself is the Euphrates, which disappears into a marsh, rises again beyond Aethiopia and becomes the Nile. Such is the account I heard of the Asopus. When you have turned from the Acrocorinthus into the mountain road you see the Teneatic gate and a sanctuary of Eilethyia. The town called Tenea is just about sixty stades distant. The inhabitants say that they are Trojans who were taken prisoners in Tenedos by the Greeks, and were permitted by Agamemnon to dwell in their present home. For this reason they honour Apollo more than any other god.

As you go from Corinth, not into the interior but along the road to Sicyon, there is on the left not far from the city a burnt temple. There have, of course, been many wars carried on in Corinthian territory, and naturally houses and sanctuaries outside the wall have been fired. But this temple, they say, was Apollo's, and Pyrrhus the son of Achilles burned it down. Subsequently I heard another account, that

ήκουσα καὶ ἄλλο τοιόνδε, ώς οἱ Κορίνθιοι Διὶ ποιήσαιντο Όλυμπίω τὸν ναὸν καὶ ώς ἐξαίφνης

πυρ ποθέν έμπεσον διαφθείρειεν αὐτόν. Σικυώνιοι δέ-ούτοι γαρ ταύτη Κορινθίοις είσιν όμοροι — περὶ τῆς χώρας τῆς σφετέρας λέγουσιν ὡς Αἰγιαλεὺς αὐτόχθων πρῶτος ἐν αὐτῆ γένοιτο, καὶ Πελοποννήσου δὲ ὅσον ἔτι καλεῖται καὶ νῦν Αίγιαλὸς ἀπ' ἐκείνου βασιλεύοντος ὀνομασθήναι. καὶ Αἰγιάλειαν αὐτὸν οἰκίσαι πρῶτον ἐν τῷ πεδίφ πόλιν οδ δέ έστι νθν σφίσι τὸ ίερον της 'Αθηνας, ακρόπολιν τοῦτο είναι. Αἰγιαλέως δὲ Εὔρωπα γενέσθαι φασίν, Εύρωπος δέ Τελχίνα, Τελχίνος 7 δὲ ᾿Απιν. οὖτος ὁ ᾿Απις ἐς τοσονδε ηὐξήθη δυνάμεως, πρὶν ἡ Πέλοπα ἐς 'Ολυμπίαν ἀφικέσθαι, ώς την έντος Ἰσθμοῦ χώραν Απίαν ἀπ' ἐκείνου καλείσθαι. 'Απιδος δέ ην Θελξίων, Θελξίονος δὲ Αἴγυρος, τοῦ δὲ Θουρίμαγος, Θουριμάγου δὲ Λεύκιππος Λευκίππω δὲ ἄρρενες παίδες οὐκ ἐγένοντο, θυγάτηρ δὲ Καλχινία. ταύτη τη Καλχινία Ποσειδώνα συγγενέσθαι φασί και τον τεχθέντα ύπ' αὐτης ἔθρεψεν ὁ Λεύκιππος καὶ τελευτών παρέδωκέν οι την άρχην όνομα δε ην Πέρατος 8 τῷ παιδί. τὰ δὲ ἐς Πλημναῖον τὸν Περάτου μάλίστα έφαίνετό μοι θαύματος ἄξια· τὰ γάρ οί τικτόμενα ύπὸ τῆς γυναικὸς αὐτίκα ὁπότε πρῶτον κλαύσειεν ήφίει την ψυχήν, ές δ Δημήτηρ έλεον ίσχει Πλημναίου, παραγενομένη δε ές την Αίγιάλειαν ώς δή γυνή ξένη Πλημναίφ παίδα ἀνέθρεψεν 'Ορθόπολιν. 'Ορθοπόλιδι δὲ θυγάτηρ γίνεται Χρυσόρθη· ταύτην τεκείν νομίζουσιν έξ 'Απόλλωνος καὶ ὁ παῖς ἀνομάσθη Κόρωνος, Κορώνου

δὲ γίνονται Κόραξ καὶ νεώτερος Λαμέδων.

CORINTH, v. 5-8

the Corinthians built the temple for Olympian Zeus, and that suddenly fire from some quarter fell on it and destroyed it.

The Sicyonians, the neighbours of the Corinthians at this part of the border, say about their own land that Aegialeus was its first and aboriginal inhabitant, that the district of the Peloponnesus still called Aegialus was named after him because he reigned over it, and that he founded the city Aegialea on the plain. Their citadel, they say, was where is now their sanctuary of Athena; further, that Aegialeus begat Europs, Europs Telchis, and Telchis Apis. This Apis reached such a height of power before Pelops came to Olympia that all the territory south of the Isthmus was called after him Apia. Apis begat Thelxion, Thelxion Aegyrus, he Thurimachus, and Thurimachus Leucippus. Leucippus had no male issue, only a daughter Calchinia. There is a story that this Calchinia mated with Poseidon; her child was reared by Leucippus, who at his death handed over to him the kingdom. His name was Peratus. What is reported of Plemnaeüs, the son of Peratus, seemed to me very wonderful. All the children borne to him by his wife died the very first time they wailed. At last Demeter took pity on Plemnaeüs, came to Aegialea in the guise of a strange woman, and reared for Plemnaeus his son Orthopolis. Orthopolis had a daughter Chrysorthe, who is thought to have borne a son named Coronus to Apollo. Coronus had two sons, Corax and a younger one Lamedon.

VI. Κόρακος δὲ ἀποθανόντος ἄπαιδος ὑπὸ τοῦτον τον καιρον Έπωπευς άφικόμενος έκ Θεσσαλίας έσχε την άρχην. ἐπὶ τούτου βασιλεύοντος στρατόν σφισι πολέμιον λέγουσιν ές την χώραν τότε έλθειν πρώτον, τὰ πρὸ τοῦ πάντα τὸν χρόνον διατελέσασιν εν είρήνη. αίτία δε ήδε 'Αντιόπης έν "Ελλησι της Νυκτέως όνομα ην έπὶ κάλλει, καί οἱ καὶ φήμη προσήν 'Ασωποῦ θυγατέρα, δς την Θηβαίδα καὶ Πλαταιίδα όρίζει, καὶ οὐ 2 Νυκτέως είναι. ταύτην ούκ οίδα είτε γυναίκα αιτήσας είτε θρασύτερα έξ άρχης βουλευσάμενος Έπωπευς άρπάζει ως δε οί Θηβαίοι σύν ὅπλοις ηλθον, ένταθθα τιτρώσκεται μέν Νυκτεύς, έτρώθη δὲ κρατῶν τῆ μάχη καὶ Ἐπωπεύς. Νυκτέα μὲν δη κάμνοντα οπίσω κομίζουσιν ές Θήβας, καὶ ώς ἔμελλε τελευταν, Λύκον άδελφον ὄντα παραδίδωσι Θηβαίων έν τῷ παρόντι ἄρχειν Λάβδακον γὰρ τὸν Πολυδώρου τοῦ Κάδμου παίδα ἔτι αὐτός τε ἐπετρόπευεν ὁ Νυκτεὺς καὶ τότε απέλιπεν επιτροπεύειν εκείνω. τοῦτον οὖν τὸν Λύκον ικέτευσε στρατώ μείζονι ἐπὶ τὴν Αἰγιάλειαν έλάσαντα τιμωρήσασθαι μέν Ἐπωπέα, 3 κακοῦν δὲ εἰ λάβοι καὶ αὐτὴν 'Αντιόπην. 'Επωπεύς δὲ τὸ μὲν παραυτίκα ἐπινίκια ἔθυε καὶ 'Αθηνας ωκοδόμει ναόν, έπ' έξειργασμένο δέ εύξατο ενδείξασθαι την θεον εί οι τετελεσμένος έστιν ό ναὸς κατά γνώμην μετά δὲ τὴν εὐχὴν έλαιον λέγουσι ρυήναι πρό του ναου. υστερον δὲ καὶ Ἐπωπέα κατέλαβεν ἀποθανεῖν ὑπὸ τοῦ τραύματος άμεληθέντος κατ' άρχάς, ώς μηδεν έτι Λύκω δεήσαι πολέμου Λαμέδων γαρ ο Κορώνου

VI. Corax died without issue, and at about this time came Epopeus from Thessaly and took the kingdom. In his reign the first hostile army is said to have invaded the land, which before this had enjoyed unbroken peace. The reason was this. Antiope, the daughter of Nycteus, had a name among the Greeks for beauty, and there was also a report that her father was not Nycteus but Asopus, the river that separates the territories of Thebes and Plataea. This woman Epopeus carried off, but I do not know whether he asked for her hand or adopted a bolder policy from the beginning. The Thebans came against him in arms, and in the battle Nycteus was wounded. Epopeus also was wounded, but won the day. Nycteus they carried back ill to Thebes, and when he was about to die he appointed to be regent of Thebes his brother Lycus; for Labdacus, the son of Polydorus, the son of Cadmus, being still a child, was the ward of Nycteus, who on this occasion entrusted the office of guardian to Lycus. He also besought him to attack Aegialea with a larger army and bring vengeance upon Epopeus; Antiope herself, if taken, was to be punished. As to Epopeus, he forthwith offered sacrifice for his victory and began a temple of Athena, and when this was complete he prayed the goddess to make known whether the temple was finished to her liking, and after the prayer they say that olive oil flowed before the temple. Afterwards Epopeus also died of his wound, which he had neglected at first, so that Lycus had now no need to wage war. For Lamedon, the

βασιλεύσας μετὰ Ἐπωπέα ἐξέδωκεν Αντιόπην. ἡ δὲ ὡς ἐς Θήβας ἤγετο τὴν ἐπ' Ἐλευθερῶν, 4 ἐνταῦθα καθ' ὁδὸν τίκτει. καὶ ἐπὶ τούτω πεποίηκεν "Ασιος ὁ ᾿Αμφιπτολέμου·

'Αντιόπη δ' έτεκε Ζήθον καὶ 'Αμφίονα διον 'Ασωποῦ κούρη ποταμοῦ βαθυδινήεντος, Ζηνί τε κυσαμένη καὶ 'Επωπέι ποιμένι λαῶν.

"Ομηρος δὲ σφᾶς ἀνήγαγεν ἐπὶ τὸ σεμνότερον τοῦ γένους καὶ Θήβας φησίν οἰκίσαι πρώτους, άποκρίνων την κάτω πόλιν έμοι δοκείν άπο της 5 Καδμείας. Λαμέδων δὲ βασιλεύσας ἔγημεν έξ 'Αθηνών γυναϊκα Φηνώ Κλυτίου καὶ ὕστερον γενομένου οἱ πολέμου πρὸς "Αρχανδρον καὶ Αρχιτέλην τους 'Αγαιού συμμαχήσοντα έπηγάγετο Σικυῶνα ἐκ τῆς ᾿Αττικῆς, καὶ θυγατέρα τε συνώκισεν αὐτῷ Ζευξίππην καὶ ἀπὸ τούτου βασιλεύσαντος ή γη Σικυωνία καὶ Σικυών ἀντὶ Αἰγιάλης ή πόλις ωνομάσθη. Σικυωνα δε οὐ Μαραθώνος τοῦ Ἐπωπέως, Μητίονος δὲ είναι τοῦ Ἐρεχθέως φασίν. ὁμολογεῖ δέ σφισι καὶ 'Ασιος, έπεὶ 'Ησίοδός γε καὶ "Ιβυκος, ὁ μὲν ἐποίησεν ὡς Ἐρεχθέως εἴη Σικυών, Ἡβυκος δὲ 6 εἶναι Πέλοπός φησιν αὐτόν. Σικυῶνος δὲ γίνεται Χθονοφύλη, Χθονοφύλης δὲ καὶ Ερμοῦ Πόλυβον γενέσθαι λέγουσιν ύστερον δε αὐτὴν Φλίας δ Διονύσου γαμεί, καί οἱ παίς 'Ανδροδάμας γίνεται. Πόλυβος δέ Ταλαφ τφ Βίαντος βασιλεύοντι 'Αργείων Λυσιάνασσαν την θυγατέρα έδωκε καὶ 278

CORINTH, vi. 3-6

son of Coronus, who became king after Epopeus, gave up Antiope. As she was being taken to Thebes by way of Eleutherae, she was delivered there on the road. On this matter Asius the son of Amphiptolemus A. 640-617 B.C. says in his poem :--

"Zethus and Amphion had Antiope for their

Daughter of Asopus, the swift, deep-eddying river.

Having conceived of Zeus and Epopeus, shepherd of peoples."

Homer traces their descent to the more august side of their family, and says that they were the first founders of Thebes, in my opinion distinguishing the lower city from the Cadmea. When Lamedon became king he took to wife an Athenian woman, Pheno, the daughter of Clytius. Afterwards also, when war had arisen between him and Archander and Architeles, the sons of Achaeüs, he brought in as his ally Sicvon from Attica, and gave him Zeuxippe his daughter to wife. This man became king, and the land was named after him Sicyonia, and the city Sicvon instead of Aegiale. But they say that Sicvon was not the son of Marathon, the son of Epopeus, but of Metion the son of Erechtheus. Asius confirms their statement, while Hesiod makes Sicyon the son of Erechtheus, and Ibycus says that his father was Pelops. Sicyon had a daughter Chthonophyle, and they say that she and Hermes were the parents of Polybus. Afterwards she married Phlias, the son of Dionysus, and gave birth to Androdamas. Polybus gave his daughter Lysianassa to Talaus the son of Bias, king of the

ότε "Αδραστος ἔφευγεν έξ "Αργους, παρὰ Πόλυβον ήλθεν ές Σικυώνα καὶ υστερον ἀποθανόντος Πολύβου τὴν ἐν Σικυῶνι ἀρχὴν ἔσχεν. ᾿Αδράστου δὲ ἐς ᾿Αργος κατελθόντος Ἰανίσκος ἀπόγονος Κλυτίου τοῦ Λαμέδοντι κηδεύσαντος έλθων έκ της 'Αττικής έβασίλευσεν, αποθανόντος δὲ 'Ιανίσκου Φαΐστος των Ήρακλέους λεγόμενος παίδων 7 καὶ οὖτος εἶναι. Φαίστου δὲ κατὰ μαντείαν μετοικήσαντος ές Κρήτην βασιλεύσαι λέγεται Ζεύξιππος 'Απόλλωνος υίος καὶ νύμφης Συλλίδος. 1 μετά δὲ Ζεύξιππον τελευτήσαντα 'Αγαμέμνων στρατον ήγαγεν έπὶ Σικυώνα καὶ τὸν βασιλέα Ίππόλυτον Ροπάλου παίδα του Φαίστου δείσας δὲ τὸν στρατὸν ἐπιόντα Ἱππόλυτος συνεγώρησεν 'Αγαμέμνονος κατήκοος καὶ Μυκηναίων είναι. Ίππολύτου δὲ ἡν τούτου Λακεστάδης. Φάλκης δὲ ὁ Τημένου καταλαβὼν νύκτωρ Σικυῶνα σὺν Δωριεῦσι κακὸν μὲν ἄτε Ήρακλείδην και αὐτὸν ἐποίησεν οὐδέν, κοινωνὸν δὲ ἔσχε τῆς ἀρχῆς.

VII. Καὶ Δωριεῖς μὲν Σικυώνιοι γεγόνασιν ἀπὸ τούτου καὶ μοῖρα τῆς ᾿Αργείας· τὴν δὲ τοῦ Αἰγια-λέως ἐν τῷ πεδίω πόλιν Δημήτριος καθελὼν ὁ ᾿Αντιγόνου τῆ πάλαι ποτὲ ἀκροπόλει προσώκισε τὴν νῦν πόλιν. ἐχόντων δὲ ἀσθενῶς ἤδη τῶν Σικυωνίων—αἰτίαν δὲ οὐκ ὀρθῶς ποιοῖ τις ἂν ζητῶν, ἀποχρῷτο δὲ τῷ Ἡρήρω λεγομένω περὶ

Diós.

δς δή πολλάων πολίων κατέλυσε κάρηνα —, διακειμένοις οὖν ἀδυνάτως ἐπιγενόμενος σεισμὸς ¹ 'Υλλίδος Ο. Müller.

Argives; and when Adrastus fled from Argos he came to Polybus at Sicyon, and afterwards on the death of Polybus he became king at Sicyon. When Adrastus returned to Argos, Ianiscus, a descendant of Clytius the father-in-law of Lamedon, came from Attica and was made king, and when Ianiscus died he was succeeded by Phaestus, said to have been one of the children of Heracles. After Phaestus in obedience to an oracle migrated to Crete, the next king is said to have been Zeuxippus, the son of Apollo and the nymph Syllis. On the death of Zeuxippus, Agamemnon led an army against Sicvon and king Hippolytus, the son of Rhopalus, the son of Phaestus. In terror of the army that was attacking him, Hippolytus agreed to become subject to Agamemnon and the Mycenaeans. This Hippolytus was the father of Lacestades. Phalces the son of Temenus, with the Dorians, surprised Sicyon by night, but did Lacestades no harm, because he too was one of the Heracleidae, and made him partner in the kingdom.

VII. From that time the Sicyonians became Dorians and their land a part of the Argive territory. The city built by Aegialeus on the plain was 303 B.C. destroyed by Demetrius the son of Antigonus, who founded the modern city near what was once the ancient citadel. The reason why the Sicvonians grew weak it would be wrong to seek; we must be

content with Homer's saying about Zeus :-

"Many, indeed, are the cities of which he has levelled the strongholds."

When they had lost their power there came upon

ολίγου την πόλιν ἐποίησεν ἀνδρῶν ἔρημον, πολλὰ δὲ σφᾶς καὶ τῶν ἐς ἐπίδειξιν ἀφείλετο. ἐκάκωσε δὲ καὶ περὶ Καρίαν καὶ Λυκίαν τὰς πόλεις καὶ Ῥοδίοις ἐσείσθη μάλιστα ἡ νῆσος, ὥστε καὶ τὸ λόγιον τετελέσθαι Σιβύλλη τὸ ἐς τὴν Ῥόδον

ἔδοξεν.

2 'Ěκ δὲ τῆς Κορινθίας ἐλθοῦσιν ἐς τὴν Σικυωνίαν Λύκου Μεσσηνίου μνημά ἐστιν, ὅστις δὴ οὖτος ὁ Λύκος οὐ γάρ τινα Λύκον εὐρίσκω Μεσσήνιον ἀσκήσαντα πένταθλον οὐδὲ 'Ολυμπικὴν ἀνηρημένον νίκην. τοῦτο μὲν δὴ χῶμά ἐστι γῆς, αὐτοὶ δὲ Σικυώνιοι τὰ πολλὰ ἐοικότι τρόπφ θάπτουσι. τὸ μὲν σῶμα γῆ κρύπτουσι, λίθου δὲ ἐποικοδομήσαντες κρηπίδα κίονας ἐφιστασι καὶ ἐπ' αὐτοῖς ἐπίθημα ποιοῦσι κατὰ τοὺς ἀστοὺς μάλιστα τοὺς ἐν τοῖς ναοῖς ἐπίγραμμα δὲ ἄλλο μὲν ἐπιγράφουσιν οὐδέν, τὸ δὲ ὄνομα ἐφ' αὐτοῦ καὶ οὐ πατρόθεν ὑπειπόντες κελεύουσι τὸν νεκρὸν χαίρειν.

3 Μετά δε το μνημα του Λύκου διαβεβηκόσιν ηδη τον 'Ασωπόν, εστιν εν δεξιά το 'Ολύμπιον, ολίγον δε εμπροσθεν εν άριστερά της όδου τάφος Ευπόλιδι 'Αθηναίω ποιήσαντι κωμωδίαν. προελθουσι δε και επιστρέψασιν ως επί την πόλιν Εενοδίκης μνημά εστιν αποθανούσης εν ωδίσι πεποίηται δε ου κατά τον επιχώριον τρόπον, άλλως αν τη γραφη μάλιστα άρμόζοι γραφη δε

4 είπερ ἄλλη τις καὶ αὕτη ἐστὶ θέας ἀξία. προελθοῦσι δὲ ἐντεῦθεν τάφος Σικυωνίοις ἐστίν, ὅσοι περὶ Πελλήνην καὶ Δύμην τὴν ᾿Αχαιῶν καὶ ἐν Μεγάλη πόλει καὶ περὶ Σελλασίαν ἐτελεύτησαν· τὰ δὲ ἐς αὐτοὺς σαφέστερον ἐν τοῦς ἐφεξῆς

CORINTH, VII. 1-4

them an earthquake, which almost depopulated their city and took from them many of their famous sights. It damaged also the cities of Caria and Lycia, and the island of Rhodes was very violently shaken, so that it was thought that the Sibyl had had her utterance about Rhodes ¹ fulfilled.

When you have come from the Corinthian to the Sicyonian territory you see the tomb of Lycus the Messenian, whoever this Lycus may be; for I can discover no Messenian Lycus who practised the pentathlon 2 or won a victory at Olympia. This tomb is a mound of earth, but the Sicyonians themselves usually bury their dead in a uniform manner. They cover the body in the ground, and over it they build a basement of stone upon which they set pillars. Above these they put something very like the pediment of a temple. They add no inscription, except that they give the dead man's name without that of his father and bid him farewell.

the Asopus, there is on the right the Olympium, and a little farther on, to the left of the road, the grave of Eupolis,³ the Athenian comic poet. Farther on, if you turn in the direction of the city, you see the tomb of Xenodice, who died in childbirth. It has not been made after the native fashion, but so as to harmonize best with the painting, which is very well worth seeing. Farther on from here is the grave of the Sicyonians who were killed at Pellene, at Dyme of the Achaeans, in Megalopolis and at Sellasia. Their story I will relate more fully presently. 222 B.C.

After the tomb of Lycus, but on the other side of

² See p. 157.

¹ That it should perish and be left destitute.

Flourished at the time of the Peloponnesian war.

δηλώσω. πρὸς δὲ τῆ πύλη πηγή ἐστί σφισιν ἐν σπηλαίω, ἦς τὸ ΰδωρ οὐκ ἄνεισιν ἐκ γῆς, ἐπιρρεῖ δὲ ἐκ τοῦ ὀρόφου τοῦ σπηλαίου· καὶ

καλείται δι' αὐτὸ Στάζουσα ή πηγή.

Έν δὲ τῆ νῦν ἀκροπόλει Τύχης ἱερόν ἐστιν ᾿Ακραίας, μετὰ δὲ αὐτὸ Διοσκούρων ξόανα δὲ οὖτοί τε καὶ τὸ ἄγαλμα τῆς Τύχης ἐστί. τοῦ θεάτρου δὲ ὑπὸ τὴν ἀκρόπολιν ωκοδομημένου τὸν έν τη σκηνή πεποιημένον ἄνδρα ἀσπίδα ἔχοντα Αρατόν φασιν είναι τὸν Κλεινίου. μετὰ δὲ τὸ θέατρον Διονύσου ναός έστι χρυσοῦ μὲν καὶ έλέφαντος ὁ θεός, παρὰ δὲ αὐτὸν Βάκχαι λίθου λευκού. ταύτας τὰς γυναίκας ίερὰς είναι καὶ Διονύσφ μαίνεσθαι λέγουσιν. άλλα δὲ ἀγάλματα έν ἀπορρήτω Σικυωνίοις ἐστί· ταῦτα μιὰ καθ' έκαστον έτος νυκτί ές το Διονύσιον έκ τοῦ καλουμένου κοσμητηρίου κομίζουσι, κομίζουσι δέ μετά 6 δάδων τε ήμμενων καὶ ύμνων επιχωρίων. ήγεῖται μεν ουν ον Βάκχειον ονομάζουσιν - 'Ανδροδάμας σφίσιν ο Φλίαντος τοῦτον ίδρύσατο -, επεται δε ο καλούμενος Λύσιος, δυ Θηβαίος Φάνης είπούσης της Πυθίας εκόμισεν έκ Θηβών. ές δὲ Σικυῶνα ἦλθεν ὁ Φάνης, ὅτε ᾿Αριστόμαχος ὁ Κλεοδαίου της γενομένης μαντείας άμαρτων δί αὐτὸ καὶ καθόδου τῆς ἐς Πελοπόννησον ήμαρτεν. έκ δὲ τοῦ Διονυσίου βαδίζουσιν ἐς τὴν ἀγοράν, ἔστι ναὸς ᾿Αρτέμιδος ἐν δεξιậ Λιμναίας. καὶ ὅτι μὲν κατερρύηκεν ὁ ὅροφος, δῆλά ἐστιν ἰδόντι περὶ δὲ τοῦ ἀγάλματος οὕτε ὡς κομισθέντος έτέρωσε ούτε όντινα αυτού διεφθάρη τρόπον είπειν έχουσιν.

CORINTH, vii. 4-6

By the gate they have a spring in a cave, the water of which does not rise out of the earth, but flows down from the roof of the cave. For this reason

it is called the Dripping Spring.

On the modern citadel is a sanctuary of Fortune of the Height, and after it one of the Dioscuri. Their images and that of Fortune are of wood. On the stage of the theatre built under the citadel is a statue of a man with a shield, who they sav is Aratus, the son of Cleinias. After the theatre is a temple of Dionysus. The god is of gold and ivory, and by his side are Bacchanals of white marble. These women they say are sacred to Dionysus and maddened by his inspiration. The Sicyonians have also some images which are kept secret. These one night in each year they carry to the temple of Dionysus from what they call the Cosmeterium (Tiring-room), and they do so with lighted torches and native hymns. The first is the one named Baccheüs, set up by Androdamas, the son of Phlias, and this is followed by the one called Lysius (Deliverer), brought from Thebes by the Theban Phanes at the command of the Pythian priestess. Phanes came to Sicvon when Aristomachus, the son of Cleodaeüs, failed to understand the oracle 1 given him, and therefore failed to return to the Peloponnesus. As you walk from the temple of Dionysus to the market-place you see on the right a temple of Artemis of the Lake. A look shows that the roof has fallen in, but the inhabitants cannot tell whether the image has been removed or how it was destroyed on the spot.

¹ To wait for "the third fruit," i.e. the third generation. It was interpreted to mean the third year.

Ές δὲ τὴν ἀγορὰν ἐσελθοῦσι Πειθοῦς ἐστιν ίερον ούδε τοῦτο ἄγαλμα ἔχον. Πειθώ δε επί λόγω τοιώδε αὐτοῖς κατέστη σέβεσθαι. 'Απόλλων καὶ "Αρτεμις ἀποκτείναντες Πύθωνα παρεγένοντο ες την Αιγιάλειαν καθαρσίων ενεκα. γενομένου δέ σφισι δείματος, ένθα καὶ νῦν Φόβον ονομάζουσι το χωρίον, οι μεν ές Κρήτην παρά Καρμάνορα ἀπετράποντο, τους δὲ ἀνθρώπους έν τη Αίγιαλεία νόσος ἐπέλαβε καὶ σφᾶς ἐκέλευον οι μάντεις 'Απόλλωνα ιλάσασθαι καί 8 "Αρτεμιν. οί δὲ παίδας ἐπτὰ καὶ ἴσας παρθένους έπὶ τὸν Σύθαν ποταμὸν ἀποστέλλουσιν ίκετεύοντας ύπὸ τούτων δὲ πεισθέντας τοὺς θεούς φασιν ές την τότε ακρόπολιν έλθειν, και ό τόπος ένθα πρώτον ἀφίκοντο Πειθούς ἐστιν ἱερόν. τούτοις δε εοικότα καλ νθν έτι ποιείται καλ γάρ έπὶ τὸν Σύθαν ἴασιν οἱ παίδες τῆ ἐορτῆ τοῦ Απόλλωνος, καὶ ἀγαγόντες δη τους θεους ές τὸ της Πειθούς ίερον αθθις απάγειν ές τον ναόν φασι τοῦ ᾿Απόλλωνος. ὁ δὲ ναὸς ἔστι μὲν ἐν τη νῦν ἀγορά, τὸ δὲ ἐξ ἀρχης λέγουσιν αὐτὸν ὑπὸ Προίτου ποιηθήναι τὰς γάρ οἱ θυγατέρας ἐν-9 ταῦθα τῆς μανίας παύσασθαι. λέγουσι δὲ καὶ τάδε, ώς Μελέαγρος ές τοῦτον τὸν ναὸν ἀνέθηκε την λόγχην ή τὸν ὖν κατειργάσατο. καὶ αὐλοὺς άνατεθηναί φασιν ένταθθα τους Μαρσύου γενομένης γάρ τῷ Σιληνῷ τῆς συμφοράς τὸν ποταμὸν τὸν Μαρσύαν κατενεγκεῖν αὐτοὺς ἐς τὸν Μαίανδρον, ἀναφανέντας δὲ ἐν τῷ ᾿Ασωπῷ καὶ κατὰ την Σικυωνίαν έκπεσόντας ύπὸ ποιμένος τοῦ εύρύντος δοθήναι τῷ ᾿Απόλλωνι. τούτων τῶν άναθημάτων οὐδεν έτι ελείπετο, συγκατεκαύθη

CORINTH, VII. 7-9

Within the market-place is a sanctuary of Persuasion; this too has no image. The worship of Persuasion was established among them for the following reason. When Apollo and Artemis had killed Pytho they came to Aegialea to obtain purification. Dread coming upon them at the place now named Fear, they turned aside to Carmanor in Crete, and the people of Aegialea were smitten by a plague. When the seers bade them propitiate Apollo and Artemis, they sent seven boys and seven maidens as suppliants to the river Sythas. They say that the deities, persuaded by these, came to what was then the citadel, and the place that they reached first is the sanctuary of Persuasion. Conformable with this story is the ceremony they perform at the present day; the children go to the Sythas at the feast of Apollo, and having brought, as they pretend, the deities to the sanctuary of Persuasion, they say that they take them back again to the temple of Apollo. The temple stands in the modern market-place, and was originally, it is said, made by Proetus, because in this place his daughters recovered from their madness. It is also said that in this temple Meleager dedicated the spear with which he slew the boar. There is also a story that the flutes of Marsyas are dedicated here. When the Silenus met with his disaster, the river Marsyas carried the flutes to the Maeander; reappearing in the Asopus they were cast ashore in the Sicyonian territory and given to Apollo by the shepherd who found them. I found none of these offerings still in existence, for they were destroyed

γὰρ ἐμπιπραμένω τῷ ναῷ· τὸν δὲ ἐπ' ἐμοῦ ναὸν

καὶ τὸ ἄγαλμα Πυθοκλης ἀνέθηκεν.

VIII. Τῶ δὲ τῆς Πειθοῦς ἱερῷ τὸ ἐγγὺς τέμενος ανειμένον βασιλεύσι 'Ρωμαίων οἰκία ποτε ήν Κλέωνος τυράννου Κλεισθένης μεν γαρ ό 'Αριστωνύμου τοῦ Μύρωνος ἐχόντων ἔτι τὴν κάτω πόλιν Σικυωνίων ἐτυράννησε, Κλέων δὲ ἐν τῆ νῦν πόλει. πρὸ ταύτης τῆς οἰκίας ἡρῶόν ἐστιν 'Αράτου μέγιστα Έλλήνων έργασαμένου των έφ' 2 αύτοῦ· ἔχει δὲ ὧδε τὰ ἐς αὐτόν. μετὰ Κλέωνα μοναργήσαντα ενέπεσε των εν τέλει πολλοίς έπιθυμία τυραννίδος οὕτω δή τι ἀκάθεκτος ὡς καὶ ἄνδρας δύο Εὐθύδημον καὶ Τιμοκλείδαν όμοῦ τυραννήσαι. τούτους μέν ουν έξέβαλεν ο δήμος, Κλεινίαν τὸν πατέρα 'Αράτου προστησάμενος. έτεσι δὲ ὕστερον οὐ πολλοῖς ἐτυράννησεν 'Αβαντίδας. Κλεινία μεν οὖν συνεβεβήκει πρότερον ἔτι ἡ τελευτή 'Αρατον δε 'Αβαντίδας φυγάδα ἐποίησεν, ἡ καὶ αὐτὸς ἀπεχώρησεν 'Αρατος έθελοντής. 'Αβαντίδαν μέν οὖν κτείνουσιν ἄνδρες των ἐπιχωρίων, τύραννος δὲ αὐτίκα ἐγεγόνει ὁ 3 'Αβαντίδου πατήρ Πασέας. Νικοκλής δε εκείνον άνελων ετυράννησεν αὐτός. επὶ τοῦτον τὸν Νικοκλέα "Αρατος άφικόμενος Σικυωνίων φυγάσι καὶ 'Αργείοις μισθωτοίς τους μεν έλαθεν άτε έν σκότω-νύκτωρ γὰρ δὴ τὴν ἐπιχείρησιν ἐποιείτο-, τους δε καὶ βιασάμενος των φυλασσόντων έγένετο έντὸς τείχους καὶ -ύπέφαινε γὰρ ἔως ἤδη -προσλαβών τον δημον έπι την οικίαν σπουδή την τυραννικην τρέπεται. καὶ ταύτην μεν είλεν οὐ χαλεπώς, ο δε Νικοκλής αὐτὸς έλαθεν ἀποδράς.

Σικυωνίοις δε ἀπέδωκεν Αρατος έξ ἴσου πολιτεύ-

CORINTH, vii. 9-viii. 3

by fire when the temple was burnt. The temple that I saw, and its image, were dedicated by

Pythocles.

VIII. The precinct near the sanctuary of Persuasion that is devoted to Roman emperors was once the house of the tyrant Cleon. He became tyrant in the modern city; there was another tyranny while the Sicyonians still lived in the lower city, that 6.590 of Cleisthenes, the son of Aristonymus, the son of Myron. Before this house is a hero-shrine of Aratus, whose achievements eclipsed those of all contemporary Greeks. His history is as follows. After the despotism of Cleon, many of those in authority were seized with such an ungovernable passion for tyranny that two actually became tyrants together, Euthydemus and Timocleidas. These were expelled by the people, who made Cleinias, the father of Aratus, their champion. A few years afterwards Abantidas became tyrant. Before this time Cleinias had met his death, and Aratus went into exile, either of his own accord or because he was compelled to do so by Abantidas. Now Abantidas was killed by some natives, and his father Paseas immediately became tyrant. He was killed by Nicocles, who succeeded him. This Nicocles 251 B.C. was attacked by Aratus with a force of Sicvonian exiles and Argive mercenaries. Making his attempt by night, he eluded some of the defenders in the darkness; the others he overcame, and forced his way within the wall. Day was now breaking, and taking the populace with him he hastened to the tyrant's house. This he easily captured, but Nicocles himself succeeded in making his escape. Aratus restored equality of political rights to the Sicyonians,

εσθαι διαλλάξας τοῖς φεύγουσιν, οἰκίας μὲν φυγάσι καὶ ὅσα τῶν κτημάτων ἄλλα ἐπέπρατο ἀποδούς, τιμὴν δὲ τοῖς πριαμένοις διέλυσεν 4 αὐτός. καὶ—ἢν γὰρ δέος τοῖς πᾶσιν ελλησι Μακεδόνων καὶ ἀντιγόνου Φίλιππον ἐπιτροπεύοντος τὸν Δημητρίου—, τοῦδε ενεκα τοὺς Σι-κυωνίους ες τὸ Αχαιων συνέδριον εσήγαγε Δωριείς όντας. αὐτίκα δὲ στρατηγὸς ὑπὸ τῶν 'Αχαιων ήρητο, καὶ σφάς ἐπὶ Λοκρούς τοὺς 'Αμφισσέας άγαγων καὶ ές την Αιτωλών πολεμίων όντων την γην ἐπόρθησε. Κόρινθον δὲ ἔχοντος Αντιγόνου και φρουράς Μακεδόνων ένούσης τους Μακεδόνας τῷ αἰφνιδίω τῆς ἐπιθέσεως κατέπληξε καὶ άλλους τε κρατήσας μάχη διέφθειρε καὶ Περσαΐον ἐπὶ τῆ φρουρᾶ τεταγμένον, δς παρὰ Ζήνωνα τὸν Μνασέου κατὰ μάθησιν σοφίας 5 έφοίτησεν. έλευθερώσαντος δὲ Αράτου Κόρινθον προσεχώρησαν μεν ές το συνέδριον Έπιδαύριοι και Τροιζήνιοι οι την Αργολίδα Ακτην οικούντες και των έκτος ισθμού Μεγαρείς, συμμαχίαν δε προς 'Αχαιούς Πτολεμαίος εποιήσατο. Λακεδαιμόνιοι δὲ καὶ 'Αγις ὁ Εὐδαμίδου βασιλεύς ἔφθησαν μὲν Πελλήνην ελόντες εξ επιδρομῆς, ἥκοντι δε ᾿Αράτω καὶ τῆ στρατιᾳ συμβαλόντες ἐκρατήθησαν καὶ τὴν Πελλήνην ἐκλιπόντες ἀνα-6 χωροῦσιν οἴκαδε ὑπόσπονδοι. "Αρατος δέ, ως οί τὰ ἐν Πελοποννήσω προεκεχωρήκει, δεινὸν ἡγεῖτο Πειραιά καὶ Μουνυχίαν, ἔτι δὲ Σαλαμίνα καὶ Σούνιον εχόμενα ύπὸ Μακεδόνων περιοφθήναι, καὶ - οὐ γὰρ ἤλπιζε δύνασθαι πρὸς βίαν αὐτὰ έξελειν-Διογένην πείθει τὸν ἐν τοις φρουροις άρχοντα άφειναι τὰ χωρία ἐπὶ ταλάντοις πεντή-

CORINTH, viii. 3-6

striking a bargain for those in exile; he restored to them their houses and all their other possessions which had been sold, compensating the buyers out of his own purse. Moreover, as all the Greeks were afraid of the Macedonians and of Antigonus, the guardian of Philip, the son of Demetrius, he induced the Sicvonians, who were Dorians, to join the Achaean League. He was immediately elected general by the Achaeans, and leading them against the Locrians of Amphissa and into the land of the Aetolians, their enemies, he ravaged their territory. Corinth was held by Antigonus, and there was a Macedonian garrison in the city, but he threw them into a panic by the suddenness of his assault, winning a battle and killing among others Persaeüs, the commander of the garrison, who had studied philosophy under Zeno,1 the son of Mnaseas. When Aratus had liberated Corinth, the League was joined by the Epidaurians and Troezenians inhabiting Argolian Acte, and by the Megarians among those beyond the Isthmus, while Ptolemy made an alliance with the Achaeans. The Lacedaemonians and king Agis, the son of Eudamidas, surprised and took Pellene by a sudden onslaught, but when Aratus and his army arrived they were defeated in an engagement, evacuated Pellene, and returned home under a truce. After his success in the Peloponnesus, Aratus thought it a shame to allow the Macedonians to hold unchallenged Peiraeus, Munvchia, Salamis, and Sunium; but not expecting to be able to take them by force he bribed Diogenes, the commander of the garrisons, to give up the positions for a hundred and

¹ The Stoic philosopher (c. 360-270 B.C.).

κοντα καὶ ἐκατόν, καὶ τῶν χρημάτων συνετέλεσεν αὐτὸς ᾿Αθηναίοις ἔκτον μέρος. ἔπεισε δὲ καὶ ᾿Αριστόμαχον τυραννοῦντα ἐν Ἦργει δημοκρατίαν ἀποδόντα ᾿Αργείοις ἐς τὸ ᾿Αχαϊκὸν συντελεῖν, Μαντίνειάν τε Λακεδαιμονίων ἐχόντων εἶλεν. ἀλλὰ γὰρ οὐ πάντα ἀνθρώπω τελεῖται κατὰ γνώμην, εἰ δὴ καὶ Ἦρατον κατέλαβεν ἀνάγκη γενέσθαι Μακεδόνων καὶ ᾿Αντιγόνου σύμμαχον·

έγένετο δὲ οῦτως.

ΙΧ. Κλεομένης ο Λεωνίδου του Κλεωνύμου παραλαβών την βασιλείαν έν Σπάρτη Παυσανίαν έμιμείτο τυραννίδος τε έπιθυμών και νόμοις τοίς καθεστηκόσιν οὐκ ἀρεσκόμενος. ἄτε δὲ ὄντι αὐτώ Παυσανίου θερμοτέρω καὶ οὐ φιλοψύχω ταχύ τὰ πάντα ύπὸ φρονήματος καὶ τόλμης κατείργαστο, καὶ βασιλέα τε οἰκίας της έτέρας Εὐρυδαμίδαν παίδα ἔτι ἀνελων φαρμάκω διὰ των ἐφορευόντων ές Ἐπικλείδαν τὸν ἀδελφὸν μετέστησε τὴν άρχην και το κράτος της γερουσίας καταλύσας πατρονόμους τῷ λόγω κατέστησεν ἀντ' αὐτῶν. έπιθυμών δὲ πραγμάτων μειζόνων καὶ ἀρχῆς των Έλλήνων, ἐπέθετο 'Αχαιοῖς πρώτοις, συμμάχους έλπίζων έξειν ην κρατήση καὶ μάλιστα έμποδών οὐκ ἐθέλων είναί οἱ τοῖς δρωμένοις. 2 συμβαλών δέ περί Δύμην την ύπερ Πατρών, 'Αράτου καὶ τότε ἡγουμένου τῶν 'Αχαιῶν, νικᾳ τῆ μάχη. τοῦτο 'Αρατον ἠνώγκασεν ὑπέρ τε 'Αχαιῶν καὶ αὐτῆς Σικυῶνος δείσαντα 'Αντίγονον έπάγεσθαι. Κλεομένους δὲ παραβάντος ην πρὸς Αντίγονον συνέθετο εἰρήνην καὶ παράσπονδα ἐκ τοῦ φανεροῦ καὶ ἄλλα δράσαντος καὶ Μεγαλοfifty talents, himself helping the Athenians by contributing a sixth part of the sum. He induced Aristomachus also, the tvrant of Argos, to restore to the Argives their democracy and to join the Achaean League; he captured Mantinea from the Lacedaemonians who held it. But no man finds all his plans turn out according to his liking, and even Aratus was compelled to become an ally of the Macedonians

and Antigonus in the following way.

IX. Cleomenes, the son of Leonidas, the son of Cleonymus, having succeeded to the kingship at Sparta, resembled Pausanias 1 in being dissatisfied with the established constitution and in aiming at a tvranny. A more fiery man than Pausanias, and no coward, he quickly succeeded by spirit and daring in accomplishing all his ambition. He poisoned Eurydamidas, the king of the other 2 royal house, while yet a boy, raised to the throne by means of the ephors his brother Epicleidas, destroyed the power of the senate, and appointed in its stead a nominal Council of Fathers. Ambitious for greater things and for supremacy over the Greeks, he first attacked the Achaeans, hoping if successful to have them as allies, and especially wishing that they should not hinder his activities. Engaging them at Dyme beyond Patrae, Aratus being still leader of the Achaeans, he won 225 B.C. the victory. In fear for the Achaeans and for Sicyon itself, Aratus was forced by this defeat to bring in Antigonus as an ally. Cleomenes had violated the peace which he had made with Antigonus and had openly acted in many ways contrary to treaty,

2 There were two kings at Sparta, one from each of the

two roval houses.

¹ The victor of Plataea (479 B.C.). Afterwards put to death for treachery.

πολίτας ποιήσαντος άναστάτους, ούτω διαβάντος ές Πελοπόννησον Αντιγόνου συμβάλλουσιν Αχαιοί Κλεομένει περί Σελλασίαν. νικησάντων δὲ τῶν 'Αχαιῶν Σελλασία τε ἡνδραποδίσθη καὶ αὐτη Λακεδαίμων εάλω. Λακεδαιμονίοις μεν οὖν ἀπέδωκεν 'Αντίγονος καὶ 'Αχαιοί πολιτείαν την 3 πάτριον των δε Λεωνίδου παίδων Έπικλείδας μεν ἀπέθανεν εν τη μάχη, Κλεομένην δε φεύγοντα ές Αἴγυπτον καὶ τιμῆς παρὰ Πτολεμαίω πρώτα έχοντα συνέβη δεθήναι, καταγνωσθέντα Αίγυπτίων ἄνδρας ἐπὶ τὸν βασιλέα συνιστάναι. καὶ ἀπέδρα μὲν ἐκ τοῦ δεσμωτηρίου καὶ τοῖς 'Αλεξανδρεῦσιν ἀρχὴν θορύβου παρέσχει τέλος δέ, ώς ήλίσκετο, ἀπέσφαξεν αυτόν. Λακεδαιμόνιοι δέ άσμενοι Κλεομένους απαλλαγέντες βασιλεύεσθαι μεν οὐκέτι ήξίωσαν, τὰ δὲ λοιπὰ καὶ ἐς τόδε διαμένει σφίσιν ἐκείνης τῆς πολιτείας. 'Αράτφ δὲ 'Αντίγονος ἄτε ἀνδρὶ εὐεργέτη καὶ συγκατειρ-4 γασμένω λαμπρα ούτω διέμεινεν εύνους. Φίλιππος δὲ ώς παρέλαβε τὴν ἀρχήν—οὐ γὰρ αὐτὸν Αρατος θυμώ πολλά ές τους άρχομένους χρώμενον επήνει, τὰ δὲ καὶ ώρμημένον επείχε μή ποιείν—, τούτων ένεκεν ἀπέκτεινεν "Αρατον, οὐδὲν προϊδομένω δούς οἱ φάρμακον. καὶ τὸν μὲν ἐξ Αίγίου-ταύτη γάρ τὸ χρεων ἐπέλαβεν αὐτὸνές Σικυώνα κομίσαντες θάπτουσι, καὶ τὸ ήρφον Αράτειον έτι ονομάζεται Φιλίππω δε καί ές Εύρυκλείδην και Μίκωνα 'Αθηναίους όμοια είργάσθη καὶ γὰρ τούσδε ὄντας ῥήτορας καὶ οὐκ 5 ἀπιθάνους τῷ δήμω φαρμάκοις ἔκτεινεν. ἔμελλε δὲ ἄρα καὶ αὐτῷ Φιλίππω τὸ ἀνδροφόνον φάρμακον ἔσεσθαι συμφορά τον γάρ οι παίδα

especially in laving waste Megalopolis. So Antigonus crossed into the Peloponnesus and the Achaeans 222 B.C. met Cleomenes at Sellasia. The Achaeans were victorious, the people of Sellasia were sold into slavery, and Lacedaemon itself was captured. Antigonus and the Achaeans restored to the Lacedaemonians the constitution of their fathers; but of the children of Leonidas, Epicleidas was killed in the battle, and Cleomenes fled to Egypt. Held in the highest honour by Ptolemy, he came to be cast into prison, being convicted of inciting Egyptians to rebel against their king. He made his escape from prison and began a riot among the Alexandrians, but at last, on being captured, he fell by his own hand. The Lacedaemonians, glad to be rid of Cleomenes, refused to be ruled by kings any longer, but the rest of their ancient constitution they have kept to the present day. Antigonus remained a constant friend of Aratus, looking upon him as a benefactor who had helped him to accomplish brilliant deeds. But when Philip succeeded to the throne, since Aratus did not approve of his violent treatment of his subjects, and in some cases even opposed the accomplishment of his purposes, he killed Aratus by giving him secretly a dose of poison. This fate came upon Aratus at Aegium, from which place he was carried to Sicyon and buried, and there is still in that city the heroshrine of Aratus. Philip treated two Athenians, Eurycleides and Micon, in a similar way. These men also, who were orators enjoying the confidence of the people, he killed by poison. After all, Philip himself in his turn was fated to suffer disaster through the fatal cup. Philip's son, Demetrius, was poisoned

Δημήτριον ὁ νεώτερος τῶν Φιλίππου παίδων Περσεύς φαρμάκω διέφθειρε και δι' αὐτὸ και τω πατρὶ ἀθυμήσαντι παρέσχεν αἰτίαν ἀποθανεῖν. παρεδήλωσα δε τάδε ἀπιδων ές τὸ Ἡσιόδου σύν θεώ πεποιημένον, τὸν ἐπ' ἄλλφ βουλεύοντα ἄδικα

ές αύτὸν πρώτον τρέπειν.

Μετὰ δὲ τὸ ᾿Αράτου ἡρῷον ἔστι μὲν Ποσειδωνι Ἰσθμίω βωμός, ἔστι δὲ Ζεὺς Μειλίχιος καὶ "Αρτεμις ονομαζομένη Πατρώα, σύν τέχνη πεποιημένα οὐδεμιὰ πυραμίδι δὲ ὁ Μειλίχιος, ἡ δὲ κίονί ἐστιν εἰκασμένη. ἐνταῦθα καὶ βουλευτήριόν σφισι πεποίηται καὶ στοὰ καλουμένη Κλεισθένειος ἀπὸ τοῦ οἰκοδομήσαντος ωκοδόμησε δὲ ἀπὸ λαφύρων ὁ Κλεισθένης αὐτὴν τὸν πρὸς Κίρρα πόλεμον συμπολεμήσας 'Αμφικτύοσι. τῆς δὲ ἀγορᾶς ἐστιν ἐν τῷ ὑπαίθρῳ Ζεὺς χαλκοῦς, τέχνη Λυσίππου, παρά δὲ αὐτὸν Αρτεμις ἐπίχρυσος. 7 πλησίου δε 'Απόλλωνός εστιν ίερον Λυκίου, κατερρυηκός τε ήδη καὶ ήκιστα θέας άξιον. φοιτώντων γὰρ λύκων σφίσιν ἐπὶ τὰς ποίμνας ὡς μηδένα είναι καρπον έτι ἀπ' αὐτῶν, ὁ θεὸς τόπον τινα είπων ένθα έκειτο αθον ξύλον, τούτου φλοιον έγρησε τοῦ ξύλου καὶ κρέας όμοῦ προθείναι τοῖς θηρίοις καὶ τοὺς μὲν αὐτίκα ὡς ἐγεύσαντο διέφθειρεν ο φλοιός, το ξύλον δε εκείνο έκειτο μεν έν τω ίερω του Λυκίου, ο τι δε ήν δενδρον οὐδε οί 8 των Σικυωνίων έξηγηταὶ συνίεσαν. τούτου δέ είσιν είκόνες έφεξης χαλκαί· τὰς Προίτου θυ-γατέρας λέγουσιν είναι σφάς, τὸ δὲ ἐπίγραμμα ές γυναίκας άλλας είχεν. ένταθθα Ἡρακλής γαλκούς έστι Λύσιππος έποίησεν αὐτὸν Σικυώνιος, καὶ πλησίον Έρμης έστηκεν Αγοραίος.

by Perseus, his younger son, and grief at the murder brought the father also to his grave. I mention the incident in passing, with my mind turned to the inspired words of the poet Hesiod, that he who plots mischief against his neighbour directs it first to himself.

After the hero-shrine of Aratus is an altar to Isthmian Poseidon, and also a Zeus Meilichius (Gracious) and an Artemis named Patroa (Paternal), both of them very inartistic works. The Meilichius is like a pyramid, the Artemis like a pillar. Here too stand their council-chamber and a portico called Cleisthenean from the name of him who built it. It was built from spoils by Cleisthenes, who helped 6, 590 the Amphictyons in the war at Cirrha. In the market-place under the open sky is a bronze Zeus, a work of Lysippus,2 and by the side of it a gilded Artemis. Hard by is a sanctuary of Apollo Lycius (Wolf-god), now fallen into ruins and not worth any attention. For wolves once so preved upon their flocks that there was no longer any profit therefrom, and the god, mentioning a certain place where lay a dry log, gave an oracle that the bark of this log mixed with meat was to be set out for the beasts to eat. As soon as they tasted it the bark killed them, and that log lay in my time in the sanctuary of the Wolf-god, but not even the guides of the Sicvonians knew what kind of tree it was. Next after this are bronze portrait statues, said to be the daughters of Proetus, but the inscription I found referred to other women. Here there is a bronze Heracles, made by Lysippus the Sicyonian, and hard by stands Hermes of the Market-place.

1 Works and Days, 265.

² Contemporary of Alexander the Great.

Χ. Ἐν δὲ τῷ γυμνασίω τῆς ἀγορᾶς ὅντι οὐ μακράν 'Ηρακλής ἀνάκειται λίθου, Σκόπα ποίημα. ἔστι δὲ καὶ ἐτέρωθι ἱερον Ἡρακλέους τον μεν πάντα ενταθθα περίβολον Παιδιζην ονομάζουσιν, εν μέσφ δέ εστι τώ περιβόλω το ίερον, έν δὲ αὐτῷ ξόανον ἀρχαΐον, τέχνη Φλιασίου Λαφάους. ἐπὶ δὲ τῆ θυσία τοιάδε δρᾶν νομίζουσι. Φαΐστον εν Σικυωνία λέγουσιν ελθόντα καταλαβείν Ἡρακλεί σφάς ώς ήρωι ἐναγίζοντας οὔκουν ήξίου δράν οὐδὲν ὁ Φαῖστος τῶν αὐτῶν, ἀλλ' ὡς θεφ θύειν. καὶ νῦν ἔτι ἄρνα οι Σικυώνιοι σφάξαντες καὶ τοὺς μηροὺς ἐπὶ τοῦ βωμοῦ καύσαντες τὰ μὲν ἐσθίουσιν ὡς ἀπὸ ἱερείου, τὰ δὲ ὡς ἥρωι των κρεων εναγίζουσι. της έορτης δέ, ην άγουσι τῶ Ἡρακλεῖ, τὴν προτέραν τῶν ἡμερῶν †ονόματα 1 ονομάζοντες Ἡράκλεια δη καλοῦσι την ὑστέραν.

2 'Εντεῦθέν ἐστιν όδὸς ἐς ἱερὸν 'Ασκληπιοῦ. παρελθοῦσι δὲ ἐς τὸν περίβολον ἐν ἀριστερῷ διπλοῦν ἐστιν οἴκημα· κεῖται δὲ "Υπνος ἐν τῷ προτέρῷ καί οἱ πλὴν τῆς κεφαλῆς ἄλλο οὐδὲν ἔτι λείπεται. τὸ ἐνδοτέρω δὲ 'Απόλλωνι ἀνεῖται Καρνείω, καὶ ἐς αὐτὸ οὐκ ἔστι πλὴν τοῖς ἱερεῦσιν ἔσοδος. κεῖται δὲ ἐν τῆ στοῷ κήτους ὁστοῦν θαλασσίου μεγέθει μέγα καὶ μετ' αὐτὸ ἄγαλμα 'Ονείρου καὶ "Υπνος κατακοιμίζων λέοντα, 'Επιδώτης δὲ ἐπίκλησιν. ἐς δὲ τὸ 'Ασκληπιεῖον ἐσιοῦσι καθ' ἑκάτερον τῆς ἐσόδου τῆ μὲν Πανὸς καθήμενον ἄγαλμά ἐστι, τῆ δὲ "Αρτεμις ἔστηκεν. 3 ἐσελθοῦσι δὲ ὁ θεός ἐστιν οὐκ ἔχων γένεια, χρυσοῦ καὶ ἐλέφαντος, Καλάμιδος δὲ ἔργον· ἔχει

¹ The text is corrupt here.

CORINTH, x. 1-3

X. In the gymnasium not far from the marketplace is dedicated a stone Heracles made by Scopas.1 There is also in another place a sanctuary of Heracles. The whole of the enclosure here they name Paedize; in the middle of the enclosure is the sanctuary, and in it is an old wooden figure carved by Laphaës the Phliasian. I will now describe the ritual at the festival. The story is that on coming to the Sicyonian land Phaestus found the people giving offerings to Heracles as to a hero. Phaestus then refused to do anything of the kind, but insisted on sacrificing to him as to a god. Even at the present day the Sicyonians, after slaving a lamb and burning the thighs upon the altar, eat some of the meat as part of a victim given to a god, while the rest they offer as to a hero. The first day of the festival in honour of Heracles they name . . . ; the second they call Heraclea.

From here is a way to a sanctuary of Asclepius. On passing into the enclosure you see on the left a building with two rooms. In the outer room lies a figure of Sleep, of which nothing remains now except the head. The inner room is given over to the Carnean Apollo; into it none may enter except the priests. In the portico lies a huge bone of a seamonster, and after it an image of the Dream-god and Sleep, surnamed Epidotes (Bountiful), lulling to sleep a lion. Within the sanctuary on either side of the entrance is an image, on the one hand Pan seated, on the other Artemis standing. When you have entered you see the god, a beardless figure of gold and ivory made by Calamis.² He holds a staff in one hand,

¹ Flourished first half of fourth century B.C.

² A famous early fifth-century sculptor.

δὲ καὶ σκήπτρον καὶ ἐπὶ τής ἑτέρας χειρὸς πίτυος καρπὸν τής ἡμέρου. φασὶ δέ σφισιν ἐξ Ἐπιδαύρου κομισθήναι τὸν θεὸν ἐπὶ ζεύγους ἡμιόνων δράκοντι εἰκασμένον, τὴν δὲ ἀγαγοῦσαν Νικαγόραν εἶναι Σικυωνίαν ᾿Αγασικλέους μητέρα,
γυναῖκα δὲ Ἐχετίμου. ἐνταῦθα ἀγάλματά ἐστιν
οὐ μεγάλα ἀπηρτημένα τοῦ ὀρόφου τὴν δὲ ἐπὶ
τῷ δράκοντι ᾿Αριστοδάμαν ᾿Αράτου μητέρα εἶναι
λέγουσι καὶ Ἅρατον ᾿Ασκληπιοῦ παῖδα εἶναι

4 Ούτος μεν δη παρείχετο ο περίβολος τοσάδε

νομίζουσιν.

ές μνήμην, πέραν δε αὐτοῦ ἄλλος ἐστὶν 'Αφροδίτης ίερός· ἐν δὲ αὐτῷ πρῶτον ἄγαλμά ἐστιν `Αντιόπης· εἶναι γάρ οἱ τοὺς παῖδας Σικυωνίους καὶ δι' ἐκείνους ἐθέλουσι καὶ αὐτὴν Αντιόπην προσήκειν σφίσι. μετὰ τοῦτο ἤδη τὸ τῆς Αφροδίτης ἐστὶν ἱερόν. ἐσίασι μὲν δὴ ές αὐτὸ γυνή τε νεωκόρος, ή μηκέτι θέμις παρ' ανδρα φοιτήσαι, καὶ παρθένος ἱερωσύνην ἐπέτειον έχουσα λουτροφόρον την παρθένον ονομάζουσι τοίς δὲ ἄλλοις καθέστηκεν 1 όρᾶν ἀπὸ τῆς ἐσόδου 5 την θεον και αὐτόθεν προσεύχεσθαι. το μεν δή άγαλμα καθήμενον Κάναχος Σικυώνιος ἐποίησεν, δς καὶ τὸν ἐν Διδύμοις τοῖς Μιλησίων καὶ Θηβαίοις τὸν Ἰσμήνιον εἰργάσατο ᾿Απόλλωνα πεποίηται δὲ ἔκ τε χρυσοῦ καὶ ἐλέφαντος, φέρουσα ἐπὶ τῆ κεφαλῆ πόλον, τῶν χειρῶν δὲ ἔχει τῆ μὲν μήκωνα τῆ δὲ ἐτέρᾳ μῆλον. τῶν δὲ ἱερείων τοὺς μηρούς θύουσι πλην ύων, τάλλα δε άρκεύθου ξύλοις καθαγίζουσι, καιομένοις δε όμοῦ τοῖς μηροίς φύλλον του παιδέρωτος συγκαθαγίζουσιν.

¹ καθέστηκεν (for κατά ταὐτά καl) Schubart.

and a cone of the cultivated pine in the other. The Sicyonians say that the god was carried to them from Epidaurus on a carriage drawn by two mules, that he was in the likeness of a serpent, and that he was brought by Nicagora of Sicyon, the mother of Agasicles and the wife of Echetimus. Here are small figures hanging from the roof. She who is on the serpent they say is Aristodama, the mother of Aratus, whom they hold to be a son of Asclepius.

Such are the noteworthy things that this enclosure presented to me, and opposite is another enclosure, sacred to Aphrodite. The first thing inside is a statue of Antiope. They say that her sons were Sicvonians, and because of them the Sicvonians will have it that Antiope herself is related to themselves. After this is the sanctuary of Aphrodite, into which enter only a female verger, who after her appointment may not have intercourse with a man, and a virgin, called the Bath-bearer, holding her sacred office for a year. All others are wont to behold the goddess from the entrance, and to pray from that place. The image, which is seated, was made by the Sicyonian Canachus, who also fashioned the Apollo at Didyma of the Milesians, and the Ismenian Apollo for the Thebans. It is made of gold and ivory, having on its head a polos,1 and carrying in one hand a poppy and in the other an apple. They offer the thighs of the victims, excepting pigs; the other parts they burn for the goddess with juniper wood, but as the thighs are burning they add to the offering a leaf of the paideros.

¹ A curiously shaped head-gear.

6 ἔνεστι δὲ ὁ παιδέρως ἐν ὑπαίθρω τοῦ περιβόλου πόα, φύεται δὲ ἀλλαχόθι οὐδαμοῦ γῆς, οὔτε ἄλλης οὔτε τῆς Σικυωνίας. τὰ δέ οἱ φύλλα ἐλάσσονα ἡ φηγοῦ, μείζονα δέ ἐστιν ἡ πρίνου, σχῆμα δέ σφισιν οἷον τοῖς τῆς δρυός· καὶ τὸ μὲν ὑπομελαίνει, τὸ δὲ ἔτερον λευκόν ἐστι· φύλλοις δ' ἄν λεύκης μάλιστα εἰκάζοις τὴν χροιάν.

'Απὸ τούτων δὲ ἀνιοῦσιν ἐς τὸ γυμνάσιον, ἔστιν ἐν δεξιᾶ Φεραίας ἱερὸν 'Αρτέμιδος· κομισθηναι δὲ τὸ ξόανον λέγουσιν ἐκ Φερῶν. τὸ δέ σφισι γυμνάσιον τοῦτο Κλεινίας ῷκοδόμησε, καὶ παιδεύουσιν ἐνταῦθα ἔτι τοὺς ἐφήβους. κεῖται δὲ λίθου λευκοῦ καὶ 'Αρτεμις τὰ ἐς ἰξὸν μόνον εἰργασμένη καὶ 'Ηρακλῆς τὰ κάτω τοῖς 'Ερμαῖς

τοῖς τετραγώνοις εἰκασμένος.

ΧΙ. Έντεθθεν δε αποτραπείσιν επί πύλην καλουμένην Ίεράν, οὐ πόρρω της πύλης ναός έστιν 'Αθηνας, δυ 'Επωπεύς ποτε ανέθηκε μεγέθει καὶ κόσμω τοὺς τότε ὑπερβεβλημένον. ἔδει δὲ άρα χρόνω καὶ τοῦδε ἀφανισθήναι τὴν μνήμην. κεραυνοίς θεὸς αὐτὸν κατέκαυσε, βωμὸς δὲ εκείνος — οὐ γάρ τι ες αὐτὸν κατέσκηψε μένει καὶ ἐς τόδε οἶον Ἐπωπεὺς ἐποίησε. πρὸ τοῦ βωμοῦ δὲ αὐτῷ μνῆμα Ἐπωπεῖ κέχωσται, καὶ τοῦ τάφου πλησίον εἰσὶν Αποτρόπαιοι θεοί. παρά τούτοις δρώσιν όσα "Ελληνες ές άποτροπήν κακών νομίζουσιν. Έπωπέα δὲ καὶ Αρτέμιδι καὶ Απόλλωνι τὸ πλησίον ίερὸν ποιήσαι λέγουσι, τὸ δὲ μετ' αὐτὸ "Ηρας "Αδράστον άγάλματα δὲ ὑπελείπετο οὐδετέρω. Βωμοὺς δὲ ὅπισθεν τοῦ 'Ηραίου του μεν Πανὶ ῷκοδόμησεν, 'Ηλίφ δὲ 2 λίθου λευκού. καταβαίνουσι δὲ ώς ἐπὶ τὸ πεδίον,

This is a plant in the open parts of the enclosure, and it grows nowhere else either in Sicyonia or in any other land. Its leaves are smaller than those of the esculent oak, but larger than those of the holm; the shape is similar to that of the oak-leaf. One side is of a dark colour, the other is white. You might best compare the colour to that of white-poplar leaves.

Ascending from here to the gymnasium you see on the right a sanctuary of Artemis Pheraea. It is said that the wooden image was brought from Pherae. This gymnasium was built for the Sicyonians by Cleinias, and they still train the youths here. White marble images are here, an Artemis wrought only to the waist, and a Heracles whose lower parts are

similar to the square Hermae.

XI. Turning away from here towards the gate called Holy you see, not far from the gate, a temple of Athena. Dedicated long ago by Epopeus, it surpassed all its contemporaries in size and splendour. Yet the memory of even this was doomed to perish through lapse of time-it was burnt down by lightning-but the altar there, which escaped injury, remains down to the present day as Epopeus made it. Before the altar a barrow has been raised for Epopeus himself, and near the grave are the gods Averters of evil. Near them the Greeks perform such rites as they are wont to do in order to avert misfortunes. They say that the neighbouring sanctuary of Artemis and Apollo was also made by Epopeus, and that of Hera after it by Adrastus. I found no images remaining in either. Behind the sanctuary of Hera he built an altar to Pan, and one to Helius (Sun) made of white marble. On the way down to the plain is a

ίερόν ἐστιν ἐνταῦθα Δήμητρος · ίδρῦσαι δέ φασιν αὐτὸ Πλημναῖον ἀποδιδόντα χάριν τῆ θεῷ τοῦ παιδὸς τῆς τροφῆς. τοῦ δὲ ἱεροῦ τῆς "Ηρας, ἢν ἱδρύσατο "Αδραστος, ὀλίγον ἀπωτέρω Καρνείου ναός ἐστιν 'Απόλλωνος κίονες δὲ ἑστήκασιν ἐν αὐτῷ μόνοι, τοίχους δὲ οὐκέτι οὐδὲ ἄροφον οὕτε ἐνταῦθα εὐρήσεις οὕτε ἐν τῷ τῆς Προδρομίας "Ηρας. τοῦτον γὰρ δὴ Φάλκης ἱδρύσατο ὁ Τημένου, τῆς ὁδοῦ οἱ τῆς ἐς Σικυῶνα "Ηραν

φάμενος όδηγον γενέσθαι.

3 Έκ Σικυώνος δὲ τὴν κατ εὐθὺ ἐς Φλιοῦντα ἐρχομένοις καὶ ἐν ἀριστερᾳ τῆς ὁδοῦ δέκα μάλιστα ἐκτραπεῖσι στάδια, Πυραία καλούμενόν ἐστιν ἄλσος, ἱερὸν δὲ ἐν αὐτῷ Προστασίας Δήμητρος καὶ Κόρης. ἐνταῦθα ἐφ' αὐτῶν οἱ ἄνδρες ἑορτὴν ἄγουσι, τὸν δὲ Νυμφῶνα καλούμενον ταῖς γυναιξὶν ἑορτάζειν παρείκασι· καὶ ἀγάλματα Διονύσου καὶ Δήμητρος καὶ Κόρης τὰ πρόσωπα φαίνοντα ἐν τῷ Νυμφῶνί ἐστιν. ἡ δὲ ἐς Τιτάνην ὁδὸς σταδίων μέν τὸς την ἐξήκοντα καὶ ζεύγσιν ἄβατος

4 διὰ στενότητα· σταδίους δὲ προελθοῦσιν ἐμοὶ δοκεῖν εἴκοσι καὶ ἐν ἀριστερᾶ διαβᾶσι τὸν ᾿Ασωπόν, ἔστιν ἄλσος πρίνων καὶ ναὸς θεῶν ἃς ᾿Αθηναῖοι Σεμνάς, Σικυώνιοι δὲ Εὐμενίδας ὀνομάζουσι κατὰ δὲ ἔτος ἔκαστον ἑορτὴν ἡμέρα μιᾶ σφισιν ἄγουσι θύοντες πρόβατα ἐγκύμονα, μελικράτω δὲ σπονδῆ καὶ ἄνθεσιν ἀντὶ στεφάνων χρῆσθαι νομίζουσιν. ἐοικότα δὲ καὶ ἐπὶ τῷ βωμῷ τῶν Μοιρῶν δρῶσιν· ὁ δέ σφισιν ἐν ὑπαίθρω τοῦ

5 ἄλσους ἐστίν. ἀναστρέψασι δὲ ἐς τὴν ὁδον διαβᾶσί τε αῦθις τὸν ᾿Ασωπὸν καὶ ἐς κορυφὴν ὅρους ἥξασιν, ἐνταῦθα λέγουσιν οἱ ἐπιχώριοι Τιτᾶνα sanctuary of Demeter, said to have been founded by Plemnaeüs as a thank-offering to the goddess for the rearing of his son. A little farther away from the sanctuary of Hera founded by Adrastus is a temple of the Carnean Apollo. Only the pillars are standing in it; you will no longer find there walls or roof, nor yet in that of Hera Pioneer. This temple was founded by Phalces, son of Temenus, who asserted

that Hera guided him on the road to Sievon.

On the direct road from Sievon to Phlius, on the left of the road and just about ten stades from it, is a grove called Pyraea, and in it a sanctuary of Hera Protectress and the Maid. Here the men celebrate a festival by themselves, giving up to the women the temple called Nymphon for the purposes of their festival. In the Nymphon are images of Dionysus, Demeter, and the Maid, with only their faces exposed. The road to Titane is sixty stades long, and too narrow to be used by carriages drawn by a yoke. At a distance along it, in my opinion, of twenty stades, to the left on the other side of the Asopus, is a grove of holm oaks and a temple of the goddesses named by the Athenians the August, and by the Sicyonians the Kindly Ones. On one day in each year they celebrate a festival to them and offer sheep big with young as a burnt offering, and they are accustomed to use a libation of honey and water, and flowers instead of garlands. They practise similar rites at the altar of the Fates; it is in an open space in the grove. On turning back to the road, and having crossed the Asopus again and reached the summit of the hill, you come to the place where the natives say that Titan first

οίκησαι πρώτον είναι δε αὐτὸν άδελφὸν Ήλίου καὶ ἀπὸ τούτου κληθηναι Τιτάνην τὸ χωρίον. δοκεῖν δὲ ἐμοὶ δεινὸς ἐγένετο ὁ Τιτὰν τὰς ὥρας τοῦ ἔτους φυλάξας καὶ ὁπότε ήλιος σπέρματα καὶ δένδρων αὔξει καὶ πεπαίνει καρπούς, καὶ ἐπὶ τῶδε ἀδελφὸς ἐνομίσθη τοῦ Ἡλίου. ὕστερον δὲ 'Αλεξάνωρ ὁ Μαχάονος τοῦ 'Ασκληπιοῦ παρα-γενόμενος ἐς Σικυωνίαν ἐν Τιτάνη τὸ 'Ασκληπιείον 6 εποίησε. περιοικούσι μεν δη καὶ άλλοι καὶ τὸ πολύ οἰκέται τοῦ θεοῦ, καὶ κυπαρίσσων ἐστὶν έντὸς τοῦ περιβόλου δένδρα ἀρχαῖα τὸ δὲ ἄγαλμα ούτε οποίου ξύλου γέγονεν ἡ μετάλλου μαθείν έστιν ούτε τον ποιήσαντα Ισασι, πλην εί μή τις άρα ές αὐτὸν τὸν 'Αλεξάνορα ἀναφέροι. φαίνεται δὲ τοῦ ἀγάλματος πρόσωπον μόνον καὶ ἄκραι χείρες καὶ πόδες· χιτων γάρ οι λευκὸς ἐρεοῦς καὶ ιμάτιον ἐπιβέβληται. καὶ Ὑγείας δ' ἔστι κατά ταὐτὸν ἄγαλμα οὐκ αν οὐδὲ τοῦτο ἴδοις ραδίως, ούτω περιέχουσιν αὐτὸ κόμαι τε γυναικών αι κείρονται τη θεφ και έσθητος Βαβυλωνίας τελαμώνες. & δ' αν ένταθθα τούτων ιλάσασθαι θελήση τις, ἀποδέδεικταί οι τὸ αὐτό, σέβεσθαι 7 τοῦτο ὁ δὴ καὶ 'Υγείαν καλοῦσι.¹ τῷ δὲ 'Αλεξάνορι καὶ Εὐαμερίωνι — καὶ γὰρ τούτοις ἀγάλματά ἐστι — τῷ μὲν ὡς ἥρωι μετὰ ἥλιον δύναντα έναγίζουσιν, Εὐαμερίωνι δὲ ώς θεῷ θύουσιν. εὶ δὲ ὀρθῶς εἰκάζω, τὸν Εὐαμερίωνα τοῦτον Περγαμηνοί Τελεσφόρον έκ μαντεύματος, Έπιδαύριοι δὲ "Ακεσιν ὀνομάζουσι. τῆς δὲ Κορωνίδος έστι μεν καὶ ταύτης ξόανον, καθίδρυται

¹ The reading and translation are both uncertain. I have tried to make sense by putting a comma at αὐτό.

CORINTH, xt. 5-7

dwelt. They add that he was the brother of Helius (Sun), and that after him the place got the name Titane. My own view is that he proved clever at observing the seasons of the year and the times when the sun increases and ripens seeds and fruits, and for this reason was held to be the brother of Helius. Afterwards Alexanor, the son of Machaon, the son of Asclepius, came to Sicyonia and built the sanctuary of Asclepius at Titane. The neighbours are chiefly servants of the god, and within the enclosure are old cypress trees. One cannot learn of what wood or metal the image is, nor do they know the name of the maker, though one or two attribute it to Alexanor himself. Of the image can be seen only the face, hands, and feet, for it has about it a tunic of white wool and a cloak. There is a similar image of Health; this, too, one cannot see easily because it is so surrounded with the locks of women, who cut them off and offer them to the goddess, and with strips of Babylonian raiment. With whichever of these a votary here is willing to propitiate heaven, the same instructions have been given to him, to worship this image which they are pleased to call Health. There are images also of Alexanor and of Euamerion; to the former they give offerings as to a hero after the setting of the sun; to Euamerion, as being a god, they give burnt sacrifices. If I conjecture aright, the Pergamenes, in accordance with an oracle, call this Euamerion Telesphorus (Accomplisher), while the Epidaurians call him Acesis (Cure). There is also a wooden image of Coronis, but it has no fixed

δὲ οὐδαμοῦ τοῦ ναοῦ. θυομένων δὲ τῷ θεῷ ταύρου καὶ ἀρνὸς καὶ ὑὸς ἐς ᾿Αθηνᾶς ἱερὸν τὴν Κορωνίδα μετενεγκόντες ένταθθα τιμώσιν, όπόσα δε τών θυομένων καθαγίζουσιν, οὐδὲ ἀποχρά σφισιν ἐκτέμνειν τοὺς μηρούς· χαμαὶ δὲ καίουσι πλην 8 τοὺς ὄρνιθας, τούτους δὲ ἐπὶ τοῦ βωμοῦ. τὰ δὲ έν τοίς άετοίς 'Ηρακλής καὶ Νίκαι πρός τοίς πέρασίν είσιν. ἀνάκειται δὲ ἀγάλματα ἐν τῆ στοά Διονύσου καὶ Εκάτης, 'Αφροδίτη τε καὶ Μήτηρ θεών καὶ Τύχη ταῦτα μὲν ξόανα, λίθου δὲ ᾿Ασκληπιὸς ἐπίκλησιν Γορτύνιος. παρὰ δὲ τούς δράκοντας έσιέναι τούς ίερούς οὐκ ἐθέλουσιν ύπὸ δείματος καταθέντες δέ σφισι πρὸ τῆς έσόδου τροφήν οὐκέτι πολυπραγμονοῦσι. κεῖται δέ γαλκούς άνηρ έντὸς τοῦ περιβόλου Γρανιανός Σικυώνιος, δς νίκας άνείλετο 'Ολυμπίασι δύο μέν πεντάθλου καὶ σταδίου τὴν τρίτην, διαύλου δὲ άμφότερα καὶ γυμνὸς καὶ μετὰ τῆς ἀσπίδος.

ΧΙΙ. Έν δὲ Τιτάνη καὶ ᾿Λθηνῶς ἱερόν ἐστιν, ἐς ὁ τὴν Κορωνίδα ἀνάγουσιν ἐν δὲ αὐτῷ ξόανον ᾿Αθηνῶς ἐστιν ἀρχαῖον, κεραυνωθῆναι δὲ καὶ τοῦτο ἐλέγετο ἐκ τούτου τοῦ λόφου καταβᾶσιν — ῷκοδόμηται γὰρ ἐπὶ λόφω τὸ ἱερὸν — βωμός ἐστιν ἀνέμων, ἐφ' οῦ τοῖς ἀνέμοις ὁ ἱερεὺς μιᾶ νυκτὶ ἀνὰ πᾶν ἔτος θύει. δρᾶ δὲ καὶ ἄλλα ἀπόρρητα ἐς βόθρους τέσσαρας, ἡμερούμενος τῶν πνευμάτων τὸ ἄγριον, καὶ δὴ καὶ Μηδείας ὡς

λέγουσιν ἐπωδὰς ἐπάδει.

2 Έκ δὲ Τιτάνης ἐς Σικυῶνα ἀφικομένοις καὶ καταβαίνουσιν ἐς θάλασσαν ἐν ἀριστερᾳ τῆς ὁδοῦ ναός ἐστιν "Ηρας οὐκ ἔχων ἔτι οὔτε ἄγαλμα οὕτε ὄροφον· τὸν δὲ ἀναθέντα Προῖτον εἶναι τὸν

CORINTH, XI. 7-XII. 2

position anywhere in the temple. While to the god are being sacrificed a bull, a lamb, and a pig, they remove Coronis to the sanctuary of Athena and honour her there. The parts of the victims which they offer as a burnt sacrifice, and they are not content with cutting out the thighs, they burn on the ground, except the birds, which they burn on the altar. In the gable at the ends are figures of Heracles and of Victories. In the portico are dedicated images of Dionysus and Hecate, with Aphrodite, the Mother of the gods, and Fortune. These are wooden, but Asclepius, surnamed Gortvnian, is of stone. They are unwilling to enter among the sacred serpents through fear, but they place their food before the entrance and take no further trouble. Within the enclosure is a bronze statue of a Sicvonian named Granianus, who won the following victories at Olympia: the pentathlon 1 twice, the foot-race, the double-course foot-race twice, once without and once with the shield.

XII. In Titane there is also a sanctuary of Athena, into which they bring up the image of Coronis. In it is an old wooden figure of Athena, and I was told that it, too, was struck by lightning. The sanctuary is built upon a hill, at the bottom of which is an Altar of the Winds, and on it the priest sacrifices to the winds one night in every year. He also performs other secret rites at four pits, taming the fierceness of the blasts, and he is said to chant as well charms of Medea.

On reaching Sicyon from Titane, as you go down to the shore you see on the left of the road a temple of Hera having now neither image nor roof. They say

¹ See p. 157.

"Αβαντός φασι. καταβᾶσι δὲ ἐς τὸν Σικυωνίων καλούμενον λιμένα καὶ τραπεῖσιν ἐπ' 'Αριστοναύτας τὸ ἐπίνειον τὸ Πελληνέων, ἔστιν ὀλίγον ὑπὲρ τὴν ὁδὸν ἐν ἀριστερᾳ Ποσειδωνος ἱερόν προελθοῦσι δὲ κατὰ τὴν λεωφόρον Ἑλισσών τε καλούμενος ποταμὸς καὶ μετ' αὐτὸν Σύθας ἐστίν,

εκδιδόντες ές θάλασσαν.

'Η δὲ Φλιασία τῆς Σικυωνίων ἐστὶν ὅμορος. καὶ Τιτάνης μὲν τεσσαράκοντα σταδίους ἀπέχει μάλιστα ή πόλις, έκ Σικυώνος δὲ ἐς αὐτὴν όδός έστιν εὐθεῖα. καὶ ὅτι μὲν ᾿Αρκάσι Φλιάσιοι προσήκουσιν οὐδέν, δηλοί τὰ ές τὸν 'Αρκάδων κατάλογον της Όμήρου ποιήσεως, ὅτι οὐκ εἰσὶν 'Αρκάσι καὶ οὖτοι συγκατειλεγμένοι ώς δὲ 'Αργείοι τε ήσαν έξ άρχης καὶ ύστερον Δωριείς γεγόνασιν 'Ηρακλειδών κατελθόντων ές Πελοπόννησον, φανείται προϊόντι όμου τω λόγω. διάφορα δὲ ἐς τοὺς Φλιασίους τὰ πολλὰ εἰδὼς εἰρημένα, τοῖς μάλιστα αὐτῶν ὡμολογημένοις 4 χρήσομαι. ἐν τῆ γῆ ταύτη γενέσθαι πρώτον Αραντά φασιν ἄνδρα αὐτόχθονα καὶ πόλιν τε ωκισε περί του βουνου τοῦτου, δς 'Αραυτίνος έτι καλείται και ές ήμας, οὐ πολὺ έτέρου λόφου διεστηκώς, εφ' ου Φλιασίοις ή τε ακρόπολις καὶ της "Ηβης έστι το ιερόν. ένταθθά τε δη πόλιν ώκισε καὶ ἀπ' αὐτοῦ τὸ ἀρχαῖον ἡ γῆ καὶ ἡ πόλις Αραντία ἐκλήθησαν. τούτω βασιλεύοντι 'Ασωπὸς Κηλούσης είναι λεγόμενος καὶ Ποσειδώνος έξεθρε του ποταμού τὸ ύδωρ, ὅντινα οἱ νθν ἀπὸ τοῦ εύρόντος καλοῦσιν 'Ασωπόν. τὸ δὲ μνημα τοῦ "Αραντός ἐστιν ἐν χωρίφ Κελεαῖς, ἔνθα δὴ καὶ Δυσαύλην ἄνδρα Ἐλευσίνιον τεθάφθαι λέthat its founder was Proetus, the son of Abas. When you have gone down to the harbour called the Sicyonians' and turned towards Aristonautae, the port of Pellene, you see a little above the road on the left hand a sanctuary of Poseidon. Farther along the highway is a river called the Helisson, and after it the Sythas, both emptying themselves into the sea.

Phliasia borders on Sicyonia. The city is just about forty stades distant from Titane, and there is a straight road to it from Sicyon. That the Phliasians are in no way related to the Arcadians is shown by the passage in Homer that deals with the list of the Arcadians, in which the Sicyonians are not included among the Arcadian confederates. As my narrative progresses it will become clear that they were Argive originally, and became Dorian later after the return of the Heracleidae to the Peloponnesus. I know that most of the traditions concerning the Phliasians are contradictory, but I shall make use of those which have been most generally accepted. They say that the first man in this land was Aras, who sprang from the soil. He founded a city around that hillock which even down to our day is called the Arantine Hill, not far distant from a second hill on which the Phliasians have their citadel and their sanctuary of Hebe. Here, then, he founded a city. and after him in ancient times both the land and the city were called Arantia. While he was king, Asopus, said to be the son of Celusa and Poseidon, discovered for him the water of the river which the present inhabitants call after him Asopus. The tomb of Aras is in the place called Celeae, where they say

5 γουσιν. "Αραντος δὲ υίὸς "Αορις καὶ θυγάτηρ ἐγένετο 'Αραιθυρέα. τούτους φασὶ Φλιάσιοι θηρᾶσαί τε ἐμπείρους γενέσθαι καὶ τὰ ἐς πόλεμον ἀνδρείους. προαποθανούσης δὲ 'Αραιθυρέας "Αορις ἐς μνήμην τῆς ἀδελφῆς μετωνόμασεν 'Αραιθυρέαν τὴν χώραν' καὶ ἐπὶ τῷδε "Ομηρος τοὺς 'Αγαμέμνονος ὕπηκόους καταλέγων τὸ ἔπος ἐποίησεν

'Ορνειάς τ' ενέμοντο 'Αραιθυρέην τ' ερατεινήν.

τάφους δὲ τῶν "Αραντος παίδων οὐχ ἐτέρωθι ἡγοῦμαι τῆς χώρας, ἐπὶ τῷ λόφῷ δὲ εἶναι τῷ 'Αραντίνῷ' καί σφισιν ἐπίθημα στῆλαι περιφανεῖς εἰσι, καὶ πρὸ τῆς τελετῆς ἡν τῆ Δήμητρι ἄγουσιν "Αραντα καὶ τοὺς παίδας καλοῦσιν ἐπὶ τὰς σπονδὰς ἐς ταῦτα βλέποντες τὰ μνήματα. 6 Φλίαντα δέ, ὃς τρίτον τοῦτο ἐποίησεν ὄνομα ἀφὰ αὐτοῦ τῆ γῆ, Κείσου μὲν παίδα εἶναι τοῦ Τημένου κατὰ δἡ τὸν 'Αργείων λόγον οὐδὲ ἀρχὴν ἔγωγε προσίεμαι, Διονύσου δὲ οἶδα καλούμενον καὶ τῶν πλευσάντων ἐπὶ τῆς 'Αργοῦς καὶ τοῦτον γενέσθαι λεγόμενον. ὁμολογεῖ δέ μοι καὶ τοῦ 'Ροδίον ποιπτοῦ τὰ ἔπη'

Φλίας αὖτ' ἐπὶ τοῖσιν 'Αραιθυρέηθεν ἵκανεν, ἔνθ' ἀφνειὸς ἔναιε Διωνύσοιο ἕκητι πατρὸς ἑοῦ, πηγῆσιν ἐφέστιος 'Ασωποῖο.

τοῦ δὲ Φλίαντος ᾿Αραιθυρέαν εἶναι μητέρα, ἀλλ᾽ οὐ Χθονοφύλην Χθονοφύλην δέ οἱ συνοικῆσαι καὶ ᾿Ανδροδάμαν γενέσθαι Φλίαντι ἐξ αὐτῆς.

CORINTH, xII. 4-6

is also buried Dysaules of Eleusis. Aras had a son Aoris and a daughter Araethyrea, who, the Phliasians say, were experienced hunters and brave warriors. Araethyrea died first, and Aoris, in memory of his sister, changed the name of the land to Araethyrea. This is why Homer, in making a list of Agamemnon's subjects, has the verse:—

"Orneae was their home and Araethyrea the delightful."

The graves of the children of Aras are, in my opinion, on the Arantine Hill and not in any other part of the land. On the top of them are far-seen gravestones, and before the celebration of the mysteries of Demeter the people look at these tombs and call Aras and his children to the libations. The Argives say that Phlias, who has given the land its third name, was the son of Ceisus, the son of Temenus. This account I can by no means accept, but I know that he is called a son of Dionysus, and that he is said to have been one of those who sailed on the Argo. The verses of the Rhodian poet ² confirm me in my opinion:—

"Came after these Phlias from Araethyrea to the muster;

Here did he dwell and prosper, because Dionysus his father

Cared for him well, and his home was near to the springs of Asopus."

The account goes on to say that the mother of Phlias was Araethyrea and not Chthonophyle. The latter was his wife and bore him Androdamas.

¹ Iliad, ii. 571.

² Apollonius Rhodius, Argonautica, i. 115-117.

ΧΙΙΙ. Ἡρακλειδών δὲ κατελθόντων Πελοπόννησος έταράχθη πάσα πλην 'Αρκάδων, ώς πολλάς μέν των πόλεων συνοίκους έκ του Δωρικού προσλαβείν, πλείονας δὲ ἔτι γενέσθαι τὰς μεταβολάς τοις δικήτορσι. τὰ δὲ κατὰ Φλιούντα ούτως έχει. 'Ρηγνίδας έπ' αὐτὴν ὁ Φάλκου τοῦ Τημένου Δωριεύς έκ τε "Αργους στρατεύει καὶ έκ της Σικυωνίας. των δέ Φλιασίων τοις μέν ά προεκαλείτο 'Ρηγνίδας έφαίνετο άρεστά, μένοντας έπὶ τοῖς αὐτῶν βασιλέα 'Ρηγνίδαν καὶ τοὺς σὺν 2 έκείνω Δωριείς έπὶ ἀναδασμῶ γῆς δέγεσθαι "Ιππασος δὲ καὶ οί σὺν αὐτῷ διεκελεύοντο ἀμύνεσθαι μηδέ πολλών καὶ ἀγαθών ἀμαχεὶ τοῖς Δωριεῦσιν άφίστασθαι. προσεμένου δὲ τοῦ δήμου τὴν έναντίαν γνώμην, ούτως Ίππασος σὺν τοῖς ἐθέλουσιν ές Σάμον φεύγει. Ίππάσου δὲ τούτου τέταρτος ην ἀπόγονος Πυθαγόρας ὁ λεγόμενος γενέσθαι σοφός. Μνησάρχου γάρ Πυθαγόρας ήν τοῦ Εύφρονος τοῦ Ἱππάσου, ταῦτα μὲν Φλιάσιοι λέγουσι περί αύτων, όμολογούσι δέ σφισι τὰ πολλά καὶ Σικυώνιοι.

3 Προσέσται δὲ ἤδη καὶ τῶν ἐς ἐπίδειξιν ἡκόντων τὰ ἀξιολογώτατα. ἔστι γὰρ ἐν τῆ Φλιασίων ἀκροπόλει κυπαρίσσων ἄλσος καὶ ἱερὸν ἁγιώτατον ἐκ παλαιοῦ· τὴν δὲ θεὸν ἡς ἐστι τὸ ἱερὸν οἱ μὲν ἀρχαιότατοι Φλιασίων Γανυμήδαν, οἱ δὲ ὕστερον "Ηβην ὀνομάζουσιν" ἡς καὶ "Ομηρος μνήμην ἐποιήσατο ἐν τῆ Μενελάου πρὸς ᾿Αλέξανδρον μονομαχία φάμενος οἰνοχόον τῶν θεῶν

CORINTH, xIII. 1-3

XIII. On the return of the Heracleidae disturbances took place throughout the whole of the Peloponnesus except Arcadia, so that many of the cities received additional settlers from the Dorian race, and their inhabitants suffered vet more revolutions. The history of Phlius is as follows. The Dorian Rhegnidas, the son of Phalces, the son of Temenus, attacked it from Argos and Sicyonia. Some of the Phliasians were inclined to accept the offer of Rhegnidas, which was that they should remain on their own estates and receive Rhegnidas as their king, giving the Dorians with him a share in the land. Hippasus and his party, on the other hand, urged the citizens to defend themselves, and not to give up many advantages to the Dorians without striking a blow. The people, however, accepted the opposite policy, and so Hippasus and any others who wished fled to Samos. Great-grandson of this Hippasus was Pythagoras,1 the celebrated sage. For Pythagoras was the son of Mnesarchus, the son of Euphranor, the son of Hippasus. This is the account the Phliasians give about themselves, and the Sicvonians in general agree with them.

I will now add an account of the most remarkable of their famous sights. On the Phliasian citadel is a grove of cypress trees and a sanctuary which from ancient times has been held to be peculiarly holy. The earliest Phliasians named the goddess to whom the sanctuary belongs Ganymeda; but later authorities call her Hebe, whom Homer 2 mentions in the duel between Menelaus and Alexander, saying that she was the cup-bearer of the gods; and again he

² Iliud, iv. 2 foll.

¹ The philosopher and mathematician. Fl. c. 527 B.C.

είναι, καὶ αὐθις ἐν Ὀδυσσέως ἐς Ἅιδου καθόδω γυναῖκα Ἡρακλέους εἰπεν εἰναι. Ὠλῆνι δὲ ἐν Ἡρας ἐστὶν ὕμνω πεποιημένα τραφῆναι τὴν Ἡραν ὑπὸ Ὠρῶν, εἰναι δέ οι παῖδας Ἅρην τε

4 καὶ "Ηβην. παρὰ δὲ Φλιασίοις τῆ θεῷ ταύτη καὶ ἄλλαι τιμαὶ καὶ μέγιστον τὸ ἐς τοὺς ἰκέτας ἐστί· δεδώκασι γὰρ δὴ ἄδειαν ἐνταῦθα ἰκετεύουσι, λυθέντες δὲ οἱ δεσμῶται τὰς πέδας πρὸς τὰ ἐν τῷ ἄλσει δένδρα ἀνατιθέασιν. ἄγεται δὲ καὶ ἑορτή σφισιν ἐπέτειος, ῆν καλοῦσι Κισσοτόμους. ἄγαλμα δὲ οὕτε ἐν ἀπορρήτῳ φυλάσσουσιν οὐδὲν οὕτε ἐστὶν ἐν φανερῷ δεικνύμενον—ἐφ' ὅτῳ δὲ οὕτω νομίζουσιν, ἱερός ἐστιν αὐτοῖς λόγος—, ἐπεὶ τῆς γε "Ηρας ἐστὶν ἐξιόντων ἐν ἀριστερᾳ ναὸς 5 ἄγαλμα ἔχων Παρίου λίθου. ἐν δὲ τῆ ἀκροπόλει

δ άγαλμα έχων Παρίου λίθου. ἐν δὲ τἢ ἀκροπόλει καὶ ἄλλος περίβολός ἐστιν ἱερὸς Δήμητρος, ἐν δὲ αὐτῷ ναός τε καὶ ἄγαλμα Δήμητρος καὶ τῆς παιδός· τὸ δὲ τῆς ᾿Αρτέμιδος—ἔστι γὰρ καὶ ᾿Αρτέμιδος ἐνταῦθα χαλκοῦν ἄγαλμα—ἐφαίνετο ἀρχαῖον εἰναί μοι. κατιόντων δὲ ἐκ τῆς ἀκροπόλεώς ἐστιν ᾿Ασκληπιοῦ ναὸς ἐν δεξιᾳ καὶ ἄγαλμα οὐκ ἔχον πω γένεια. ὑπὸ τοῦτον τὸν ναὸν θέατρον πεποίηται· τούτου δὲ οὐ πόρρω Δήμητρός ἐστιν ἱερὸν καὶ καθήμενα ἀγάλματα ἀρχαῖα.

6 ΄ Ανάκειται δὲ ἐπὶ τῆς ἀγορᾶς αἰξ χαλκῆ, τὰ πολλὰ ἐπίχρυσος· παρὰ δὲ Φλιασίοις τιμὰς ἐπὶ τῷδε εἴληφε. τὸ ἄστρον ῆν ὀνομάζουσιν αἰγα ἀνατέλλουσα τὰς ἀμπέλους λυμαίνεται συνεχῶς· ἵνα δὲ ἄχαρι μηδὲν ἀπ' αὐτῆς γένηται, οἱ δὲ τὴν ἐπὶ τῆς ἀγορᾶς χαλκῆν αἰγα ἄλλοις τε τιμῶσι καὶ χρυσῷ τὸ ἄγαλμα ἐπικοσμοῦντες. ἐνταῦθά

CORINTH, xm. 3-6 1

says, in the descent of Odysseus to Hell,1 that she was the wife of Heracles. Olen,2 in his hymn to Hera, says that Hera was reared by the Seasons, and that her children were Ares and Hebe. Of the honours that the Phliasians pay to this goddess the greatest is the pardoning of suppliants. All those who seek sanctuary here receive full forgiveness, and prisoners, when set free, dedicate their fetters on the trees in the grove. The Phliasians also celebrate a vearly festival which they call Ivy-cutters. There is no image, either kept in secret or openly displayed, and the reason for this is set forth in a sacred legend of theirs; though on the left as you go out is a temple of Hera with an image of Parian marble. On the citadel is another enclosure, which is sacred to Demeter, and in it are a temple and statue of Demeter and her daughter. Here there is also a bronze statue of Artemis, which appeared to me to be ancient. As you go down from the citadel you see on the right a temple of Asclepius with an image of the god as a beardless youth. Below this temple is built a theatre. Not far from it is a sanctuary of Demeter and old, seated images.

On the market-place is a votive offering, a bronze she goat for the most part covered with gold. The following is the reason why it has received honours among the Phliasians. The constellation which they call the Goat on its rising causes continual damage to the vines. In order that they may suffer nothing unpleasant from it, the Phliasians pay honours to the bronze goat on the market-place and adorn the image

¹ Odyssey, xi. 603.

² A mythical poet of Greece, associated with Apollo.

έστι καὶ 'Αριστίου μνημα τοῦ Πρατίνου τούτφ τῷ ᾿Αριστία σάτυροι καὶ Πρατίνα τῷ πατρί εἰσι πεποιημένοι πλην των Αισχύλου δοκιμώτατοι. 7 όπισθεν δὲ τῆς ἀγορᾶς ἐστιν οἶκος ὀνομαζόμενος ύπο Φλιασίων μαντικός. ές τοῦτον 'Αμφιάραος έλθων καὶ τὴν νύκτα ἐγκατακοιμηθεὶς μαντεύεσθαι τότε πρώτον, ώς οί Φλιάσιοί φασιν, ήρξατο. τέως δὲ ην 'Αμφιάραος τῷ ἐκείνων λόγφ ἰδιώτης τε καὶ οὐ μάντις. καὶ τὸ οἴκημα ἀπὸ τούτου συγκέκλεισται τὸν πάντα ἤδη χρόνον. οὐ πόρρω δέ έστιν ὁ καλούμενος 'Ομφαλός, Πελοποννήσου δὲ πάσης μέσον, εἰ δὴ τὰ ὄντα εἰρήκασιν. ἀπὸ δέ τοῦ 'Ομφαλοῦ προελθοῦσι Διονύσου σφίσιν ίερον έστιν άρχαῖον, έστι δὲ καὶ Απόλλωνος καὶ άλλο Ίσιδος. τὸ μὲν δὴ ἄγαλμα τοῦ Διονύσου δήλον πασιν, ώσαύτως δὲ καὶ τὸ τοῦ Απόλλωνος. το δε της Ισιδος τοις ιερεύσι θεάσασθαι μόνον 8 έστι. λέγεται δὲ καὶ ὧδε ὑπὸ Φλιασίων λόγος. Ήρακλέα, ὅτ᾽ ἐκ Λιβύης ἀνεσώθη κομίζων τὰ μῆλα τὰ Ἑσπερίδων καλούμενα, ἐς Φλιοῦντα έλθειν κατά δή τι ίδιον, διαιτωμένου δὲ ἐνταῦθα Οινέα έξ Αιτωλίας άφικέσθαι παρ' αὐτόν έγεγόνει δὲ τῷ Ἡρακλεῖ πρότερον ἔτι κηδεστής, τότε δὲ ἀφιγμένος είστία τὸν Ἡρακλέα ἢ αὐτὸς είστιατο ύπὸ ἐκείνου. Κύαθον δ' οὖν παίδα οἰνοχόον Οινέως οὐκ ἀρεσθεὶς τῷ δοθέντι πώματι παίει των δακτύλων ένὶ ές την κεφαλήν άποθανόντος δὲ αὐτίκα ὑπὸ τῆς πληγῆς Φλιασίοις έστὶν οἴκημα ές μνήμην. τοῦτο ώκοδόμηται μὲν παρὰ τὸ ἱερὸν τοῦ ᾿Απόλλωνος, ἀγάλματα δὲ λίθου πεποιημένα έχει, κύλικα ορέγοντα Ἡρακλεῖ τὸν Κύαθον.

son of Pratinas. This Aristias and his father Pratinas composed satyric plays more popular than any save those of Aeschylus. Behind the market-place is a building which the Phliasians name the House of Divination. Into it Amphiaraus entered, slept the night there, and then first, say the Phliasians, began to divine. According to their account Amphiaraus was for a time an ordinary person and no diviner. Ever since that time the building has been shut up. Not far away is what is called the Omphalos (Navel), the centre of all the Peloponnesus, if they speak the truth about it. Farther on from the Omphalos they have an old sanctuary of Dionysus, a sanctuary of Apollo, and one of Isis. The image of Dionysus is visible to all, and so also is that of Apollo, but the image of Isis only the priests may behold. The Phliasians tell also the following legend. When Heracles came back safe from Libya, bringing the apples of the Hesperides, as they were called, he visited Phlius on some private matter. While he was staving there Oeneus came to him from Aetolia. He had already allied himself to the family of Heracles, and after his arrival on this occasion either he entertained Heracles or Heracles entertained him. Be this as it may, displeased with the drink given him Heracles struck on the head with one of his fingers the boy Cvathus, the cup-bearer of Oeneus, who died on the

spot from the blow. A chapel keeps the memory of the deed fresh among the Phliasians; it is built by the side of the sanctuary of Apollo, and it contains statues made of stone representing Cyathus holding

out a cup to Heracles.

fl. c. 500 B.C.

ΧΙΥ. Της δὲ πόλεως αἱ Κελεαὶ πέντε που σταδίους μάλιστα ἀπέχουσι, καὶ τῆ Δήμητρι ένταθθα δι' ένιαυτοθ τετάρτου την τελετην και ού κατὰ ἔτος ἄγουσιν. ἱεροφάντης δὲ οὐκ ἐς τὸν βίον πάντα ἀποδέδεικται, κατὰ δὲ ἐκάστην τελετην άλλοτέ έστιν άλλος σφίσιν αίρετός, λαμβάνων ην εθέλη και γυναικα. και ταθτα μεν διάφορα των Έλευσινι νομίζουσι, τὰ δὲ ἐς αὐτὴν την τελετην εκείνων εστίν ες μίμησιν όμολογοῦσι δὲ καὶ αὐτοὶ μιμεῖσθαι Φλιάσιοι τὰ ἐν 2 Έλευσινι δρώμενα. Δυσαύλην δέ φασιν άδελφον Κελεού παραγενόμενον σφισιν ές την χώραν καταστήσασθαι την τελετήν, έκβληθηναι δέ αὐτὸν έξ 'Ελευσίνος ύπο 'Ιωνος, ότε 'Ίων 'Αθηναίοις ό Εούθου πολέμαρχος τοῦ πρὸς Ἐλευσινίους ἡρέθη πολέμου. τοῦτο μεν δη Φλιασίοις οὐκ έστιν όπως όμολογήσω, κρατηθέντα μάχη τινὰ Ἐλευσινίων φυγάδα ἀπελαθέντα οἴχεσθαι, τοῦ πολέμου τε έπὶ συνθήκαις καταλυθέντος πρὶν ἡ διαπολεμηθήναι καὶ ἐν Ἐλευσίνι αὐτοῦ καταμείναντος 3 Ευμόλπου. δύναιτο δ' αν κατα άλλην τινα ένταθθα ο Δυσαύλης άφικέσθαι πρόφασιν καὶ οὐχ ώς οι Φλιάσιοί φασιν. οὐ μην οὐδε Κελεώ προσήκων έμοὶ δοκείν οὐδὲ ἄλλως ἦν ἐν τοῖς ἐπιφανέσιν Έλευσινίων οὐ γὰρ ἄν ποτε "Ομηρος παρῆκεν αὐτὸν ἐν τοῖς ἔπεσιν. ἔστι γὰρ καὶ Ὁμήρω πεποιημένα ές Δήμητραν εν δε αὐτοῖς καταλέγων τοὺς διδαχθέντας ύπὸ τῆς θεοῦ τὴν τελετὴν Δυσαύλην ούδένα οίδεν Έλευσίνιον. έχει δε ούτω τὰ έπη

δείξεν Τριπτολέμω τε Διοκλεί τε πληξίππω Εὐμόλπου τε βίη Κελεώ θ' ήγήτορι λαών δρησμοσύνην ἱερών καὶ ἐπέφραδεν ὄργια πᾶσιν.

CORINTH, xiv. 1-3

XIV. Celeae is some five stades distant from the city, and here they celebrate the mysteries in honour of Demeter, not every year but every fourth year. The initiating priest is not appointed for life, but at each celebration they elect a fresh one, who takes, if he cares to do so, a wife. In this respect their custom differs from that at Eleusis, but the actual celebration is modelled on the Eleusinian rites. The Phliasians themselves admit that they copy the "performance" at Eleusis. They say that it was Dysaules, the brother of Celeüs, who came to their land and established the mysteries, and that he had been expelled from Eleusis by Ion, when Ion, the son of Xuthus, was chosen by the Athenians to be commander-in-chief in the Eleusinian war. Now I cannot possibly agree with the Phliasians in supposing that an Eleusinian was conquered in battle and driven away into exile, for the war terminated in a treaty before it was fought out, and Eumolpus himself remained at Eleusis. But it is possible that Dysaules came to Phlius for some other reason than that given by the Phliasians. I do not believe either that he was related to Celeüs, or that he was in any way distinguished at Eleusis, otherwise Homer would never have passed him by in his poems. For Homer is one of those who have written in honour of Demeter, and when he is making a list of those to whom the goddess taught the mysteries he knows nothing of an Eleusinian named Dysaules. These are the verses 1:-

"She to Triptolemus taught, and to Diocles, driver of horses,

Also to mighty Eumolpus, to Celeüs, leader of peoples, Cult of the holy rites, to them all her mystery telling."

¹ Hymn to Demeter, 474-476.

4 οὖτος δ' οὖν, ὡς οἱ Φλιάσιοἱ φασιν, ὁ Δυσαύλης κατεστήσατο ἐνταῦθα τὴν τελετὴν καὶ οὖτος ἢν ὁ τῷ χωρίῳ τὸ ὄνομα παραθέμενος Κελεάς· Δυσαύλου τέ ἐστιν ἐνταῦθα, ὡς εἴρηταί μοι, μνῆμα. πρότερον δὲ ἄρα ἐπεποίητο ὁ ᾿Αράντειος τάφος· ὕστερον γὰρ κατὰ τὸν Φλιασίων λόγον καὶ οὐκ ἐπὶ τῆς "Αραντος βασιλείας ἀφίκετο ὁ Δυσαύλης. Φλιάσιοι γὰρ Προμηθεῖ γενέσθαι τῷ Ἰαπετοῦ κατὰ τὸν αὐτὸν χρόνον φασὶν "Αραντα καὶ τρισὶν ἀνθρώπων γενεαῖς Πελασγοῦ τε εἶναι πρεσβύτερον τοῦ ᾿Αρκάδος καὶ τῶν λεγομένων ᾿Αθήνησιν αὐτοχθόνων.—τοῦ δὲ ᾿Ανακτόρου καλουμένου πρὸς τῷ ὀρόφῳ Πέλοπος ἄρμα λέγουσιν ἀνακεῖσθαι.

Χ V. Φλιασίοις μεν δή τοσαῦτα λόγου μάλιστα ην άξια έκ Κορίνθου δ' ές "Αργος έρχομένω Κλεωναί πόλις έστιν ου μεγάλη. παίδα δε είναι Πέλοπος Κλεώνην λέγουσιν, οι δὲ τῷ παρὰ Σικυώνα ρέοντι 'Ασωπώ θυγατέρα έπὶ ταις άλλαις Κλεώνην γενέσθαι τὸ δ' οὖν ὄνομα ἀπὸ τοῦ έτέρου τούτων ἐτέθη τῆ πόλει. ἐνταῦθά ἐστιν ἱερὸν ᾿Αθηνᾶς, τὸ δὲ ἄγαλμα Σκύλλιδος τέχνη καὶ Διποίνου μαθητάς δὲ είναι Δαιδάλου σφας, οί δὲ καὶ γυναῖκα ἐκ Γόρτυνος ἐθέλουσι λαβεῖν Δαίδαλον καὶ τὸν Δίποινον καὶ Σκύλλιν ἐκ τῆς γυναικός οι ταύτης γενέσθαι. ἐν Κλεωναίς δὲ τοῦτό ἐστι τὸ ἱερὸν καὶ μνῆμα Εὐρύτου καὶ Κτεάτου θεωρούς γαρ έξ "Ηλίδος ές τον άγωνα ιόντας των Ίσθμίων αὐτούς ἐνταῦθα Ἡρακλῆς κατετόξευσεν, έγκλημα ποιούμενος ὅτι οἱ πρὸς Αὐγείαν πολεμοῦντι ἀντετάχθησαν.

2 'Εκ Κλεωνών δέ είσιν ές "Αργος όδοὶ δύο, ή

CORINTH, xiv. 4-xv. 2

At all events, this Dysaules, according to the Phliasians, established the mysteries here, and he it was who gave to the place the name Celeae. I have already said that the tomb of Dysaules is here. So the grave of Aras was made earlier, for according to the account of the Phliasians Dysaules did not arrive in the reign of Aras, but later. For Aras, they say, was a contemporary of Prometheus, the son of Iapetus, and three generations of men older than Pelasgus the son of Arcas and those called at Athens aboriginals. On the roof of what is called the Anactorum they say is dedicated the chariot of Pelops.

XV. These are the things that I found most worthy of mention among the Phliasians. On the road from Corinth to Argos is a small city Cleonae. They say that Cleones was a son of Pelops, though there are some who say that Cleone was one of the daughters of Asopus, that flows by the side of Sicyon. Be this as it may, one or other of these two accounts for the name of the city. Here there is a sanctuary of Athena, and the image is a work of Scyllis and A. sixth Dipoenus. Some hold them to have been the pupils of Daedalus, but others will have it that Daedalus took a wife from Gortyn, and that Dipoenus and Scyllis were his sons by this woman. Cleonae possesses this sanctuary and the tomb of Eurytus and Cte-The story is that as they were going as ambassadors from Elis to the Isthmian contest they were here shot by Heracles, who charged them with being his adversaries in the war against Augeas.

From Cleonae to Argos are two roads; one is direct

μεν ανδράσιν εὐζώνοις καὶ ἔστιν ἐπίτομος, ή δὲ έπὶ τοῦ καλουμένου Τρητοῦ, στενή μὲν καὶ αὐτή περιεχόντων ὁρῶν, ὀχήμασι δέ ἐστιν ὅμως ἐπιτηδειοτέρα. ἐν τούτοις τοῖς ὄρεσι τὸ σπήλαιον ἔτι δείκνυται τοῦ λέοντος, καὶ ἡ Νεμέα τὸ χωρίον απέχει σταδίους πέντε που και δέκα. έν δὲ αὐτη Νεμείου Διὸς ναός ἐστι θέας ἄξιος, πλην όσον κατερρυήκει τε ό όροφος καὶ ἄγαλμα οὐδὲν έτι έλείπετο κυπαρίσσων τε άλσος έστὶ περὶ τον ναόν, καὶ τον 'Οφέλτην ἐνταθθα ὑπὸ τῆς τροφού τεθέντα ές την πόαν διαφθαρήναι λέ-3 γουσιν ύπὸ τοῦ δράκοντος. θύουσι δὲ Αργείοι τῷ Διὶ καὶ ἐν τῆ Νεμέα καὶ Νεμείου Διὸς ἱερέα αίρουνται, και δή και δρόμου προτιθέασιν άγωνα ανδράσιν ώπλισμένοις Νεμείων πανηγύρει των γειμερινών. ἐνταῦθα ἔστι μὲν 'Οφέλτου τάφος, περί δὲ αὐτὸν θριγκὸς λίθων καὶ ἐντὸς τοῦ περιβόλου βωμοί· ἔστι δὲ χῶμα γῆς Λυκούργου μνῆμα τοῦ Ὁφέλτου πατρός. τὴν δὲ πηγὴν Αδράστειαν ονομάζουσιν είτε έπ' ἄλλη τινὶ αἰτία είτε καὶ ἀνευρόντος αὐτὴν ᾿Αδράστου τὸ δὲ όνομα λέγουσι τῆ χώρα Νεμέαν δοῦναι θυγατέρα 'Ασωποῦ καὶ ταύτην.' καὶ ὄρος 'Απέσας ἐστὶν ύπερ την Νεμέαν, ένθα Περσέα πρώτον Διὶ θῦσαι 4 λέγουσιν 'Απεσαντίω.- ἀνελθοῦσι δὲ ἐς τὸν Τρητον καὶ αὖθις τὴν ἐς "Αργος ἰοῦσίν ἐστι Μυκηνῶν έρείπια εν άριστερά. καὶ ὅτι μεν Περσεύς εγένετο Μυκηνών οἰκιστής, ἴσασιν Έλληνες έγω δέ αἰτίαν τε γράψω τοῦ οἰκισμοῦ καὶ δι' ήντινα πρόφασιν 'Αργείοι Μυκηναίους ύστερον ανέστησαν. ἐν γὰρ τῆ νῦν ᾿Αργολίδι ὀνομαζομένη τὰ μεν έτι παλαιότερα οὐ μνημονεύουσιν, Ίναχον

and only for active men, the other goes along the pass called Tretus (Pierced), is narrow like the other, being surrounded by mountains, but is nevertheless more suitable for carriages. In these mountains is still shown the cave of the famous lion, and the place Nemea is distant some fifteen stades. In Nemea is a noteworthy temple of Nemean Zeus, but I found that the roof had fallen in and that there was no longer remaining any image. Around the temple is a grove of cypress trees, and here it is, they say, that Opheltes was placed by his nurse in the grass and killed by the serpent. The Argives offer burnt sacrifices to Zeus in Nemea also, and elect a priest of Nemean Zeus; moreover they offer a prize for a race in armour at the winter celebration of the Nemean games. In this place is the grave of Opheltes; around it is a fence of stones, and within the enclosure are altars. There is also a mound of earth which is the tomb of Lycurgus, the father of Opheltes. The spring they call Adrastea for some reason or other, perhaps because Adrastus found it. The land was named, they say, after Nemea, who was another daughter of Asopus. Above Nemea is Mount Apesas, where they say that Perseus first sacrificed to Zeus of Apesas. Ascending to Tretus, and again going along the road to Argos, you see on the left the ruins of Mycenae. The Greeks are aware that the founder of Mycenae was Perseus, so I will narrate the cause of its foundation and the reason why the Argives afterwards laid Mycenae waste. The oldest tradition in the region now called Argolis

δὲ βασιλεύοντα τόν τε ποταμὸν ἀφ' αύτοῦ λέγου-5 σιν ονομάσαι καὶ θῦσαι τη "Ηρα. λέγεται δὲ καὶ ώδε λόγος. Φορωνέα ἐν τῆ γῆ ταύτη γενέσθαι πρώτον, "Ιναχον δε ούκ ἄνδρα άλλὰ τὸν ποταμὸν πατέρα είναι Φορωνεί· τούτον δὲ Ποσειδώνι καὶ "Ηρα δικάσαι περί της χώρας, σύν δὲ αὐτῶ Κηφισόν τε καὶ 'Αστερίωνα ποταμόν' κρινάντων δὲ "Ηρας είναι τὴν γῆν, οὕτω σφίσιν ἀφανίσαι τὸ ὕδωρ Ποσειδώνα. καὶ διὰ τοῦτο οὔτε Ίναγος ύδωρ ούτε άλλος παρέχεται των είρημένων ποταμων ότι μη υσαντος του θεου. θέρους δε αυά σφισίν έστι τὰ ρεύματα πλην τῶν ἐν Λέρνη. Φορωνεύς δε ό Ίνάχου τούς ανθρώπους συνήγαγε πρώτον ές κοινόν, σποράδας τέως καὶ έφ' ξαυτών έκάστοτε οἰκοῦντας καὶ τὸ χωρίον ἐς ὁ πρώτον

ήθροίσθησαν άστυ ωνομάσθη Φορωνικόν.

ΧVΙ. "Αργος δε Φορωνέως θυγατριδούς βασιλεύσας μετά Φορωνέα ωνόμασεν άφ' αύτοῦ τὴν χώραν. "Αργου δὲ Πείρασος γίνεται καὶ Φόρβας, Φόρβαντος δὲ Τριόπας, Τριόπα δὲ Ίασος καὶ 'Αγήνωρ. 'Ιὰ μὲν οὖν 'Ιάσου θυγάτηρ, εἴτε ὡς Ήροδοτος έγραψεν είτε καθ' δ λέγουσιν Ελληνες, ές Αίγυπτον αφικνείται Κρότωπος δε ο Άγήνορος έσχε μετὰ Ίασον τὴν ἀρχήν, Κροτώπου δὲ Σθενέλας γίνεται, Δαναός δ' ἀπ' Αἰγύπτου πλεύσας έπὶ Γελάνορα τὸν Σθενέλα τοὺς ἀπογόνους τους 'Αγήνορος βασιλείας έπαυσεν. τὰ δὲ ἀπὸ τούτου καὶ οἱ πάντες ὁμοίως ἴσασι, θυγατέρων τῶν Δαναοῦ τὸ ἐς τοὺς ἀνεψιοὺς τόλμημα καὶ ὡς ἀποθανόντος Δαναοῦ τὴν ἀρχὴν Λυγκεὺς ἔσχεν. 2 οι δὲ ᾿Αβαντος τοῦ Λυγκέως παίδες τὴν βασιλείαν ενείμαντο, καὶ 'Ακρίσιος μεν αὐτοῦ κατέis that when Inachus was king he named the river after himself and sacrificed to Hera. There is also another legend which says that Phoroneus was the first inhabitant of this land, and that Inachus, the father of Phoroneus, was not a man but the river. This river, with the rivers Cephisus and Asterion, judged concerning the land between Poseidon and Hera. They decided that the land belonged to Hera, and so Poseidon made their waters disappear. For this reason neither Inachus nor either of the other rivers I have mentioned provides any water except after rain. In summer their streams are dry except those at Lerna. Phoroneus, the son of Inachus, was the first to gather together the inhabitants, who up to that time had been scattered and living as isolated families. The place into which they were first gathered was named the City of Phoroneus.

XVI. Argus, the grandson of Phoroneus, succeeding to the throne after Phoroneus, gave his name to the land. Argus begat Peirasus and Phorbas, Phorbas begat Triopas, and Triopas begat Iasus and Agenor. Io, the daughter of Iasus, went to Egypt, whether the circumstances be as Herodotus records or as the Greeks say. After Iasus, Crotopus, the son of Agenor, came to the throne and begat Sthenelas, but Danaus sailed from Egypt against Gelanor, the son of Sthenelas, and staved the succession to the kingdom of the descendants of Agenor. What followed is known to all alike: the crime the daughters of Danaus committed against their cousins, and how, on the death of Danaus, Lynceus succeeded him. But the sons of Abas, the son of Lynceus, divided the kingdom between themselves: Acrisius remained where

μεινεν έν τῷ 'Αργει, Προίτος δὲ τὸ 'Ηραίον καὶ Μιδείαν καὶ Τίρυνθα ἔσχε καὶ ὅσα πρὸς θαλάσση της 'Αργείας σημειά τε της έν Τίρυνθι οικήσεως Προίτου καὶ ές τόδε λείπεται. γρόνω δὲ ὕστερον 'Ακρίσιος Περσέα αὐτόν τε περιείναι πυνθανόμενος καὶ ἔργα ἀποδείκνυσθαι, ἐς Λάρισαν ἀπεχώρησε την έπὶ τῷ Πηνειῷ. Περσεύς δὲ—ἰδείν γὰρ πάντως ήθελε τὸν γονέα τῆς μητρὸς καὶ λόγοις τε χρηστοίς καὶ έργοις δεξιώσασθαι-έρχεται παρ' αὐτὸν ἐς τὴν Λάρισαν καὶ ὁ μὲν οἱα ἡλικία τε ἀκμάζων καὶ τοῦ δίσκου χαίρων τῷ εὐρήματι ἐπεδείκνυτο ἐς ἄπαντας, ᾿Ακρίσιος δὲ λανθάνει κατά δαίμονα ύποπεσών τοῦ δίσκου τῆ όρμῆ. 3 καὶ 'Ακρισίω μὲν ἡ πρόρρησις τοῦ θεοῦ τέλος ἔσχεν, οὐδε ἀπέτρεψέν οἱ τὸ χρεών τὰ ἐς τὴν παίδα καὶ τὸν θυγατριδοῦν παρευρήματα Περσεύς δὲ ὡς ἀνέστρεψεν ἐς "Αργος-ήσχύνετο γὰρ τοῦ φόνου τῆ φήμη—, Μεγαπένθην τον Προίτου πείθει οι την άρχην άντιδοθναι, παραλαβών δέ αὐτὸς τὴν ἐκείνου Μυκήνας κτίζει. τοῦ ξίφους γαρ ενταθθα εξέπεσεν ο μύκης αὐτώ, καὶ τὸ σημείον ές οἰκισμον ενόμιζε συμβήναι πόλεως. ήκουσα δὲ καὶ ώς διψωντι ἐπηλθεν ἀνελέσθαι οί μύκητα έκ της γης, ρυέντος δὲ ὕδατος πιὼν καὶ ήσθεὶς Μυκήνας έθετο τὸ ὄνομα τῷ χωρίφ. 4 "Ομηρος δε εν 'Οδυσσεία γυναικός Μυκήνης εν έπει τώδε έμνήσθη

Τυρώ τ' 'Αλκμήνη τε ἐυστέφανός τε Μυκήνη.
ταύτην είναι θυγατέρα 'Ινάχου γυναῖκα δὲ 'Αρέστορος τὰ ἔπη λέγει, ἃ δὴ "Ελληνες καλοῦσιν 'Ηοίας μεγάλας ἀπὸ ταύτης οὖν γεγονέναι καὶ

he was at Argos, and Proetus took over the Heraeum, Mideia, Tiryns, and the Argive coast region. Traces of the residence of Proetus in Tirvns remain to the present day. Afterwards Acrisius, learning that Perseus himself was not only alive but accomplishing great achievements, retired to Larisa on the Peneüs. And Perseus, wishing at all costs to see the father of his mother and to greet him with fair words and deeds, visited him at Larisa. Being in the prime of life and proud of his inventing the quoit, he gave displays before all, and Acrisius, as luck would have it, stepped unnoticed into the path of the quoit. So the prediction of the god to Acrisius found its fulfilment, nor was his fate prevented by his precautions against his daughter and grandson. Perseus, ashamed because of the gossip about the homicide, on his return to Argos induced Megapenthes, the son of Proetus, to make an exchange of kingdoms; taking over himself that of Megapenthes, he founded Mycenae. For on its site the cap (myces) fell from his scabbard, and he regarded this as a sign to found a city. I have also heard the following account. He was thirsty, and the thought occurred to him to pick up a mushroom (myces) from the ground. Drinking with joy water that flowed from it, he gave to the place the name of Mycenae. Homer in the Odyssey mentions a woman Mycene in the following verse:-

"Tyro and Alemene and the fair-crowned lady Mycene."

She is said to have been the daughter of Inachus and the wife of Arestor in the poem which the Greeks call the *Great Eoeac*. So they say that this

τὸ ὄνομα τῆ πόλει φασίν. ὃν δὲ προσποιοῦσιν ᾿Ακουσιλάφ λόγον, Μυκηνέα υίὸν εἰναι Σπάρτωνος, Σπάρτωνα δὲ Φορωνέως, οὐκ ἂν ἔγωγε ἀποδεξαίμην, διότι μηδὲ αὐτοὶ Λακεδαιμόνιοι. Λακεδαιμονίοις γὰρ Σπάρτης μὲν γυναικὸς εἰκών ἐστιν ἐν ᾿Αμύκλαις, Σπάρτωνα δὲ Φορωνέως παίδα θαυμάζοιεν ἂν καὶ ἀρχὴν ἀκούσαντες.

Μυκήνας δὲ ᾿Αργεῖοι καθεῖλον ὑπὸ ζηλοτυπίας. ἡσυχαζόντων γὰρ τῶν ᾿Αργείων κατὰ τὴν ἐπιστρατείαν τοῦ Μήδου, Μυκηναῖοι πέμπουσιν ἐς Θερμοπύλας ὀγδοήκοντα ἄνδρας, οῖ Λακεδαιμονίοις μετέσχον τοῦ ἔργου τοῦτο ἤνεγκεν ὅλεθρόν σφισι τὸ φιλοτίμημα παροξῦναν ᾿Αργείους. λείπεται δὲ ὅμως ἔτι καὶ ἄλλα τοῦ περιβόλου καὶ ἡ πύλη, λέοντες δὲ ἐφεστήκασιν αὐτῆ Κυκλώπων δὲ καὶ ταῦτα ἔργα εἶναι λέγουσιν, οῖ Προίτω τὸ τεῖχος ἐποίησαν ἐν Τίρυνθι. Μυκηνῶν δὲ ἐν τοῖς

6 τείχος ἐποίησαν ἐν Τίρυνθι. Μυκηνῶν δὲ ἐν τοῖς ἐρειπίοις κρήνη τέ ἐστι καλουμένη Περσεία καὶ ᾿Ατρέως καὶ τῶν παίδων ὑπόγαια οἰκοδομήματα, ἔνθα οἱ θησαυροί σφισι τῶν χρημάτων ἦσαν. τάφος δὲ ἔστι μὲν ᾿Ατρέως, εἰσὶ δὲ καὶ ὅσους σὺν ᾿Αγαμέμνονι ἐπανήκοντας ἐξ Ἰλίου δειπνίσας κατεφόνευσεν Αἴγισθος. τοῦ μὲν δὴ Κασσάνδρας μνήματος ἀμφισβητοῦσι Λακεδαιμονίων οἱ περὶ ᾿Αμύκλας οἰκοῦντες· ἔτερον δὲ ἐστιν ᾿Αγαμέμνονος, τὸ δὲ Εὐρυμέδοντος τοῦ ἡνιόχου, καὶ Τελεδάμου τὸ αὐτὸ καὶ Πέλοπος—τούτους γὰρ τεκεῖν διδύμους Κασσάνδραν φασί, νηπίους δὲ ἔτι ὄντας ἐπικατέσφαξε τοῖς γονεστιν Αἴγισθος — καὶ Ἦχος Πιὶ ἀξερος πονεστιν ἀντας ἐνρισκος Πιὶ ἀξερος πονεστιν ἀντας κανεστιν Πιὶ ἀξερος πονεστιν ἀντας κανεστιν Πιὶ ἀξερος πονεστιν καὶ Πελέρος που ἐννεστιν ἀναστιν ἀναστιν

είουμους Κασσανοραν φασι, νηπιούς δε ετί συτας ἐπικατέσφαξε τοῖς γονεῦσιν Αἴγισθος — καὶ Ἡλέκτρας: Πυλάδη γὰρ συνώκησεν 'Ορέστου δόντος. 'Ελλάνικος δὲ καὶ τάδε ἔγραψε, Μέδοντα καὶ Στρόφιον γενέσθαι Πυλάδη παίδας ἐξ lady has given her name to the city. But the account which is attributed to Acusilaus, that Myceneus was the son of Sparton, and Sparton of Phoroneus, I cannot accept, because the Lacedaemonians themselves do not accept it either. For the Lacedaemonians have at Amyclae a portrait statue of a woman named Sparte, but they would be amazed at the mere mention of a Sparton, son of Phoroneus.

It was jealousy which caused the Argives to destroy Mycenae. For at the time of the Persian invasion the Argives made no move, but the Mycenaeans sent eighty men to Thermopylae who shared in the achievement of the Lacedaemonians. This eagerness for distinction brought ruin upon them by exasperating the Argives. There still remain, however, parts of the city wall, including the gate, upon which stand lions. These, too, are said to be the work of the Cyclopes, who made for Proetus the wall at Tirvns. In the ruins of Mycenae is a fountain called Persea; there are also underground chambers of Atreus and his children, in which were stored their treasures. There is the grave of Atreus, along with the graves of such as returned with Agamemnon from Troy, and were murdered by Aegisthus after he had given them a banquet. As for the tomb of Cassandra, it is claimed by the Lacedaemonians who dwell around Amyclae. Agamemnon has his tomb, and so has Eurymedon the charioteer, while another is shared by Teledamus and Pelops, twin sons, they say, of Cassandra, whom while vet babies Aegisthus slew after their parents. Electra has her tomb, for Orestes married her to Pylades. Hellanicus adds that the children of Pylades by Electra were Medon

Ήλέκτρας. Κλυταιμνήστρα δὲ ἐτάφη καὶ Αἴγισθος ολίγον ἀπωτέρω τοῦ τείχους έντος δέ άπηξιώθησαν, ένθα 'Αγαμέμνων τε αὐτὸς ἔκειτο

καὶ οἱ σὺν ἐκείνω φονευθέντες.

ΧΥΙΙ. Μυκηνών δε εν άριστερά πέντε άπέχει καὶ δέκα στάδια τὸ Ἡραῖον. ῥεῖ δὲ κατὰ τὴν όδον ὕδωρ Ἐλευθέριον καλούμενον χρώνται δὲ αὐτῷ προς καθάρσια αἱ περὶ τὸ ἱερον καὶ τῶν θυσιών ές τὰς ἀπορρήτους, αὐτὸ δὲ τὸ ἱερόν έστιν έν χθαμαλωτέρω της Ευβοίας το γάρ δή όρος τοῦτο ὀνομάζουσιν Εύβοιαν, λέγοντες 'Αστερίωνι γενέσθαι τῷ ποταμῷ θυγατέρας Εὔβοιαν καὶ Πρόσυμναν καὶ 'Ακραίαν, είναι δὲ σφᾶς 2 τροφούς της "Ηρας καὶ ἀπὸ μὲν 'Ακραίας τὸ όρος καλοῦσι τὸ ἀπαντικρὺ τοῦ Ἡραίου, ἀπὸ δὲ Ευβοίας όσον περί το ίερον, Πρόσυμναν δε την ύπὸ τὸ Ἡραῖον χώραν. ὁ δὲ ᾿Αστερίων οὖτος ρέων ύπερ το 'Ηραίον ες φάραγγα εσπίπτων άφανίζεται. φύεται δὲ αὐτοῦ πόα πρὸς ταῖς ὄχθαις ἀστερίωνα ὀνομάζουσι καὶ τὴν πόαν ταύτην τη "Ηρα καὶ αὐτην φέρουσι καὶ ἀπὸ τῶν 3 φύλλων αὐτῆς στεφάνους πλέκουσιν. ἀρχιτέκτονα μέν δη γενέσθαι τοῦ ναοῦ λέγουσιν Εὐπόλεμον 'Αργείον' όπόσα δὲ ὑπὲρ τοὺς κίονάς ἐστιν εἰργασμένα, τὰ μὲν ἐς τὴν Διὸς γένεσιν καὶ θεῶν καὶ γιγάντων μάχην έχει, τὰ δὲ ἐς τὸν πρὸς Τροίαν πόλεμον καὶ Ἰλίου τὴν ἄλωσιν. ἀνδριάντες τε έστήκασι πρὸ τῆς ἐσόδου καὶ γυναικῶν, αὶ γεγόνασιν ἱέρειαι τῆς "Ηρας, καὶ ἡρώων ἄλλων τε καὶ 'Ορέστου' τὸν γὰρ ἐπίγραμμα ἔχοντα, ώς είη βασιλεύς Αύγουστος, 'Ορέστην είναι λέγουσιν, έν δὲ τῶ προνάω τῆ μὲν Χάριτες

and Strophius. Clytennestra and Aegisthus were buried at some little distance from the wall. They were thought unworthy of a place within it, where lay Agamemnon himself and those who were murdered with him.

XVII. Fifteen stades distant from Mycenae is on the left the Heraeum. Beside the road flows the brook called Water of Freedom. The priestesses use it in purifications and for such sacrifices as are secret. The sanctuary itself is on a lower part of Euboea. Euboea is the name they give to the hill here, saving that Asterion the river had three daughters, Euboea, Prosymna, and Acraea, and that they were nurses of Hera. The hill opposite the Heraeum they name after Acraea, the environs of the sanctuary they name after Euboea, and the land beneath the Heraeum after Prosymna. This Asterion flows above the Heraeum, and falling into a cleft disappears. On its banks grows a plant, which also is called asterion. They offer the plant itself to Hera, and from its leaves weave her garlands. It is said that the architect of the temple was Eupolemus, an Argive. The sculptures carved above the pillars refer either to the birth of Zeus and the battle between the gods and the giants, or to the Trojan war and the capture of Ilium. Before the entrance stand statues of women who have been priestesses to Hera and of various heroes, including Orestes. They say that Orestes is the one with the inscription, that it represents the Emperor Augustus. In the fore-temple are on the one side ancient statues of the Graces,

άγάλματά ἐστιν ἀρχαία, ἐν δεξιά δὲ κλίνη τῆς Ήρας καὶ ἀνάθημα ἀσπὶς ἡν Μενέλαός ποτε 4 ἀφείλετο Εύφορβον εν Ἰλίω. τὸ δὲ ἄγαλμα τῆς "Ηρας έπὶ θρόνου κάθηται μεγέθει μέγα, χρυσοῦ μεν και ελέφαντος, Πολυκλείτου δε έργον έπεστι δέ οἱ στέφανος Χάριτας ἔχων καὶ "Ωρας ἐπειργασμένας, καὶ τῶν χειρῶν τῆ μεν καρπον φέρει ροιας, τη δε σκηπτρον. τὰ μεν ούν ές την ροιάνάπορρητότερος γάρ έστιν ο λόγος-άφείσθω μοι κόκκυγα δὲ ἐπὶ τῷ σκήπτρω καθησθαί φασι λέγοντες τὸν Δία, ὅτε ἤρα παρθένου τῆς "Ηρας, ές τούτον τὸν ὄρνιθα ἀλλαγήναι, τὴν δὲ ἄτε παίγνιον θηρασαι. τοῦτον τὸν λόγον καὶ ὅσα εοικότα εἴρηται περὶ θεῶν οὐκ ἀποδεχόμενος 5 γράφω, γράφω δὲ οὐδὲν ἦσσον. λέγεται δὲ παρεστηκέναι τη "Ηρα τέχνη Ναυκύδους άγαλμα "Ηβης, ελέφαντος καὶ τοῦτο καὶ χρυσοῦ παρὰ δε αὐτήν ἐστιν ἐπὶ κίονος ἄγαλμα" Ηρας ἀρχαῖον. τὸ δὲ ἀρχαιότατον πεποίηται μὲν ἐξ ἀχράδος, ἀνετέθη δὲ ἐς Τίρυνθα ὑπὸ Πειράσου τοῦ "Αργου, Τίρυνθα δὲ ἀνελόντες 'Αργείοι κομίζουσιν ές τὸ 'Ηραῖον· δ δη καὶ αὐτὸς εἶδον, καθήμενον ἄγαλμα 6 οὐ μέγα. ἀναθήματα δὲ τὰ ἄξια λόγου βωμὸς έχων ἐπειργασμένον τὸν λεγόμενον ήΗβης καὶ Ήρακλέους γάμον ούτος μεν άργύρου, χρυσού δὲ καὶ λίθων λαμπόντων 'Αδριανός βασιλεύς ταων ἀνέθηκεν ἀνέθηκε δέ, ὅτι τὴν ὄρνιθα ίεραν της "Ηρας νομίζουσι. κείται δε καί στέφανος χρυσούς και πέπλος πορφύρας, Νέρωνος 7 ταθτα αναθήματα. ἔστι δὲ ὑπὲρ τὸν ναὸν τοθτον τοῦ προτέρου ναοῦ θεμέλιά τε καὶ εἰ δή τι ἄλλο ύπελίπετο ή φλόξ. κατεκαύθη δε την ίέρειαν

CORINTH, xvii. 3-7

and on the right a couch of Hera and a votive offering, the shield which Menelaus once took from Euphorbus at Troy. The statue of Hera is seated on a throne; it is huge, made of gold and ivory, and is a work of Polycleitus. She is wearing a crown with Graces and Seasons worked upon it, and in one hand she carries a pomegranate and in the other a sceptre. About the pomegranate I must say nothing, for its story is somewhat of a holy mystery. presence of a cuckoo seated on the sceptre they explain by the story that when Zeus was in love with Hera in her maidenhood he changed himself into this bird, and she caught it to be her pet. This tale and similar legends about the gods I relate without believing them, but I relate them nevertheless. By the side of Hera stands what is said to be an image of Hebe fashioned by Naucydes; it, too, is of ivory and gold. By its side is an old image of Hera on a pillar. The oldest image is made of wild-pear wood, and was dedicated in Tirvns by Peirasus, son of Argus, and when the Argives destroyed Tiryns they carried it away to the Heraeum. I myself saw it, a small, seated image. Of the votive offerings the following are noteworthy. There is an altar upon which is wrought in relief the fabled marriage of Hebe and Heracles. This is of silver, but the peacock dedicated by the Emperor Hadrian is of gold and gleaming stones. He dedicated it because they hold the bird to be sacred to Hera. There lie here a golden crown and a purple robe, offerings of Nero. Above this temple are the foundations of the earlier temple and such parts of it as were spared by the flames. It was

της "Ηρας Χρυσηίδα ὕπνου καταλαβόντος, ὅτεὁ λύχνος πρὸ τῶν στεφανωμάτων ήπτετο. καὶ
Χρυσηὶς μὲν ἀπελθοῦσα ἐς Τεγέαν τὴν 'Αθηνᾶν
τὴν 'Αλέαν ἱκέτευεν' 'Αργεῖοι δὲ καίπερ κακοῦ
τηλικούτου παρόντος σφίσι τὴν εἰκόνα οὐ καθεῖλον τῆς Χρυσηίδος, ἀνάκειται δὲ καὶ ἐς τόδε τοῦ

ναοῦ τοῦ κατακαυθέντος ἔμπροσθεν.

ΧΥΙΙΙ. Έκ Μυκηνων δέ ές Αργος έρχομένοις έν άριστερά Περσέως παρά την όδον έστιν ήρωον. έχει μεν δή καὶ ένταῦθα τιμάς παρά τῶν προσχωρίων, μεγίστας δὲ έν τε Σερίφω καὶ παρ' Αθηναίοις, οίς Περσέως τέμενος καὶ Δίκτυος καὶ Κλυμένης βωμός σωτήρων καλουμένων Περσέως. ἐν δὲ τῆ ᾿Αργεία προελθοῦσιν ὀλίγον ἀπὸ τοῦ ήρώου τούτου Θυέστου τάφος ἐστὶν ἐν δεξιậ. λίθου δὲ ἔπεστιν αὐτῶ κριός, ὅτι τὴν ἄρνα ὁ Θυέστης ἔσχε τὴν χρυσῆν, μοιχεύσας τοῦ ἀδελφοῦ τὴν γυναῖκα. ᾿Ατρέα δὲ οὐκ ἐπέσχεν ὁ λογισμός μετρήσαι την ίσην, άλλα των Θυέστου παίδων σφαγάς και τὰ ἀδόμενα δείπνα έξειργά-2 σατο. ὕστερον δὲ οὐκ ἔχω σαφες εἰπεῖν πότερον άδικίας ήρξεν Αίγισθος ή προϋπήρξεν 'Αγαμέμνονι φόνος Ταντάλου τοῦ Θυέστου συνοικείν δέ φασιν αὐτὸν Κλυταιμνήστρα παρθένω παρὰ Τυνδάρεω λαβόντα. έγω δε καταγνώναι μεν ούκ έθέλω φύσει σφας γενέσθαι κακούς εί δὲ ἐπὶ τοσοῦτον αὐτοῖς τὸ μίασμα τὸ Πέλοπος καὶ ὁ Μυρτίλου προστρόπαιος ηκολούθησε, τούτοις ην άρα όμολογοῦντα, ἡνίκα ἡ Πυθία Γλαύκω τῶ Έπικύδους Σπαρτιάτη, βουλεύσαντι ἐπίορκα ομόσαι, καὶ τοῦδε εἶπεν ἐς τοὺς ἀπογόνους κατιέναι την δίκην.

burnt down because sleep overpowered Chryseis, the priestess of Hera, when the lamp before the wreaths set fire to them. Chryseis went to Tegea and supplicated Athena Alea. Although so great a disaster had befallen them the Argives did not take down the statue of Chryseis; it is still in position

in front of the burnt temple.

XVIII. By the side of the road from Mycenae to Argos there is on the left hand a hero-shrine of Perseus. The neighbouring folk, then, pay him honours here, but the greatest honours are paid to him in Seriphus and among the Athenians, who have a precinct sacred to Perseus and an altar of Dictys and Clymene, who are called the saviours of Perseus. Advancing a little way in the Argive territory from this hero-shrine one sees on the right the grave of Thyestes. On it is a stone ram, because Thyestes obtained the golden lamb after debauching his brother's wife. But Atreus was not restrained by prudence from retaliating, but contrived the slaughter of the children of Thyestes and the banquet of which the poets tell us. But as to what followed, I cannot say for certain whether Aegisthus began the sin or whether Agamemnon sinned first in murdering Tantalus, the son of Thyestes. It is said that Tantalus had received Clytaemnestra in marriage from Tyndareus when she was still a virgin. I myself do not wish to condemn them of having been wicked by nature; but if the pollution of Pelops and the avenging spirit of Myrtilus dogged their steps so long, it was after all only consistent that the Pythian priestess said to the Spartan Glaucus, the son of Epicydes, who consulted her about breaking his oath, that the punishment for this also comes upon the descendants of the sinner.

3 'Απὸ δὲ τῶν Κριῶν—οὕτω γὰρ τοῦ Θυέστου τὸ μνῆμα ὀνομάζουσι—προελθοῦσιν ὀλίγον ἐστὶν ἐν ἀριστερᾶ χωρίον Μυσία καὶ Δήμητρος Μυσίας ἱερὸν ἀπὸ ἀνδρὸς Μυσίου τὸ ὄνομα, γενομένου καὶ τούτου, καθάπερ λέγουσιν 'Αργεῖοι, ξένου τῆ Δήμητρι. τούτω μὲν οὖν οὐκ ἔπεστιν ὄροφος ἐν δὲ αὐτῷ ναός ἐστιν ἄλλος ὀπτῆς πλίνθου, ξόανα δὲ Κόρης καὶ Πλούτωνος καὶ Δήμητρός ἐστι. προελθοῦσι δὲ ποταμός ἐστιν 'Ιναχος, καὶ διαβᾶσιν 'Ηλίου βωμός. ἐντεῦθεν δὲ ἐπὶ πύλην ῆξεις καλουμένην ἀπὸ τοῦ πλησίον ἱεροῦ· τὸ δὲ

ίερον έστιν Είλειθυίας.

4 Μόνους δὲ Ἑλλήνων οἶδα ᾿Αργείους ἐς τρεῖς βασιλείας νεμηθέντας. ἐπὶ γὰρ τῆς ἀρχῆς τῆς ᾿Αναξαγόρου τοῦ ᾿Αργείου τοῦ Μεγαπένθους μανία ταῖς γυναιξὶν ἐνέπεσεν, ἐκφοιτῶσαι δὲ ἐκ τῶν οἰκιῶν ἐπλανῶντο ἀνὰ τὴν χώραν, ἐς δ Μελάμπους ὁ ᾿Αμυθάονος ἔπαυσε σφᾶς τῆς νόσου, ἐφ᾽ ῷ τε αὐτὸς καὶ ὁ ἀδελφὸς Βίας ᾿Αναξαγόρα τὸ ἴσον ἔξουσιν. ἀπὸ μὲν δὴ Βίαντος βασιλεύουσι πέντε ἄνδρες ἐπὶ γενεὰς τέσσαρας ἐς Κυάνιππον τὸν Αἰγιαλέως, ὄντες Νηλεῖδαι τὰ πρὸς μητρός, ἀπὸ δὲ Μελάμποδος γενεαί τε ἐξ καὶ ἄνδρες ἴσοι μέχρις ᾿Αμφιλόχου τοῦ ᾿Αμ-5 φιαράου τὸ δὲ ἐγχώριον γένος οἱ ᾿Αναξαγορίδαι

5 φιαράου· τὸ δὲ ἐγχώριον γένος οἱ ἀναξαγορίδαι βασιλεύουσι πλέον. Ἰφις μὲν γὰρ ὁ ἀλέκτορος τοῦ ἀναξαγόρου Σθενέλω τῷ Καπανέως ἀδελφοῦ παιδὶ ἀπέλιπε τὴν ἀρχήν ἀμφιλόχου δὲ μετὰ ἄλωσιν Ἰλίου μετοικήσαντος ἐς τοὺς νῦν ἀμφιλόχους, Κυανίππου δ' ἄπαιδος τελευτήσαντος, οὕτω Κυλαράβης ὁ Σθενέλου μόνος τὴν βασιλείαν ἔσχεν. οὐ μέντοι παῖδας κατέλιπεν οὐδ' οὖτος,

CORINTH, XVIII. 3-5

A little beyond the Rams—this is the name they give to the tomb of Thyestes—there is on the left a place called Mysia and a sanctuary of Mysian Demeter, so named from a man Mysius who, say the Argives, was one of those who entertained Demeter. Now this sanctuary has no roof, but in it is another temple, built of burnt brick, and wooden images of the Maid, Pluto and Demeter. Farther on is a river called Inachus, and on the other side of it an altar of Helius (the Sun). After this you will come to a gate named after the sanctuary near it. This

sanctuary belongs to Eileithvia.

The Argives are the only Greeks that I know of who have been divided into three kingdoms. For in the reign of Anaxagoras, son of Argeüs, son of Megapenthes, the women were smitten with madness, and straying from their homes they roamed about the country, until Melampus the son of Amythaon cured them of the plague on condition that he himself and his brother Bias had a share of the kingdom equal to that of Anaxagoras. descended from Bias five men, Neleids on their mother's side, occupied the throne for four generations down to Cyanippus, son of Aegialeus, and descended from Melampus six men in six generations down to Amphilochus, son of Amphiaraus. But the native house of the family of Anaxagoras ruled longer than the other two. For Iphis, son of Alector, son of Anaxagoras, left the throne to Sthenelus, son of Capaneus his brother. After the capture of Troy, Amphilochus migrated to the people now called the Amphilochians, and, Cyanippus having died without issue, Cylarabes, son of Sthenelus, became sole king. However, he too left no offspring, and

άλλὰ 'Ορέστης ὁ 'Αγαμέμνονος τὸ "Αργος κατέσχε παροικών τε έγγὺς αὐτῷ καὶ ἄνευ τῆς πατρώας άρχης προσπεποιημένος μεν 'Αρκάδων τοὺς πολλούς, παρειληφώς δε και την εν Σπάρτη βασιλείαν, συμμαχικοῦ δὲ ἐκ Φωκέων ἀεί ποτε 6 έπ' ώφελεία ετοίμου παρόντος. Λακεδαιμονίων δὲ ἐβασίλευσεν 'Ορέστης Λακεδαιμονίων ἐφέντων αὐτῶ· τοὺς γὰρ Τυνδάρεω θυγατριδοῦς τὴν ἀρχὴν έχειν ήξίουν προ Νικοστράτου και Μεγαπένθους Μενελάφ γεγενημένων έκ δούλης. 'Ορέστου δέ άποθανόντος ἔσχε Τισαμενὸς τὴν ἀρχήν, Ερμιόνης της Μενελάου καὶ 'Ορέστου παίς. τον δὲ 'Ορέστου νόθον Πενθίλον Κιναίθων έγραψεν έν 7 τοις έπεσιν 'Ηριγόνην την Αιγίσθου τεκείν. ἐπὶ δὲ τοῦ Τισαμενοῦ τούτου κατίασιν ἐς Πελοπόννησον Ἡρακλείδαι, Τήμενος μὲν καὶ Κρεσφόντης ᾿Αριστομάχου, τοῦ τρίτου δὲ ᾿Αριστοδήμου προτεθνεώτος είποντο οι παίδες. "Αργους μεν δή καὶ τῆς ἐν "Αργει βασιλείας ὀρθότατα ἐμοὶ δοκείν ήμφισβήτουν, ὅτι ἡν Πελοπίδης ὁ Τισαμενός, οί δὲ Ἡρακλείδαι τὸ ἀνέκαθέν εἰσι Περσείδαι. Τυνδάρεω δὲ καὶ αὐτὸν ἐκπεσόντα ἀπέφαινον ὑπὸ Ίπποκόωντος, Ἡρακλέα δὲ ἔφασαν ἀποκτείναντα Ίπποκόωντα καὶ τοὺς παίδας παρακαταθέσθαι Τυνδάρεω την χώραν τοιαθτα δέ και περί της Μεσσηνίας έτερα έλεγον, παρακαταθήκην Νέστορι δοθ ηναι καὶ ταύτην ύπὸ Ἡρακλέους έλόντος 8 Πύλον. ἐκβάλλουσιν οὖν ἐκ μὲν Λακεδαίμονος

καὶ "Αργους Τισαμενόν, ἐκ δὲ τῆς Μεσσηνίας τοὺς Νέστορος ἀπογόνους, 'Αλκμαίωνα Σίλλου τοῦ Θρασυμήδους καὶ Πεισίστρατον τὸν Πεισι-

CORINTH, xvIII. 5-8

Argos was seized by Orestes, son of Agamemnon, who was a neighbour. Besides his ancestral dominion, he had extended his rule over the greater part of Arcadia and had succeeded to the throne of Sparta; he also had a contingent of Phocian allies always ready to help him. When Orestes became king of the Lacedaemonians, they themselves consented to accept him; for they considered that the sons of the daughter of Tyndareus had a claim to the throne prior to that of Nicostratus and Megapenthes, who were sons of Menelaus by a slave woman. On the death of Orestes, there succeeded to the throne Tisamenus, the son of Orestes and of Hermione, the daughter of Menelaus. The mother of Penthilus, the bastard son of Orestes, was, according to the poet Cinaethon, Erigone, the daughter of Aegisthus. It was in the reign of this Tisamenus that the Heracleidae returned to the Peloponnesus; they were Temenus and Cresphontes, the sons of Aristomachus, together with the sons of the third brother, Aristodemus, who had died. Their claim to Argos and to the throne of Argos was, in my opinion, most just, because Tisamenus was descended from Pelops. but the Heracleidae were descendants of Perseus. Tyndareus himself, they made out, had been expelled by Hippocoon, and they said that Heracles, having killed Hippocoon and his sons, had given the land in trust to Tyndareus. They gave the same kind of account about Messenia also, that it had been given in trust to Nestor by Heracles after he had taken Pylus. So they expelled Tisamenus from Lacedaemon and Argos, and the descendants of Nestor from Messenia, namely Alcmaeon, son of Sillus, son of Thrasymedes, Peisistratus, son of Peisistratus,

στράτου καὶ τοὺς Παίονος τοῦ ἀντιλόχου παίδας, σὺν δὲ αὐτοῖς Μέλανθον τὸν ἀνδροπόμπου τοῦ Βώρου τοῦ Πενθίλου τοῦ Περικλυμένου. Τισαμενὸς μὲν οὖν ἡλθε σὺν τῆ στρατιᾶ καὶ οἱ παίδες ες τὴν νῦν ἀχαίαν οἱ δὲ Νηλείδαι πλὴν Πεισιστράτου—τοῦτον γὰρ οὐκ οἶδα παρ' οὕστινας ἀπεχώρησεν—ἐς ἀθήνας ἀφίκοντο οἱ λοιποί, καὶ τὸ Παιονιδῶν γένος καὶ ἀλκμαιωνιδῶν ἀπὸ τούτων ἀνομάσθησαν. Μέλανθος δὲ καὶ τὴν βασιλείαν ἔσχεν ἀφελόμενος Θυμοίτην τὸν Ὁξύντου. Θυμοίτης γὰρ Θησειδῶν ἔσχατος ἐβασίνος Θυμοίτης γὰρ

λευσεν 'Αθηναίων.

ΧΙΧ. Τὰ μὲν οὖν Κρεσφόντου καὶ τῶν 'Αριστοδήμου παίδων οὐκ ἤπειγεν ὁ λόγος με ἐνταῦθα δηλώσαι. Τήμενος δε έκ μεν του φανερού Δηιφόντη τῶ ἀΑντιμάχου τοῦ Θρασυάνορος τοῦ Κτησίππου του Ἡρακλέους στρατηγώ πρὸς τὰς μάγας εχρήσατο άντι των υίων και σύμβουλον ές πάντα είχεν, ατε αὐτόν τε ἐκείνον πεποιημένος πρότερον έτι γαμβρον και των παίδων άρεσκόμενος τη Υρνηθοί μάλιστα, ύπωπτεύετο δε ήδη καὶ τὴν βασιλείαν ἐς ἐκείνην καὶ Δηιφόντην τρέπειν. ἐπεβουλεύθη δὲ τούτων ενεκα ὑπὸ τῶν υίων εκείνων δε αυτώ Κείσος πρεσβύτατος ων 2 έσχε την άρχην. 'Αργείοι δέ, άτε ισηγορίαν καὶ τὸ αὐτόνομον ἀγαπῶντες ἐκ παλαιοτάτου, τὰ τῆς έξουσίας των βασιλέων ές ελάχιστον προήγαγον, ώς Μήδωνι τῷ Κείσου καὶ τοῖς ἀπογόνοις τὸ ονομα λειφθήναι της βασιλείας μόνον. Μέλταν δὲ τὸν Λακήδου δέκατον ἀπίγονον Μήδωνος τὸ παράπαν έπαυσεν άρχης καταγνούς ό δημος.

3 'Αργείοις δὲ τῶν ἐν τῆ πόλει τὸ ἐπιφανέστατόν

CORINTH, xviii. 8-xix. 3

and the sons of Paeon, son of Antilochus, and with them Melanthus, son of Andropompus, son of Borus, son of Penthilus, son of Periclymenus. So Tisamenus and his sons went with his army to the land that is now Achaia. To what people Peisistratus retreated I do not know, but the rest of the Neleidae went to Athens, and the clans of the Paeonidae and of the Alcmaeonidae were named after them. Melanthus even came to the throne, having deposed Thymoetes the son of Oxyntes; for Thymoetes was the last Athenian king descended from Theseus.

XIX. It is not to my purpose that I should set forth here the history of Cresphontes and of the sons of Aristodemus. But Temenus openly employed, instead of his sons, Deiphontes, son of Antimachus, son of Thrasyanor, son of Ctesippus, son of Heracles, as general in war and as adviser on all occasions. Even before this he had made him his son-in-law, while Hyrnetho was his favourite daughter; he was accordingly suspected of intending to divert the throne to her and Deiphontes. For this reason his sons plotted against him, and Ceisus, the eldest of them, seized the kingdom. But from the earliest times the Argives have loved freedom and self-government, and they limited to the utmost the authority of their kings, so that to Medon, the son of Ceisus, and to his descendants was left a kingdom that was such only in name. Meltas, the son of Lacedas, the tenth descendant of Medon, was condemned by the people and deposed altogether from the kingship.

The most famous building in the city of Argos is

ἐστιν ᾿Απόλλωνος ἱερὸν Λυκίου. τὸ μὲν οὖν ἄγαλμα τὸ ἐφ' ἡμῶν ᾿Αττάλου ποίημα ἦν ᾿Αθηναίου, τὸ δὲ ἐξ ἀρχῆς Δαναοῦ καὶ ὁ ναὸς καὶ τὸ ξόανον ἀνάθημα ἦν ξόανα γὰρ δὴ τότε εἰναι πείθομαι πάντα καὶ μάλιστα τὰ Αἰγύπτια. Δαναὸς δὲ ἱδρύσατο Λύκιον ᾿Απόλλωνα ἐπ' αἰτία τοιαύτη. παραγενόμενος ἐς τὸ Ἡργος ἡμφισβήτει πρὸς Γελάνορα τὸν Σθενέλα περὶ τῆς ἀρχῆς. ἡηθέντων δὲ ἐπὶ τοῦ δήμου παρ' ἀμφοτέρων πολλῶν τε καὶ ἐπαγωγῶν καὶ οὐχ ἦσσον δίκαια λέγειν τοῦ Γελάνορος δόξαντος, ὁ μὲν δῆμος ὑπερέθετο—φασίν—ἐς τὴν ἐπιοῦσαν κρίνειν

4 ἀρχομένης δὲ ἡμέρας ἐς βοῶν ἀγέλην νεμομένην πρὸ τοῦ τείχους ἐσπίπτει λύκος, προσπεσῶν δὲ ἐμάχετο προς ταῦρον ἡγεμόνα τῶν βοῶν. παρίσταται δὴ τοῖς 'Αργείοις τῷ μὲν Γελάνορα, Δαναὸν δὲ εἰκάσαι τῷ λύκῳ, ὅτι οὕτε τὸ θηρίον τοῦτό ἐστιν ἀνθρώποις σύντροφον οὕτε Δαναὸς σφισιν ἐς ἐκεῖνο τοῦ χρόνου. ἐπεὶ δὲ τὸν ταῦρον κατειργάσατο ὁ λύκος, διὰ τοῦτο ὁ Δαναὸς ἔσχε τὴν ἀρχήν. οὕτω δὴ νομίζων 'Απόλλωνα ἐπὶ τὴν ἀγέλην ἐπαγαγεῖν τῶν βοῶν τὸν λύκον, 5 ἱδρύσατο 'Απόλλωνος ἱερὸν Λυκίου. ἐνταῦθα

τήν άγέλην έπαγαγείν τών βοών τον λύκον, 5 ίδρύσατο 'Απόλλωνος ίερον Λυκίου. ἐνταῦθα ἀνάκειται μὲν θρόνος Δαναοῦ, κεῖται δὲ εἰκὼν Βίτωνος, ἀνὴρ ἐπὶ τῶν ὤμων φέρων ταῦρον ὡς δὲ Λυκέας ἐποίησεν, ἐς Νεμέαν 'Αργείων ἀγόντων θυσίαν τῷ Διὶ ὁ Βίτων ὑπὸ ῥώμης τε καὶ ἰσχύος ταῦρον ἀράμενος ἤνεγκεν. ἑξῆς δὲ τῆς εἰκόνος ταύτης πῦρ καίουσιν ὀνομάζοντες Φορωνέως εἶναι οὐ γάρ τι ὁμολογοῦσι δοῦναι πῦρ Προμηθέα ἀνθρώποις, ἀλλὰ ἐς Φορωνέα τοῦ πυρὸς μετάγειν

CORINTH, xix. 3-5

the sanctuary of Apollo Lycius (Wolf-god). The modern image was made by the Athenian Attalus,1 but the original temple and wooden image were the offering of Danaus. I am of opinion that in those days all images, especially Egyptian images, were made of wood. The reason why Danaus founded a sanctuary of Apollo Lycius was this. On coming to Argos he claimed the kingdom against Gelanor, the son of Sthenelas. Many plausible arguments were brought forward by both parties, and those of Sthenelas were considered as fair as those of his opponent; so the people, who were sitting in judgment, put off, they say, the decision to the following day. At dawn a wolf fell upon a herd of oxen that was pasturing before the wall, and attacked and fought with the bull that was the leader of the herd. It occurred to the Argives that Gelanor was like the bull and Danaus like the wolf; for as the wolf will not live with men, so Danaus up to that time had not lived with them. It was because the wolf overcame the bull that Danaus won the kingdom. Accordingly, believing that Apollo had brought the wolf on the herd, he founded a sanctuary of Apollo Lycius. Here is dedicated the throne of Danaus, and here is placed a statue of Biton, in the form of a man carrying a bull on his shoulders. According to the poet Lyceas, when the Argives were holding a sacrifice to Zeus at Nemea, Biton by sheer physical strength took up a bull and carried it there. Next to this statue is a fire which they keep burning, calling it the fire of Phoroneus. For they do not admit that fire was given to mankind by Prometheus, but insist in assigning the discovery of fire to

¹ A sculptor of unknown date.

6 ἐθέλουσι τὴν εὕρεσιν. τὰ δὲ ξόανα ᾿Αφροδίτης καὶ Ἑρμοῦ, τὸ μὲν Ἐπειοῦ λέγουσιν ἔργον εἶναι, τὸ δὲ Ὑπερμήστρας ἀνάθημα. ταύτην γὰρ τῶν θυγατέρων μόνην τὸ πρόσταγμα ὑπεριδοῦσαν ὑπήγαγεν ὁ Δαναὸς ἐς δικαστήριον, τοῦ τε Λυγκέως οὐκ ἀκίνδυνον αὑτῷ τὴν σωτηρίαν ἡγούμενος καὶ ὅτι τοῦ τολμήματος οὐ μετασχοῦσα ταῖς ἀδελφαῖς καὶ τῷ βουλεύσαντι τὸ ὄνειδος ηὕξησε. κριθεῖσα δὲ ἐν τοῖς ᾿Αργείοις ἀποφεύγει τε καὶ ᾿Αφροδίτην ἐπὶ τῷδε ἀνέθηκε Νικηφόρον.

7 τοῦ ναοῦ δέ ἐστιν ἐντὸς Λάδας ποδῶν ἀκύτητι ὑπερβαλλόμενος τοὺς ἐφ' αὐτοῦ καὶ Ἑρμῆς ἐς λύρας ποίησιν χελώνην ἡρηκώς. ἔστι δὲ ἔμπροσθεν τοῦ ναοῦ βόθρος πεποιημένα ἐν τύπῷ ταύρου μάχην ἔχων καὶ λύκου, σὺν δὲ αὐτοῖς παρθένον ἀφιεῖσαν πέτραν ἐπὶ τὸν ταῦρον Τρτεμιν εἶναι νομίζουσι τὴν παρθένον. Δαναὸς δὲ ταῦτά τε ἀνέθηκε καὶ πλησίον κίονας καὶ Διὸς καὶ ᾿Αρτέ-

μιδος ξόανον.

Τάφοι δέ εἰσιν ὁ μὲν Λίνου τοῦ ᾿Απόλλωνος καὶ Ψαμάθης τῆς Κροτώπου, τὸν δὲ λέγουσιν εἶναι Λίνου τοῦ ποιήσαντος τὰ ἔπη. τὰ μὲν οὖν ἐς τοῦτον οἰκειότερα ὄντα ἑτέρω λόγω παρίημι τῷδε, τὰ δὲ ἐς τὸν Ψαμάθης ἡ Μεγαρική μοι συγγραφὴ προεδήλωσεν. ἐπὶ τούτοις ἐστὶν ᾿Απόλλων ᾿Αγυιεὺς καὶ βωμὸς Ὑετίου Διός, ἔνθα οἱ συσπεύδοντες Πολυνείκει τὴν ἐς Θήβας κάθοδον ἀποθανεῖσθαι συνώμοσαν, ἢν μὴ τὰς

¹ See the footnote on the opposite page.

CORINTH, xix. 5-8

Phoroneus. As to the wooden images of Aphrodite and Hermes, the one they say was made by Epeus, while the other is a votive offering of Hypermnestra. She was the only one of the daughters of Danaus who neglected his command,1 and was accordingly brought to justice by him, because he considered that his life was in danger so long as Lynceus was at large, and that the refusal to share in the crime of her sisters increased the disgrace of the contriver of the deed. On her trial she was acquitted by the Argives, and to commemorate her escape she dedicated an image of Aphrodite, the Bringer of Victory. Within the temple is a statue of Ladas, the swiftest runner of his time, and one of Hermes with a tortoise which he has caught to make a lyre. Before the temple is a pit 2 with a relief representing a fight between a bull and a wolf, and with them a maiden throwing a rock at the bull. The maiden is thought to be Artemis. Danaus dedicated these, and some pillars hard by and wooden images of Zeus and Artemis.

Here are graves; one is that of Linus, the son of Apollo by Psamathe, the daughter of Crotopus; the other, they say, is that of Linus the poet. The story of the latter Linus is more appropriate to another part of my narrative, and so I omit it here, while I have already given the history of the son of Psamathe in my account of Megara. After these is an image of Apollo, God of Streets, and an altar of Zeus, God of Rain, where those who were helping Polyneices in his efforts to be restored to Thebes swore an oath together that they would either capture Thebes

¹ To kill their husbands.

² Or (reading βάθρον πεποιημένην and έχον) "pedestal."

Θήβας γένηταί σφισιν έλεῖν. ἐς δὲ τοῦ Προμηθέως τὸ μνῆμα ἦσσόν μοι δοκοῦσιν 'Οπουντίων

εἰκότα λέγειν, λέγουσι δὲ ὅμως.

ΧΧ. Παρέντι δὲ Κρεύγα τε εἰκόνα ἀνδρὸς πύκτου καὶ τρόπαιον ἐπὶ Κορινθίοις ἀνασταθέν. άγαλμά ἐστι καθήμενον Διὸς Μειλιχίου, λίθου λευκού, Πολυκλείτου δὲ ἔργον. ποιηθήναι δὲ έπυνθανόμην αὐτὸ ἐπ' αἰτία τοιαύτη. Λακεδαιμονίοις πολεμείν πρός 'Αργείους άρξαμένοις οὐδεμία ην έτι ἀπαλλαγή, πρὶν ἡ Φίλιππος σφᾶς ηνάγκασεν ὁ ᾿Αμύντου μένειν ἐπὶ τοῖς καθεστηκόσιν ἐξ ἀρχῆς ὅροις τῆς χώρας. τὸν δὲ έμπροσθεν χρόνον οι Λακεδαιμόνιοι μηδεν έξω Πελοποννήσου περιεργαζόμενοι της 'Αργείας ἀεί τι απετέμνοντο, ή οί Αργείοι τετραμμένων προς πόλεμον ἐκείνων ὑπερόριον ἐν τῷ τοιούτω καὶ 2 αὐτοί σφισιν ἐνέκειντο. προηγμένου δὲ ἀμφοτέροις ές ἄκρον τοῦ μίσους έδοξεν Αργείοις λογάδας τρέφειν χιλίους· ήγεμων δὲ ἐτέτακτο ἐπ' αὐτοῖς Βρύας 'Αργεῖος, δς ἄλλα τε ἐς ἄνδρας ύβρισε τοῦ δήμου καὶ παρθένον κομιζομένην παρὰ τον νυμφίον ήσχυνεν άφελόμενος τους άγοιτας. έπιλαβούσης δέ της νυκτός τυφλοί τον Βρύαντα ή παις φυλάξασα ύπνωμένον φωραθείσα δε ώς επέσχεν ήμέρα, κατέφυγεν ίκέτις ές τὸν δημον. οὐ προεμένων δε αὐτὴν τιμωρήσασθαι τοῖς χιλίοις καὶ ἀπὸ τούτου προαχθέντων ἐς μάχην ἀμφοτέρων, κρατούσιν οἱ τοῦ δήμου, κρατήσαντες δὲ ούδένα ύπο του θυμού των έναντίων έλιπον. ύστερον δὲ ἄλλα τε ἐπηγάγοντο καθάρσια ώς έπὶ αἵματι ἐμφυλίω καὶ ἄγαλμα ἀνέθηκαν Μειλιγίου Διός.

CORINTH, XIX. 8-XX. 2

or die. As to the tomb of Prometheus, their account seems to me to be less probable than that of the

Opuntians,1 but they hold to it nevertheless.

XX. Passing over a statue of Creugas, a boxer, and a trophy that was set up to celebrate a victory over the Corinthians, you come to a seated image of Zeus Meilichius (Gracious), made of white marble by Polycleitus. I discovered that it was made for the c 480following reason. Ever since the Lacedaemonians began to make war upon the Argives there was no cessation of hostilities until Philip, the son of Amyntas, forced them to stay within the original boundaries of their territories. Before this, if the Lacedaemonians were not engaged on some business outside the Peloponnesus, they were always trying to annex a piece of Argive territory; or if they were busied with a war beyond their borders it was the turn of the Argives to retaliate. When the hatred of both sides was at its height, the Argives resolved to maintain a thousand picked men. The commander appointed over them was the Argive Bryas. His general behaviour to the men of the people was violent, and a maiden who was being taken to the bridegroom he seized from those who were escorting her and ravished. When night came on, the girl waited until he was asleep and put out his eyes. Detected in the morning, she took refuge as a suppliant with the people. When they did not give her up to the Thousand for punishment both sides took up arms; the people won the day, and in their 418 a.c. anger left none of their opponents alive. Subsequently they had recourse to purifications for shedding kindred blood; among other things they dedicated an image of Zeus Meilichius.

¹ i.e. both peoples claimed to have the grave.

3 Πλησίον δέ είσιν έπειργασμένοι λίθω Κλέοβις καὶ Βίτων αὐτοί τε έλκοντες τὴν ἄμαξαν καὶ ἐπ' αὐτη ἄγοντες τὴν μητέρα ἐς τὸ Ἡραῖον. τούτων δὲ ἀπαντικρὺ Νεμείου Διός ἐστιν ἱερόν, ἄγαλμα όρθον χαλκούν, τέχνη Λυσίππου. μετά δὲ αὐτὸ προελθούσιν έν δεξιά Φορωνέως τάφος έστίν έναγίζουσι δὲ καὶ ἐς ἡμᾶς ἔτι τῷ Φορωνεῖ. πέραν δὲ τοῦ Νεμείου Διὸς Τύχης ἐστὶν ἐκ παλαιοτάτου ναός, εί δη Παλαμήδης κύβους εύρων ανέθηκεν ές 4 τοῦτον τὸν ναόν. τὸ δὲ μνημα τὸ πλησίον Χορείας μαινάδος ονομάζουσι, Διονύσω λέγοντες καὶ ἄλλας γυναίκας καὶ ταύτην ές "Αργος συστρατεύσασθαι, Περσέα δέ, ως εκράτει της μάχης, φονεύσαι των γυναικών τὰς πολλάς τὰς μέν οὖν λοιπὰς θάπτουσιν ἐν κοινῶ, ταύτη δὲάξιώματι γάρ δή προείχεν-ίδία το μνήμα έποί-5 ησαν. ἀπωτέρω δὲ ολίγον 'Ωρῶν ἱερόν ἐστιν. έπανιόντι δε έκειθεν ανδριάντες έστήκασι Πολυνείκους του Οιδίποδος και όσοι συν εκείνω των έν τέλει πρός τὸ τεῖχος μαχόμενοι τὸ Θηβαίων έτελεύτησαν. τούτους τούς ἄνδρας ές μόνων έπτὰ ἀριθμὸν κατήγαγεν Αἰσχύλος, πλειόνων ἔκ τε "Αργους ήγεμόνων καὶ Μεσσήνης καί τινων καὶ Αρκάδων στρατευσαμένων. τούτων δὲ τῶν ἐπτὰ -- ἐπηκολουθήκασι γὰρ καὶ ᾿Αργεῖοι τῆ Αἰσχύλου ποιήσει—πλησίον κείνται και οι τὰς Θήβας έλόντες Αιγιαλεύς 'Αδράστου και Πρόμαχος ὁ Παρθενοπαίου του Ταλαού και Πολύδωρος Ίππομέδοντος καὶ Θέρσανδρος καὶ οἱ ᾿Αμφιαράου παίδες, 'Αλκμαίων τε και 'Αμφίλοχος, Διομήδης

τε καὶ Σθένελος παρην δὲ ἔτι καὶ ἐπὶ τούτων

CORINTH, xx. 3-5

Hard by are Cleobis and Biton carved in relief on stone, themselves drawing the carriage and taking in it their mother to the sanctuary of Hera. Opposite them is a sanctuary of Nemean Zeus, and an upright bronze statue of the god made by Lysippus.1 Going forward from this you see on the right the grave of Phoroneus, to whom even in our time they bring offerings as to a hero. Over against the Nemean Zeus is a temple of Fortune, which must be very old if it be the one in which Palamedes dedicated the dice that he had invented. The tomb near this they call that of the maenad Chorea, saving that she was one of the women who joined Dionysus in his expedition against Argos, and that Perseus, being victorious in the battle, put most of the women to the sword. To the rest they gave a common grave, but to Chorea they gave burial apart because of her high rank. A little farther on is a sanctuary of the Seasons. On coming back from here you see statues of Polyneices, the son of Oedipus, and of all the chieftains who with him were killed in battle at the wall of Thebes. These men Aeschylus has reduced to the number of seven only, although there were more chiefs than this in the expedition, from Argos, from Messene, with some even from Areadia. But the Argives have adopted the number seven from the drama of Aeschylus, and near to their statues are the statues of those who took Thebes: Aegialeus, son of Adrastus; Promachus, son of Parthenopaeus, son of Talaus; Polydorus, son of Hippomedon; Thersander; Alemaeon and Amphilochus, the sons of Amphiaraus; Diomedes, and Sthenelus. Among their company were also

Εὐρύαλος Μηκιστέως καὶ Πολυνείκους "Αδραστος 6 καὶ Τιμέας. τῶν δὲ ἀνδριάντων οὐ πόρρω δείκυυται Δαναοῦ μυῆμα καὶ ᾿Αργείων τάφος κενὸς ὁπόσους ἔν τε Ἰλίφ καὶ ὀπίσω κομιζομένους ἐπέλαβεν ή τελευτή. καὶ Διός ἐστιν ἐνταῦθα ἱερὸν Σωτήρος καὶ παριοῦσίν ἐστιν οἴκημα ἐνταῦθα τον "Αδωνιν αί γυναίκες 'Αργείων οδύρονται. έν δεξιά δὲ τῆς ἐσόδου τῷ Κηφισῷ πεποίηται τὸ ίερον τῷ δὲ ποταμῷ τούτω τὸ ὕδωρ φασὶν οὐ καθάπαξ ύπὸ τοῦ Ποσειδώνος ἀφανισθηναι, ἀλλά ένταθθα δή μάλιστα, ένθα καὶ τὸ ἱερόν ἐστι, 7 συνιασιν ύπὸ γην ρέοντος. παρά δὲ τὸ ίερὸν τοῦ Κηφισοῦ Μεδούσης λίθου πεποιημένη κε-

φαλή. Κυκλώπων φασίν είναι καὶ τοῦτο έργον. τὸ δὲ χωρίον τὸ ὅπισθεν καὶ ἐς τόδε Κριτήριον ονομάζουσιν, Υπερμήστραν ένταθθα υπο Δαναοθ κριθήναι λέγοντες. τούτου δέ έστιν οὐ πόρρω θέατρον εν δε αὐτῷ καὶ ἄλλα θέας ἄξια καὶ ἀνὴρ φονεύων έστιν ἄνδρα, 'Οθρυάδαν τον Σπαρτιάτην Περίλαος 'Αργείος ὁ 'Αλκήνορος' Περιλάω δὲ τούτω καὶ πρότερον έτι ὑπῆρχε Νεμείων ἀνηρῆ-

σθαι νίκην παλαίοντι.

8 Υπέρ δὲ τὸ θέατρον Αφροδίτης ἐστὶν ἱερόν, ἔμπροσθεν δὲ τοῦ ἔδους Τελέσιλλα ή ποιήσασα τὰ ἄσματα ἐπείργασται στήλη καὶ βιβλία μὲν έκεινα ἔρριπταί οἱ πρὸς τοις ποσίν, αὐτὴ δὲ ἐς κράνος δρά κατέχουσα τη χειρί καὶ ἐπιτίθεσθαι τη κεφαλή μέλλουσα, ην δε ή Τελέσιλλα καί άλλως ἐν ταῖς γυναιξὶν εὐδόκιμος καὶ μᾶλλον έτιματο έτι έπὶ τῆ ποιήσει. συμβάντος δὲ ᾿Αρ-γείοις ἀτυχῆσαι λόγου μειζόνως πρὸς Κλεομένην τὸν 'Αναξανδρίδου καὶ Λακεδαιμονίους, καὶ τῶν

Euryalus, son of Mecisteus, and Adrastus and Timeas, sons of Polyneices. Not far from the statues are shown the tomb of Danaus and a cenotaph of the Argives who met their death at Troy or on the journey home. Here there is also a sanctuary of Zeus the Saviour. Beyond it is a building where the Argive women bewail Adonis. On the right of the entrance is the sanctuary of Cephisus. It is said that the water of this river was not utterly destroyed by Poseidon, but that just in this place, where the sanctuary is, it can be heard flowing under the earth. Beside the sanctuary of Cephisus is a head of Medusa made of stone, which is said to be another of the works of the Cyclopes. The ground behind it is called even at the present time the Place of Judgment, because it was here that they say Hypermnestra was brought to judgment by Danaus. Not far from this is a theatre. In it are some noteworthy sights, including a representation of a man killing another. namely the Argive Perilaus, the son of Alcenor. killing the Spartan Othryadas. Before this, Perilaus had succeeded in winning the prize for wrestling at the Nemean games.

Above the theatre is a sanctuary of Aphrodite, and before the image is a slab with a representation wrought on it in relief of Telesilla, the lyric poetess. Her books lie scattered at her feet, and she herself holds in her hand an helmet, which she is looking at and is about to place on her head. Telesilla was a distinguished woman who was especially renowned for her poetry. It happened that the Argives had suffered an awful defeat at the hands of Cleomenes, the son of Anaxandrides, and

μεν εν αυτή πεπτωκότων τή μάχη, όσοι δε ες τὸ άλσος του "Αργου κατέφευγον διαφθαρέντων καὶ τούτων, τὰ μὲν πρῶτα ἐξιόντων κατὰ ὁμολογίαν, ώς δὲ ἔγνωσαν ἀπατώμενοι συγκατακαυθέντων τω άλσει των λοιπων, ούτω τους Λακεδαιμονίους Κλεομένης ήγεν έπὶ έρημον ανδρών τὸ Αργος. 9 Τελέσιλλα δε οἰκέτας μεν καὶ ὅσοι διὰ νεότητα ή γήρας ὅπλα ἀδύνατοι Φέρειν ήσαν, τούτους μὲν πάντας ἀνεβίβασεν ἐπὶ τὸ τεῖχος, αὐτὴ δὲ ὁπόσα έν ταις οικίαις ύπελείπετο και τὰ έκ τῶν ἱερῶν όπλα άθροίσασα τὰς ἀκμαζούσας ἡλικία τῶν γυναικών ωπλιζεν, όπλίσασα δὲ ἔτασσε κατὰ τούτο ή τούς πολεμίους προσιόντας ηπίστατο. ώς δὲ ἐγγὺς ἐγίνοντο οἱ Λακεδαιμόνιοι καὶ αί γυναίκες ούτε τω άλαλαγμω κατεπλάγησαν δεξάμεναί τε έμάχοντο έρρωμένως, ένταθθα οἱ Λακεδαιμόνιοι, φρονήσαντες ώς καὶ διαφθείρασί σφισι τὰς γυναίκας ἐπιφθόνως τὸ κατόρθωμα έξει καὶ σφαλείσι μετά ονειδών γενήσοιτο ή συμφορά,

10 ύπείκουσι ταις γυναιξί. πρότερον δε έτι τον άγωνα τουτον προεσήμηνεν ή Πυθία, και το λόγιον είτε άλλως είτε και ως συνεις εδήλωσεν 'Ηρόδοτος·

άλλ' όταν ή θήλεια τον ἄρρενα νικήσασα έξελάση καὶ κῦδος ἐν 'Αργείοισιν ἄρηται, πολλὰς 'Αργείων ἀμφιδρυφέας τότε θήσει.

Τὰ μὲν ἐς τὸ ἔργον τῶν γυναικῶν ἔχοντα τοῦ χρησμοῦ ταῦτα ἦν· XXI. κατελθοῦσι δὲ ἐντεῦθεν καὶ τραπεῖσιν αὖθις ἐπὶ τὴν ἀγοράν, ἔστι

CORINTH, XX, 8-XXI, I

the Lacedaemonians. Some fell in the actual fighting; others, who had fled to the grove of Argus, also perished. At first they left sanctuary under an agreement, which was treacherously broken, and the survivors, when they realized this, were burnt to death in the grove. So when Cleomenes led his troops to Argos there were no men to defend it. But Telesilla mounted on the wall all the slaves and 510 B.C. such as were incapable of bearing arms through youth or old age, and she herself, collecting the arms in the sanctuaries and those that were left in the houses, armed the women of vigorous age, and then posted them where she knew the enemy would attack. When the Lacedaemonians came on, the women were not dismayed at their battle-cry, but stood their ground and fought valiantly. Then the Lacedaemonians, realizing that to destroy the women would be an invidious success while defeat would mean a shameful disaster, gave way before the women. This fight had been foretold by the Pythian priestess in the oracle quoted by Herodotus,1 who perhaps understood to what it referred and perhaps did not :-

"But when the time shall come that the female conquers in battle.

Driving away the male, and wins great glory in Argos,

Many an Argive woman will tear both cheeks in her sorrow."

Such are the words of the oracle referring to the exploit of the women. XXI. Having descended thence, and having turned again to the

1 vi. 77.

μέν Κερδούς Φορωνέως γυναικός μνήμα, έστι δέ ναὸς ᾿Ασκληπιοῦ. τὸ δὲ τῆς ᾿Αρτέμιδος ἱερὸν έπίκλησιν Πειθούς, Υπερμήστρα καὶ τοῦτο ἀνέθηκε νικήσασα τη δίκη τον πατέρα ην του Λυγκέως ένεκα έφυγε. καὶ Αἰνείου ἐνταῦθα χαλκοῦς ανδριάς έστι καὶ χωρίον καλούμενον Δέλτα· έφ' ότω δέ - οὐ γάρ μοι τὰ λεγόμενα ήρεσκεν - , έκων 2 παρίημι. πρὸ δὲ αὐτοῦ πεποίηται Διὸς Φυξίου βωμός καὶ πλησίον 'Υπερμήστρας μνημα 'Αμφιαράου μητρός, τὸ δὲ ἔτερον Ὑπερμήστρας τῆς Δαναοῦ· σὺν δὲ αὐτῆ καὶ Λυγκεὺς τέθαπται. τούτων δὲ ἀπαντικρύ Ταλαοῦ τοῦ Βίαντός ἐστι τάφος τὰ δὲ ἐς Βίαντα καὶ ἀπογόνους τοῦ Βίαν-3 τος ήδη λέλεκταί μοι. 'Αθηνας δὲ ίδρύσασθαι Σάλπιγγος ίερον φασιν Ήγέλεων. Τυρσηνοῦ δὲ τοῦτον τὸν Ἡγέλεων, τὸν δὲ Ἡρακλέους είναι καὶ γυναικὸς λέγουσι τῆς Λυδῆς, Τυρσηνὸν δὲ σάλπιγγα εύρεῖν πρῶτον, Ἡγέλεων δὲ τὸν Τυρ-σηνοῦ διδάξαι τοὺς σὺν Τημένω Δωριέας τοῦ ὀργάνου τὸν ψόφον καὶ δι' αὐτὸ ᾿Αθηνᾶν ἐπονομάσαι Σάλπιγγα. πρὸ δὲ τοῦ ναοῦ τῆς ᾿Αθηνᾶς Επιμενίδου λέγουσιν είναι τάφον Λακεδαιμονίους γάρ πολεμήσαντας πρός Κνωσσίους έλειν ζωντα Ἐπιμενίδην, λαβόντας δὲ ἀποκτεῖναι, διότι σφίσιν οὐκ αἴσια έμαντεύετο, αὐτοὶ δὲ ἀνε-4 λόμενοι θάψαι ταύτη φασί. τὸ δὲ οἰκοδόμημα λευκοῦ λίθου κατὰ μέσον μάλιστα τῆς ἀγορᾶς οὐ τρόπαιον ἐπὶ Πύρρω τῷ Ἡπειρώτη, καθὰ λέγουσιν οἱ ᾿Αργεῖοι, καυθέντος δὲ ἐνταῦθα τοῦ νεκρού μνημα καὶ τούτο αν εύροι τις, έν & τά τε άλλα όσοις ὁ Πύρρος έχρητο ές τὰς μάχας καὶ οί

CORINTH, XXI. 1-4

market-place, we come to the tomb of Cerdo, the wife of Phoroneus, and to a temple of Asclepius. The sanctuary of Artemis, surnamed Persuasion, is another offering of Hypermnestra after winning the trial to which she was brought by her father because of Lynceus. Here there is also a bronze statue of Aeneas, and a place called Delta. I intentionally do not discuss the origin of the name, because I could not accept the traditional accounts. In front of it stands an altar of Zeus Phyxius (God of Flight), and near is the tomb of Hypermnestra, the mother of Amphiaraus, the other tomb being that of Hypermnestra, the daughter of Danaus, with whom is also buried Lynceus. Opposite these is the grave of Talaus, the son of Bias; the history of Bias and his descendants I have already given. A sanctuary of Athena Trumpet they say was founded by Hegeleos. This Hegeleos, according to the story, was the son of Tyrsenus, and Tyrsenus was the son of Heracles and the Lydian woman; Tyrsenus invented the trumpet, and Hegeleos, the son of Tyrsenus, taught the Dorians with Temenus how to play the instrument, and for this reason gave Athena the surname Trumpet. Before the temple of Athena is, they say, the grave of Epimenides. The Argive story is that the Lacedaemonians made war upon the Cnossians and took Epimenides alive; they then put him to death for not prophesying good luck to them, and the Argives taking his body buried it here. The building of white marble in just about the middle of the market-place is not, as the Argives declare, a trophy in honour of a victory over Pyrrhus of Epeirus, but it can be shown that his body was burnt here, and that this is his monument, on which are carved in relief

έλεφαντές είσιν ἐπειργασμένοι. τοῦτο μὲν δὴ κατὰ τὴν πυρὰν τὸ οἰκοδόμημα ἐγένετο· αὐτὰ δὲ κεῖται τοῦ Πύρρου τὰ ὀστᾶ ἐν τῷ ἱερῷ τῆς Δήμητρος, παρ' ὧ συμβῆναί οἱ καὶ τὴν τελευτὴν ἐδήλωσα ἐν τῷ ᾿Ατθίδι συγγραφῷ. τοῦ δὲ τῆς Δήμητρος ἱεροῦ τούτου κατὰ τὴν ἔσοδον ἀσπίδα ἰδεῖν Πύρρου χαλκῆν ἔστιν ὑπὲρ τῶν θυρῶν

Τοῦ δὲ ἐν τῆ ἀγορᾳ τῶν ᾿Αργείων οἰκοδομήματος οὐ μακρὰν χῶμα γῆς ἐστιν ἐν δὲ αὐτῷ
κεῖσθαι τὴν Μεδούσης λέγουσι τῆς Γοργόνος

άνακειμένην.

κεφαλήν. ἀπόντος δὲ τοῦ μύθου τάδε ἄλλα ἐς αὐτήν ἐστιν εἰρημένα. Φόρκου μὲν θυγατέρα είναι, τελευτήσαντος δέ οι τοῦ πατρὸς βασιλεύειν των περί την λίμνην την Τριτωνίδα οἰκούντων καὶ ἐπὶ θήραν τε ἐξιέναι καὶ ἐς τὰς μάχας ἡγεῖσθαι τοῖς Λίβυσι καὶ δὴ καὶ τότε ἀντικαθημένην στρατώ πρὸς την Περσέως δύναμιν-έπεσθαι γάρ καὶ τῷ Περσεί λογάδας ἐκ Πελοποννήσου δολοφονηθήναι νύκτωρ, καὶ τὸν Περσέα τὸ κάλλος έτι καὶ ἐπὶ νεκρῷ θαυμάζοντα οῦτω τὴν κεφαλήν αποτεμόντα αυτής άγειν τοις "Ελλησιν 6 ές ἐπίδειξιν. Καρχηδονίω δὲ ἀνδρὶ Προκλεῖ τῷ Εὐκράτους ετερος λόγος ὅδε ἐφαίνετο είναι τοῦ προτέρου πιθανώτερος. Λιβύης ή έρημος καὶ άλλα παρέχεται θηρία ἀκούσασιν οὐ πιστὰ καὶ ἄνδρες ἐνταῦθα ἄγριοι καὶ ἄγριαι γίνονται γυναίκες ἔλεγε τε ὁ Προκλῆς ἀπ' αὐτῶν ἄνδρα ἰδεῖν κομισθέντα ες 'Ρώμην. εἴκαζεν οὖν πλανηθεῖσαν γυναίκα έκ τούτων καὶ ἀφικομένην ἐπὶ τὴν λίμνην την Τριτωνίδα λυμαίνεσθαι τους προσοίκους, ές δ Περσεύς ἀπέκτεινεν αὐτήν 'Αθηναν δέ οἱ συν-358

the elephants and his other instruments of warfare. This building then was set up where the pyre stood, but the bones of Pyrrhus lie in the sanctuary of Demeter, beside which, as I have shown in my account of Attica, his death occurred. At the entrance to this sanctuary of Demeter you can see a bronze shield of Pyrrhus hanging dedicated over the door.

Not far from the building in the market-place of , Argos is a mound of earth, in which they say lies the head of the Gorgon Medusa. I omit the miraculous, but give the rational parts of the story about her. After the death of her father, Phorcus, she reigned over those living around Lake Tritonis, going out hunting and leading the Libyans to battle. On one such occasion, when she was encamped with an army over against the forces of Perseus, who was followed by picked troops from the Peloponnesus, she was assassinated by night. Perseus, admiring her beauty even in death, cut off her head and carried it to show the Greeks. But Procles, the son of Eucrates, a Carthaginian, thought a different account more plausible than the preceding. It is as follows. Among the incredible monsters to be found in the Libyan desert are wild men and wild women. Procles affirmed that he had seen a man from them who had been brought to Rome. So he guessed that a woman wandered from them, reached Lake Tritonis, and harried the neighbours until Perseus killed her; Athena was supposed to have helped him in this

επιλαβέσθαι δοκεῖν τοῦ ἔργου, ὅτι οἱ περὶ τὴν λίμνην τὴν Τριτωνίδα ἄνθρωποι ταύτης εἰσὶν τίεροί. ἐν δὲ Ἄργει παρὰ τοῦτο δὴ τὸ μνῆμα τῆς Γοργόνος Γοργοφόνης τάφος ἐστὶ τῆς Περσέως. καὶ ἐφ' ὅτῷ μὲν αὐτῆ τὸ ὄνομα ἐτέθη, δῆλον εὐθὺς ἀκούσαντι· γυναικῶν δὲ πρώτην αὐτήν φασι τελευτήσαντος τοῦ ἀνδρὸς Περιήρους τοῦ Αἰόλου— τούτῷ γὰρ παρθένος συνῷκησε—, τὴν δὲ αὖθις Οἰβάλῷ γήμασθαι· πρότερον δὲ καθεστήκει ταῖς γυναιξὶν ἐπὶ ἀνδρὶ ἀποθανόντι χηρεύειν. τοῦ τάφου δὲ ἔμπροσθεν τρόπαιον λίθου πεποίηται κατὰ ἀνδρὸς ᾿Αργείου Λαφάους· τοῦτον γὰρ— γράφω δὲ ὁπόσα λέγουσιν αὐτοὶ περὶ σφῶν ᾿Αργείοι—τυραννοῦντα ἐξέβαλεν ἐπαναστὰς ὁ δῆμος, φυγόντα δὲ ἐς Σπάρτην Λακεδαιμόνιοι κατάγειν ἐπειρῶντο ἐπὶ τυραννίδι, νικήσαντες δὲ

οί 'Αργείοι τη μάχη Λαφάην τε καὶ τῶν Λακε-

δαιμονίων τους πολλούς ἀπέκτειναν.

Τὸ δὲ ἱερὸν τῆς Λητοῦς ἔστι μὲν οὐ μακρὰν τοῦ 9 τροπαίου, τέχνη δὲ τὸ ἄγαλμα Πραξιτέλους. τὴν δὲ εἰκόνα παρὰ τῆ θεῷ τῆς παρθένου Χλῶριν ἀνομάζουσι, Νιόβης μὲν θυγατέρα εἶναι λέγοντες, Μελίβοιαν δὲ καλεῖσθαι τὸ ἐξ ἀρχῆς· ἀπολλυμένων δὲ ὑπὸ ᾿Αρτέμιδος καὶ ᾿Απόλλωνος τῶν ᾿Αμφίονος παίδων περιγενέσθαι μόνην τῶν ἀδελφῶν ταύτην καὶ ᾿Αμύκλαν, περιγενέσθαι δὲ εὐξαμένους τῆ Λητοῖ. Μελίβοιαν δὲ οὔτω δή τι παραυτίκα τε χλωρὰν τὸ δεῖμα ἐποίησε καὶ ἐς τὸ λοιπὸν τοῦ βίου παρέμεινεν ὡς καὶ τὸ ὄνομα ἐπὶ τῷ συμβάντι ἀντὶ Μελιβοίας αὐτῆ γενέσθαι 10 Χλῶριν. τούτους δή φασιν ᾿Αργεῖοι τὸ ἐξ ἀρχῆς οἰκοδομῆσαι τῆ Λητοῖ τὸν ναόν ἐγὼ δὲ—πρόσκει-

exploit, because the people who live around Lake Tritonis are sacred to her. In Argos, by the side of this monument of the Gorgon, is the grave of Gorgophone (Gorgon-killer), the daughter of Perseus. As soon as you hear the name you can understand the reason why it was given her. On the death of her husband, Perieres, the son of Aeolus, whom she married when a virgin, she married Oebalus, being the first woman, they say, to marry a second time; for before this wives were wont, on the death of their husbands, to live as widows. In front of the grave is a trophy of stone made to commemorate a victory over an Argive Laphaës. When this man was tyrant-I write what the Argives themselves say concerning themselves - the people rose up against him and cast him out. He fled to Sparta, and the Lacedaemonians tried to restore him to power, but were defeated by the Argives, who killed the greater part of them and Laphaës as well.

Not far from the trophy is the sanctuary of Leto; the image is a work of Praxiteles. The statue of the maiden beside the goddess they call Chloris (Pale), saying that she was a daughter of Niobe, and that she was called Meliboea at the first. When the children of Amphion were destroyed by Apollo and Artemis, she alone of her sisters, along with Amyclas, escaped; their escape was due to their prayers to Leto. Meliboea was struck so pale by her fright, not only at the time but also for the rest of her life, that even her name was accordingly changed from Meliboea to Chloris. Now the Argives say that these two built originally the temple to Leto, but I think that none of Niobe's children

μαι γὰρ πλέον τι ἢ οἱ λοιποὶ τἢ Ὁ μήρου ποιήσει

—δοκῶ τἢ Νιόβη τῶν παίδων μηδένα ὑπόλοιπον
γενέσθαι. μαρτυρεῖ δέ μοι τὸ ἔπος

τὰ δ' ἄρα καὶ δοιώ περ ἐόντ' ἀπὸ πάντας ὅλεσσαν.

Ούτος μεν δή τον οίκον τον 'Αμφίονος έκ βάθρων ανατραπέντα οίδε· XXII. της δὲ "Hoas ό ναὸς της 'Ανθείας έστὶ τοῦ ίεροῦ της Λητοῦς έν δεξιά καὶ πρὸ αὐτοῦ γυναικών τάφος. ἀπέθανον δὲ αἱ γυναίκες ἐν μάχη πρὸς ᾿Αργείους τε καὶ Περσέα, ἀπὸ νήσων τῶν ἐν Αἰγαίφ Διονύσφ συνεστρατευμέναι καὶ διὰ τοῦτο 'Αλίας αὐτὰς έπονομάζουσιν. ἀντικρὺ δὲ τοῦ μνήματος τῶν γυναικών Δήμητρός έστιν ίερον έπίκλησιν Πελασγίδος ἀπὸ τοῦ ίδρυσαμένου Πελασγοῦ τοῦ Τριόπα, καὶ οὐ πόρρω τοῦ ἱεροῦ τάφος Πελασγοῦ. 2 πέραν δὲ τοῦ τάφου χαλκεῖόν ἐστιν οὐ μέγα, άνέχει δὲ αὐτὸ ἀγάλματα ἀρχαῖα ᾿Αρτέμιδος καὶ Διός καὶ 'Αθηνάς. Λυκέας μεν οθν έν τοις έπεσιν έποίησε Μηχανέως τὸ ἄγαλμα εἶναι Διός, καὶ Αργείων έφη τους έπι Ίλιον στρατεύσαντας ένταθθα ομόσαι παραμενείν πολεμοθντας, έστ' αν η τὸ Ίλιον ξλωσίν η μαχομένους τελευτη σφας επιλάβη ετέροις δέ εστιν ειρημένον οστα 3 εν τῷ χαλκείω κεῖσθαι Ταντάλου. τὸν μὲν δὴ Θυέστου παίδα η Βροτέου-λέγεται γαρ αμφότερα-, δς Κλυταιμνήστρα πρότερον ή 'Αγαμέμνων συνώκησε, τοῦτον μεν τὸν Τάνταλον οὐ διοίσομαι ταφήναι ταύτη τοῦ δὲ λεγομένου Διός τε είναι καὶ Πλουτούς ίδων οίδα έν Σιπύλω τάφον

CORINTH, XXI. 10-XXII. 3

survived, for I place more reliance than others on the poetry of Homer, one 1 of whose verses bears out my view:—

"Though they were only two, yet they gave all to destruction."

So Homer knows that the house of Amphion was utterly overthrown. XXII. The temple of Hera Anthea (Flowery) is on the right of the sanctuary of Leto, and before it is a grave of women. They were killed in a battle against the Argives under Perseus, having come from the Aegean Islands to help Dionysus in war; for which reason they are surnamed Haliae (Women of the Sea). Facing the tomb of the women is a sanctuary of Demeter, surnamed Pelasgian from Pelasgus, son of Triopas, its founder, and not far from the sanctuary is the grave of Pelasgus. Opposite the grave is a small bronze vessel supporting ancient images of Artemis, Zeus, and Athena. Now Lyceas in his poem says that the image is of Zeus Mechaneus (Contriver), and that here the Argives who set out against Troy swore to hold out in the war until they either took Troy or met their end fighting. Others have said that in the bronze vessel lie the bones of Tantalus. Now that the Tantalus is buried here who was the son of Thyestes or Broteas (both accounts are given) and married Clytaemnestra before Agamemnon did, I will not gainsay; but the grave of him who legend says was son of Zeus and Pluto-it is worth seeing-is on Mount Sipylus.

θέας ἄξιον. πρὸς δὲ οὐδὲ ἀνάγκη συνέπεσεν ἐκ τῆς Σιπύλου φυγεῖν αὐτόν, ὡς Πέλοπα ἐπέλαβεν ὕστερον ἐλαύνοντος "Ιλου τοῦ Φρυγὸς ἐπ' αὐτὸν

στρατεία.

Τάδε μέν ές τοσοῦτον έξητάσθω τὰ δὲ ές τὸν βόθρον τὸν πλησίον δρώμενα Νικόστρατον ἄνδρα ἐπιχώριον καταστήσασθαι λέγουσιν. ἀφιᾶσι δὲ καὶ νῦν ἔτι ἐς τὸν βόθρον καιομένας λαμπάδας 4 Κόρη τῆ Δήμητρος. ἐνταῦθα Ποσειδῶνός ἐστιν

- ίερον ἐπίκλησιν Προσκλυστίου τῆς γὰρ χώρας τὸν Ποσειδῶνά φασιν ἐπικλύσαι τὴν πολλήν, ὅτι "Ηρας εἶναι καὶ οὐκ αὐτοῦ τὴν γῆν "Ιναχος καὶ οἱ συνδικάσαντες ἔγνωσαν. "Ηρα μὲν δὴ παρὰ Ποσειδῶνος εὕρετο ἀπελθεῖν ὀπίσω τὴν θάλασσαν. 'Αργεῖοι δέ, ὅθεν τὸ κῦμα ἀνεχώρησεν, ἱερὸν
- 5 Ποσειδώνι ἐποίησαν Προσκλυστίῳ. προελθόντι δὲ οὐ πολὺ τάφος ἐστὶν ᾿Αργου Διὸς εἰναι δοκοῦντος καὶ τῆς Φορωνέως Νιόβης· μετὰ δὲ ταῦτα Διοσκούρων ναός. ἀγάλματα δὲ αὐτοί τε καὶ οἱ παῖδές εἰσιν Ἡναξις καὶ Μνασίνους, σὺν δέ σφισιν αἱ μητέρες Ἱλάειρα καὶ Φοίβη, τέχνη μὲν Διποίνου καὶ Σκύλλιδος, ξύλου δὲ ἐβένου τοῖς δ᾽ ἵπποις τὰ μὲν πολλὰ ἐβένου καὶ τούτοις,
- 6 ολίγα δὲ καὶ ἐλέφαντος πεποίηται. πλησίον δὲ τῶν 'Ανάκτων Εἰληθυίας ἐστὶν ἱερὸν ἀνάθημα 'Ελένης, ὅτε σὺν Πειρίθω Θησέως ἀπελθόντος ἐς Θεσπρωτοὺς "Αφιδνά τε ὑπὸ Διοσκούρων ἑάλω καὶ ἤγετο ἐς Λακεδαίμονα 'Ελένη. ἔχειν μὲν γὰρ αὐτὴν λέγουσιν ἐν γαστρί, τεκοῦσαν δὲ ἐν 'Αργει καὶ τῆς Εἰληθυίας ἱδρυσαμένην τὸ ἱερὸν τὴν μὲν παῖδα ῆν ἔτεκε Κλυταιμνήστρα δοῦναι—συνοικεῖν γὰρ ἤδη Κλυταιμνήστραν 'Αγαμέμνονι—, αὐτὴν

I know because I saw it. Moreover, no constraint came upon him to flee from Sipylus, such as afterwards forced Pelops to run away when Ilus the

Phrygian launched an army against him.

But I must pursue the inquiry no further. The ritual performed at the pit hard by they say was instituted by Nicostratus, a native. Even at the present day they throw into the pit burning torches in honour of the Maid who is daughter of Demeter. Here is a sanctuary of Poseidon, surnamed Prosclystius (Flooder), for they say that Poseidon inundated the greater part of the country because Inachus and his assessors decided that the land belonged to Hera and not to him. Now it was Hera who induced Poseidon to send the sea back, but the Argives made a sanctuary to Poseidon Prosclystius at the spot where the tide ebbed. Going on a little further you see the grave of Argus, reputed to be the son of Zeus and Niobe, daughter of Phoroneus. After these comes a temple of the Dioscuri. The images represent the Dioscuri themselves and their sons, Anaxis and Mnasinous, and with them are their mothers, Hilaeira and Phoebe. They are of ebony wood, and were made by Dipoenus and Scyllis. The horses, too, are mostly of ebony, but there is a little ivory also in their construction. Near the Lords is a sanctuary of Eilethyia, dedicated by Helen when, Theseus having gone away with Peirithous to Thesprotia, Aphidna had been captured by the Dioscuri and Helen was being brought to Lacedaemon. For it is said that she was with child, was delivered in Argos, and founded there the sanctuary of Eilethvia, giving the daughter she bore to Clytaemnestra, who was already wedded to Agamemnon, while she herself

Sixth cent.
B.C.

7 δὲ ὕστερον τούτων Μενελάω γήμασθαι, καὶ ἐπὶ τῷδε Εὐφορίων Χαλκιδεύς καὶ Πλευρώνιος 'Αλέξανδρος έπη ποιήσαντες, πρότερον δὲ ἔτι Στησίχορος ὁ Ίμεραΐος, κατὰ ταὐτά φασιν Αργείοις Θησέως είναι θυγατέρα Ἰφιγένειαν. τοῦ δὲ ίεροῦ της Είληθυίας πέραν ἐστὶν Εκάτης ναός, Σκόπα δὲ τὸ ἄγαλμα ἔργον. τοῦτο μὲν λίθου τὰ δ' άπαντικρύ χαλκᾶ, Έκάτης καὶ ταῦτα ἀγάλματα, τὸ μὲν Πολύκλειτος ἐποίησε, τὸ δὲ ἀδελφὸς 8 Πολυκλείτου Ναυκύδης Μόθωνος. 1 ἐρχομένω δὲ όδον εὐθεῖαν ές γυμνάσιον Κυλάραβιν, ἀπὸ τοῦ παιδός ονομαζόμενον τοῦ Σθενέλου, τέθαπται δή Λικύμνιος ὁ Ἡλεκτρύωνος ἀποθανείν δ' αὐτὸν "Ομηρος ύπο Τληπτολέμου φησί τοῦ Ἡρακλέους, καὶ διὰ τὸν φόνον τοῦτον ἔφυγεν ἐξ Αργους Τληπτόλεμος. ὀλίγον δὲ τῆς ἐπὶ Κυλάραβιν καὶ την ταύτη πύλην ἀποτραπείσι Σακάδα μνημά έστιν, δς τὸ αὔλημα τὸ Πυθικὸν πρῶτος ηὔλησεν 9 έν Δελφοίς και τὸ έχθος τὸ Απόλλωνι διαμένον ές τους αὐλητὰς ἔτι ἀπὸ Μαρσύου καὶ τῆς ἀμίλλης τοῦ Σιληνοῦ παυθήναι διὰ τοῦτον δοκεί τὸν Σακάδαν. ἐν δὲ τῷ γυμνασίω τῷ Κυλαράβου καὶ Πανία ἐστὶν ᾿Αθηνᾶ καλουμένη καὶ τάφον Σθενέλου δεικνύουσι, τὸν δὲ αὐτοῦ Κυλαράβου. πεποίηται δὲ οὐ πόρρω τοῦ γυμνασίου πολυάνδριον τοις μετὰ 'Αθηναίων πλεύσασιν 'Αργείοις

ΧΧΙΙΙ. Ἐντεῦθεν ἐρχομένοις ὁδὸν καλουμένην Κοίλην² ναός ἐστιν ἐν δεξιὰ Διονύσου τὸ δὲ ἄγαλμα εἶναι λέγουσιν ἐξ Εὐβοίας, συμβάσης

έπὶ καταδουλώσει Συρακουσών τε καὶ Σικελίας.

² Kolanv supplied by Kuhn.

¹ Μεθωναΐος Furtwaengler, νεώτερος Robert.

CORINTH, XXII. 6-XXIII, 1

subsequently married Menelaus. And on this matter the poets Euphorion of Chalcis and Alexander of Pleuron, and even before them, Stesichorus of c. 610-Himera, agree with the Argives in asserting that 550 B.C. Iphigenia was the daughter of Theseus. Over against the sanctuary of Eilethyia is a temple of Hecate, and the image is a work of Scopas. This one is of stone, while the bronze images opposite, also of Hecate, were made respectively by Polycleitus 1 and his brother Naucydes, son of Mothon. As you go along a straight road to a gymnasium, called Cylarabis after the son of Sthenelus, you come to the grave of Licymnius, the son of Electryon, who, Homer says, was killed by Tleptolemus, the son of Heracles; for which homicide Tleptolemus was banished from Argos. On turning a little aside from the road to Cylarabis and to the gate there, you come to the tomb of Sacadas, who was the first to play at Delphi the Pythian flute-tune; the hostility of Apollo to flute-players, which had lasted ever since the rivalry of Marsyas the Silenus, is supposed to have stayed because of this Sacadas. In the gymnasium of Cylarabes is an Athena called Pania; they show also the graves of Sthenelus and of Cylarabes himself. Not far from the gymnasium has been built a common grave of those Argives who sailed with the Athenians to enslave Syracuse and Sicily.

XXIII. As you go from here along a road called Hollow there is on the right a temple of Dionysus; the image, they say, is from Euboea. For when the

¹ It is uncertain who this Polycleitus was or when he lived. He was not the great Polycleitus, and flourished probably after 400 B.C.

γὰρ τοῖς "Ελλησιν, ὡς ἐκομίζοντο ἐξ Ἰλίου, τῆς προς τω Καφηρεί ναυαγίας, τους δυνηθέντας ές την γην διαφυγείν των Αργείων ρίγος τε πιέζει καὶ λιμός. εὐξαμένοις δὲ θεῶν τινα ἐν τοῖς παρούσιν ἀπόροις γενέσθαι σωτήρα, αὐτίκα ώς προήεσαν εφάνη σφίσι Διονύσου σπήλαιον, καὶ άγαλμα ην έν τω σπηλαίω του θεού τότε δὲ αίγες ἄγριαι φεύγουσαι τὸν χειμώνα ἐς αὐτὸ ἦσαν ήθροισμέναι. ταύτας οἱ ᾿Αργεῖοι σφάξαντες τά τε κρέα έδείπνησαν καὶ δέρμασιν έχρήσαντο αντὶ έσθητος. ἐπεὶ δὲ ὁ χειμων ἐπαύσατο καὶ ἐπισκευάσαντες τὰς ναῦς οἴκαδε ἐκομίζοντο, ἐπάγονται τὸ ἐκ τοῦ σπηλαίου ξόανον καὶ διατελοῦσιν 2 ες τόδε τιμώντες έτι. τοῦ Διονύσου δὲ εγγυτάτω οικίαν όψει την 'Αδράστου καὶ ἀπωτέρω ταύτης ίερον 'Αμφιαράου καὶ τοῦ ίεροῦ πέραν 'Εριφύλης μνήμα. έξης δὲ τούτων ἐστὶν Ασκληπιοῦ τέμενος καὶ μετὰ ταῦτα ἱερὸν Βάτωνος. ἢν δὲ ὁ Βάτων γένους 'Αμφιαράφ τοῦ αὐτοῦ τῶν Μελαμποδιδῶν καὶ ἐς μάχην ἐξιόντι ἡνιόχει τοὺς ἵππους γενομένης δὲ τῆς τροπῆς ἀπὸ τοῦ Θηβαίων τείχους χάσμα γης 'Αμφιάραον καὶ τὸ άρμα ὑποδεξάμενον ηφάνισεν όμοῦ καὶ τοῦτον τὸν Βάτωνα.

Έπανιόντι δὲ ἐκ τῆς Κοίλης 'Υρνηθοῦς τάφον λέγουσιν εἶναι. εἰ μὲν δὴ κενὸν καὶ ἄλλως ἐς μνήμην τῆς γυναικός, εἰκότα λέγουσιν· εἰ δὲ τῆς 'Υρνηθοῦς κεῖσθαι τὸν νεκρὸν νομίζουσιν ἐνταῦθα, ἐγὼ μέν σφισιν οὐ πείθομαι, πειθέσθω δὲ ὅστις

368

CORINTH, XXIII. 1-4

Greeks, as they were returning from Troy, met with the shipwreck at Caphereus, those of the Argives who were able to escape to land suffered from cold and hunger. Having prayed that someone of the gods should prove himself a saviour in their present distress, straightway as they advanced they came upon a cave of Dionysus; in the cave was an image of the god, and on this occasion wild shegoats had gathered there to escape from the storm. These the Argives killed, using the flesh as food and the skins as raiment. When the storm was over and the Argives, having refitted their ships, were returning home, they took with them the wooden image from the cave, and continue to honour it to the present day. Very near to the temple of Dionysus you will see the house of Adrastus, farther on a sanctuary of Amphiaraus, and opposite the sanctuary the tomb of Eriphyle. Next to these is a precinct of Asclepius, and after them a sanctuary of Baton. Now Baton belonged to the same family as Amphiaraus, to the Melampodidae, and served as his charioteer when he went forth to battle. When the rout took place at the wall of Thebes, the earth opened and received Amphiaraus and his chariot, swallowing up this Baton at the same time.

Returning from Hollow Street, you see what they say is the grave of Hyrnetho. If they allow that it is merely a cenotaph erected to the memory of the lady, their account is likely enough; but if they believe that the corpse lies here I cannot credit it, and leave anyone to do so who has not learnt the history of Epidaurus. The most famous sanctuary

369

στατον 'Αργείοις των 'Ασκληπιείων άγαλμα έφ' ήμων έχει καθήμενον 'Ασκληπιον λίθου λευκού, καὶ παρ' αὐτὸν ἔστηκεν 'Υγεία κάθηνται δὲ καὶ οί ποιήσαντες τὰ ἀγάλματα Ξενόφιλος καὶ Στράτων. έξ άρχης δε ίδρύσατο Σφυρος το ίερον, Μαχάονος μέν υίος, άδελφος δε 'Αλεξάνορος τοῦ 5 παρά Σικυωνίοις έν Τιτάνη τιμάς έχοντος. τής δὲ ᾿Αρτέμιδος τῆς Φεραίας—σέβουσι γὰρ καὶ 'Αργείοι Φεραίαν 'Αρτεμιν κατά ταὐτά 'Αθηναίοις καὶ Σικυωνίοις—τὸ ἄγαλμα καὶ οὖτοί φασιν ἐκ Φερών των έν Θεσσαλία κομισθήναι. τάδε δέ αὐτοῖς οὐχ ὁμολογῶ· λέγουσι γὰρ ᾿Αργεῖοι Δηιανείρας εν Αργει μνημα είναι της Οίνέως τό τε Έλένου τοῦ Πριάμου, καὶ ἄγαλμα κεῖσθαι παρά σφίσιν 'Αθηνάς τὸ ἐκκομισθὲν ἐξ 'Ιλίου καὶ άλωναι ποιήσαν Ίλιον. τὸ μὲν δή Παλλάδιον-καλείται γάρ ούτω-δηλόν έστιν ές Ίταλίαν κομισθέν ύπο Αινείου Δηιανείρα δέ την τελευτήν περί Τραχίνα ἴσμεν καὶ οὐκ ἐν "Αργει γενομένην, καὶ ἔστιν ὁ τάφος αὐτῆ πλησίον 6 Ἡρακλείας τῆς ὑπὸ τῆ Οἴτη. τὰ δὲ ἐς ελενον τον Πριάμου δεδήλωκεν ο λόγος ήδη μοι, μετά Πύρρου τοῦ 'Αχιλλέως αὐτὸν ἐλθεῖν ἐς "Ηπειρον καὶ ἐπιτροπεῦσαί τε τοὺς Πύρρου παίδας συνοικοῦντα 'Ανδρομάχη καὶ τὴν Κεστρίνην καλουμένην ἀπὸ Κεστρίνου τοῦ Ελένου λαβείν τὸ όνομα. οὐ μὴν οὐδὲ αὐτῶν λέληθεν ᾿Αργείων τους έξηγητας ότι μη πάντα έπ' άληθεία λέγεταί σφισι, λέγουσι δὲ ὅμως οὐ γάρ τι ἔτοιμον μεταπείσαι τους πολλούς έναντία ων δοξάζουσιν. 7 ἄλλα δέ ἐστιν 'Αργείοις θέας ἄξια· κατάγαιον

CORINTH, XXIII. 4-7

of Asclepius at Argos contains at the present day a white-marble image of the god seated, and by his side stands Health. There are also seated figures of Xenophilus and Straton, who made the images. The original founder of the sanctuary was Sphyrus, son of Machaon and brother of the Alexanor who is honoured among the Sievonians in Titane. The Argives, like the Athenians and Sicyonians, worship Artemis Pheraea, and they, too, assert that the image of the goddess was brought from Pherae in Thessalv. But I cannot agree with them when they say that in Argos are the tombs of Deïaneira, the daughter of Oeneus, and of Helenus, son of Priam, and that there is among them the image of Athena that was brought from Troy, thus causing the capture of that city. For the Palladium, as it is called, was manifestly brought to Italy by Aeneas. As to Deïaneira, we know that her death took place near Trachis and not in Argos, and her grave is near Heraclea, at the foot of Mount Oeta. The story of Helenus, son of Priam, I have already given: that he went to Epeirus with Pyrrhus, the son of Achilles; that, wedded to Andromache, he was guardian to the children of Pyrrhus; and that the district called Cestrine received its name from Cestrinus, son of Helenus. Now even the guides of the Argives themselves are aware that their account is not entirely correct. Nevertheless they hold to their opinion, for it is not easy to make the multitude change their views. The Argives have other things worth seeing; for instance, an

οἰκοδόμημα, ἐπ' αὐτῷ δὲ ἢν ὁ χαλκοῦς θάλαμος,
ον ᾿Ακρίσιός ποτε ἐπὶ φρουρῷ τῆς θυγατρὸς ἐποίησε· Περίλαος δὲ καθεῖλεν αὐτὸν τυραννήσας.
τοῦτό τε οὖν τὸ οἰκοδόμημά ἐστι καὶ Κροτώπου μνῆμα καὶ Διονύσου ναὸς Κρησίου. Περσεῖ γὰρ πολεμήσαντα αὐτὸν καὶ αὖθις ἐλθόντα ἐς λύσιν τοῦ ἔχθους τά τε ἄλλα τιμηθῆναι μεγάλως λέγουσιν ὑπὸ ᾿Αργείων καὶ τέμενός οἱ δοθῆναι ποῦτο ἐξαίρετον· Κρησίου δὲ ὕστερον ἀνομάσθη, διότι ᾿Αριάδνην ἀποθανοῦσαν ἔθαψεν ἐνταῦθα. Αυκέας δὲ λέγει κατασκευαζομένου δεύτερον τοῦ ναοῦ κεραμέαν εὑρεθῆναι σορόν, εἰναι δὲ ᾿Αριάδνης αὐτήν· καὶ αὐτός τε καὶ ἄλλους ᾿Αργείων ἰδεῖν ἔφη τὴν σορόν. πλησίον δὲ τοῦ Διονύσου καὶ ἔφη τὴν σορόν.

'Αφροδίτης ναός ἐστιν Οὐρανίας.

ΧΧΙΥ. Τὴν δὲ ἀκρόπολιν Λάρισαν μὲν καλοῦσιν ἀπὸ τῆς Πελασγοῦ θυγατρός ἀπὸ ταύτης δὲ καὶ δύο τῶν ἐν Θεσσαλία πόλεων, ή τε ἐπὶ θαλάσση καὶ ή παρὰ τὸν Πηνειόν, ὼνομάσθησαν. ανιόντων δε ές την ακρόπολιν έστι μεν της Ακραίας "Ηρας τὸ ἱερόν, ἔστι δὲ καὶ ναὸς 'Απόλλωνος, δυ Πυθαεύς πρώτος παραγενόμενος έκ Δελφῶν λέγεται ποιῆσαι. τὸ δὲ ἄγαλμα τὸ νθν χαλκοθν έστιν όρθόν, Δειραδιώτης 'Απόλλων καλούμενος, ὅτι καὶ ὁ τόπος οὖτος καλεῖται Δειράς. ή δέ οἱ μαντική — μαντεύεται γὰρ ἔτι καὶ ἐς ἡμᾶς — καθέστηκε τρόπον τοῦτον. γυνή μέν προφητεύουσά έστιν, ανδρός εὐνης εἰργομένη. θυομένης δὲ ἐν νυκτὶ ἀρνὸς κατὰ μῆνα ἕκαστον, γευσαμένη δή τοῦ αίματος ή γυνή κάτοχος ἐκ 2 τοῦ θεοῦ γίνεται. τοῦ Δειραδιώτου δὲ ᾿Απόλλωνος έγεται μεν ίερον 'Αθηνάς 'Οξυδερκούς καλουunderground building over which was the bronze chamber which Acrisius once made to guard his daughter. Perilaus, however, when he became tyrant, pulled it down. Besides this building there is the tomb of Crotopus and a temple of Cretan Dionysus. For they say that the god, having made war on Perseus, afterwards laid aside his enmity, and received great honours at the hands of the Argives, including this precinct set specially apart for himself. It was afterwards called the precinct of the Cretan god, because, when Ariadne died, Dionysus buried her here. But Lyceas says that when the temple was being rebuilt an earthenware coffin was found, and that it was Ariadne's. He also said that both he himself and other Argives had seen it. Near the temple of Dionysus is a

temple of Heavenly Aphrodite.

XXIV. The citadel they call Larisa, after the daughter of Pelasgus. After her were also named two of the cities in Thessalv, the one by the sea and the one on the Peneüs. As you go up the citadel you come to the sanctuary of Hera of the Height, and also a temple of Apollo, which is said to have been first built by Pythaeus when he came from Delphi. The present image is a bronze standing figure called Apollo Deiradiotes, because this place, too, is called Deiras (Ridge). Oracular responses are still given here, and the oracle acts in the following way. There is a woman who prophesies, being debarred from intercourse with a man. Every month a lamb is sacrificed at night, and the woman, after tasting the blood, becomes inspired by the god. Adjoining the temple of Apollo Deiradiotes is a sanctuary of Athena Oxyderces (Sharp-sighted), dedicated by

μένης, Διομήδους ἀνάθημα, ὅτι οἱ μαχομένω ποτὲ έν Ἰλίω την άχλυν άφειλεν ή θεος άπο των όφθαλμων έχεται δε το στάδιον, εν φ τον άγωνα τω Νεμείω Διὶ καὶ τὰ Ἡραῖα ἄγουσιν. ἐς δὲ τὴν ακροπολιν ιοθσίν έστιν έν αριστερά της όδοθ των Αίγύπτου παίδων και ταύτη μνήμα. χωρίς μεν γάρ ἀπὸ τῶν σωμάτων ἐνταῦθα αἱ κεφαλαί, χωρίς δὲ ἐν Λέρνη σώματα τὰ λοιπά· ἐν Λέρνη γαρ καὶ ὁ φόνος ἐξειργάσθη τῶν νεανίσκων, αποθανόντων δε αποτέμνουσιν αί γυναικες τάς κεφαλάς ἀπόδειξιν πρὸς τὸν πατέρα ὧν 3 ετόλμησαν. επ' άκρα δε έστι τη Λαρίση Διὸς ἐπίκλησιν Λαρισαίου ναός, οὐκ ἔχων ὄροφον τὸ δὲ ἄγαλμα ξύλου πεποιημένον οὐκέτι ἐστηκὸς ἢν έπὶ τῶ βάθρω. καὶ 'Αθηνᾶς δὲ ναός ἐστι θέας άξιος ένταθθα άναθήματα κείται καὶ άλλα καὶ Ζεύς ξόανον, δύο μεν ή πεφύκαμεν έχον όφθαλμούς, τρίτον δὲ ἐπὶ τοῦ μετώπου. τοῦτον τὸν Δία Πριάμω φασίν είναι τῶ Λαομέδοντος πατρῶον έν ὑπαίθρω τῆς αὐλῆς ίδρυμένον, καὶ ὅτε ἡλίσκετο ύπο Έλλήνων Ίλιον, ἐπὶ τούτου κατέφυγεν ὁ Πρίαμος του βωμόν. ἐπεὶ δὲ τὰ λάφυρα ἐνέμοντο, λαμβάνει Σθένελος ὁ Καπανέως αὐτόν, 4 καὶ ἀνάκειται μὲν διὰ τοῦτο ἐνταῦθα· τρεῖς δὲ όφθαλμούς έχειν έπὶ τῶδε ἄν τις τεκμαίροιτο αὐτόν. Δία γὰρ ἐν οὐρανῷ βασιλεύειν, οῦτος μεν λόγος κοινός πάντων έστιν άνθρώπων. ον δὲ ἄρχειν φασὶν ὑπὸ γῆς, ἔστιν ἔπος τῶν Ὁμήρου

Ζεύς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνεια. Αἰσχύλος δὲ ὁ Εὐφορίωνος καλεῖ Δία καὶ τὸν ἐν 374

Δία ὀνομάζον καὶ τοῦτον

CORINTH, XXIV. 2-4

Diomedes, because once when he was fighting at Troy the goddess removed the mist from his eyes. Adjoining it is the race-course, in which they hold the games in honour of Nemean Zeus and the festival of Hera. As you go to the citadel there is on the left of the road another tomb of the children of Aegyptus. For here are the heads apart from the bodies, which are at Lerna. For it was at Lerna that the youths were murdered, and when they were dead their wives cut off their heads. to prove to their father that they had done the dreadful deed. On the top of Larisa is a temple of Zeus, surnamed Larisaean, which has no roof; the wooden image I found no longer standing upon its pedestal. There is also a temple of Athena worth seeing. Here are placed votive oferings, including a wooden image of Zeus, which has two eyes in the natural place and a third on its forehead. This Zeus, they say, was a paternal god of Priam, the son of Laomedon, set up in the uncovered part of his court, and when Troy was taken by the Greeks Priam took sanctuary at the altar of this god. When the spoils were divided, Sthenelus, the son of Capaneus, received the image, and for this reason it has been dedicated here. The reason for its three eyes one might infer to be this. That Zeus is king in heaven is a saving common to all men. As for him who is said to rule under the earth. there is a verse of Homer 1 which calls him, too, Zens:-

"Zeus of the Underworld, and the august Persephonea."

The god in the sea, also, is called Zeus by Aeschylus,

¹ Iliad ix. 457.

θαλάσση. τρισὶν οὖν ὁρῶντα ἐποίησεν ὀφθαλμοῖς ὅστις δὴ ἢν ὁ ποιήσας, ἄτε ἐν ταῖς τρισὶ ταῖς λεγομέναις λήξεσιν ἄρχοντα τὸν αὐτὸν τοῦτον θεών.

5 'Οδοὶ δὲ ἐξ ''Αργους καὶ κατ' ἄλλα εἰσὶ τῆς Πελοποννήσου καὶ πρὸς 'Αρκαδίας ἐπὶ Τεγέαν. ἐν δεξιῷ δὲ ὄρος ἐστὶν ἡ Λυκώνη, δένδρα κυπαρίσσου μάλιστα ἔχουσα. ຜκοδόμηται δὲ ἐπὶ κορυφῷ τοῦ ὄρους 'Αρτέμιδος 'Ορθίας ἱερόν, καὶ ἀγάλματα 'Απόλλωνος καὶ Λητοῦς καὶ 'Αρτέμιδος πεποίηται λευκοῦ λίθου Πολυκλείτου δέ φασιν εἰναι ἔργα. καταβάντων δὲ ἐκ τοῦ ὄρους αὐθίς ἐστιν ἐν ἀριστερῷ τῆς λεωφόρου ναὸς 'Αρτέμιδος. ἐχοῦς ἐν ἐν ἀριστερῷ τῆς λεωφόρου ναὸς 'Αρτέμιδος. ἐχοῦς ἐν ἔχοῦς ἐν ἔχοῦς ἐχοῦς ἐν ἔχοῦς ἐχοῦς ἐχ

6 ολίγον δε ἀπωτέρω έν δεξιά της όδου Χάον έστιν ὅρος ὀνομαζόμενον, ὑπὸ δε αὐτῷ δένδρα πέφυκεν ἤμερα καὶ ἄνεισι τοῦ Ἐρασίνου φανερὸν ἐνταῦθα δὴ τὸ ὕδωρ· τέως δε ἐκ Στυμφάλου ῥεῖ τῆς ᾿Αρκάδων ὥσπερ ἐξ Εὐρίπου κατὰ Ἐλευσῖνα καὶ τὴν ταύτη θάλασσαν οἱ Ῥειτοί. πρὸς δὲ τοῦ Ἐρασίνου ταῖς κατὰ τὸ ὅρος ἐκβολαῖς Διονύσω καὶ Πανὶ θύουσι, τῷ Διονύσω δὲ καὶ ἐορτὴν τἄγουσι καλουμένην Τύρβην. ἐπανελθοῦσι δὲ ἐς

7 ἄγουσι καλουμένην Τύρβην. ἐπανελθοῦσι δὲ ἐς τὴν ἐπὶ Τεγέας δδόν ἐστιν ἐν δεξιᾳ τοῦ ὀνομαζομένου Τρόχου Κεγχρεαί. τὸ δὲ ὄνομα ἐφ' ὅτῷ τῷ χωρίῳ γέγονεν, οὐ λέγουσι, πλὴν εἰ μὴ καὶ τοῦτο ἄρα ἀνομάσθη διὰ τὸν Πειρήνης παῖδα Κεγχρίαν. καὶ πολυάνδρια ἐνταῦθά ἐστιν ᾿Αργείων νικησάντων μάχη Λακεδαιμονίους περὶ Ὑσιάς. τὸν δὲ ἀγῶνα τοῦτον συμβάντα εὕρισκον ᾿Αθηναίοις ἄρχοντος Πεισιστράτου, τετάρτω δὲ ἔτει τῆς ἑβδόμης καὶ εἰκοστῆς ᾿Ολυμπιάδος ἡν Εὐρύβοτος ᾿Αθηναῖος ἐνίκα στάδιον. κατα-

the son of Euphorion. So whoever made the image made it with three eyes, as signifying that this same god rules in all the three "allotments" of the

Universe, as they are called.

From Argos are roads to various parts of the Peloponnesus, including one to Tegea on the side On the right is Mount Lycone, towards Arcadia. which has trees on it, chiefly cypresses. On the top of the mountain is built a sanctuary of Artemis Orthia (of the Steep), and there have been made white-marble images of Apollo, Leto, and Artemis, which they say are works of Polycleitus. On descending again from the mountain you see on the left of the highway a temple of Artemis. A little farther on there is on the right of the road a mountain called Chaon. At its foot grow cultivated trees, and here the water of the Erasinus rises to the surface. Up to this point it flows from Stymphalus in Arcadia, just as the Rheiti, near the sea at Eleusis, flow from the Euripus. At the places where the Erasinus gushes forth from the mountain they sacrifice to Dionysus and to Pan, and to Dionysus they also hold a festival called Tyrbe (Throng). On returning to the road that leads to Tegea you see Cenchreae on the right of what is called the Wheel. Why the place received this name they do not say. Perhaps in this case also it was Cenchrias, son of Peirene, that caused it to be so called. Here are common graves of the Argives who conquered the Lacedaemonians in battle at Hysiae. This fight took place, I discovered, when Peisistratus was archon at Athens, in the fourth year of the twenty-seventh Olympiad, in which the Athenian, Eurybotus, won the foot-race.

B.C.

βάντος δὲ ἐς τὸ χθαμαλώτερον ἐρείπια 'Υσιῶν ἐστι πόλεώς ποτε ἐν τἢ 'Αργολίδι, καὶ τὸ πταῖσμα Λακεδαιμονίοις ἐνταῦθα γενέσθαι λέ-

γουσιν.

ΧΧΥ. Ἡ δ' ἐς Μαντίνειαν ἄγουσα ἐξ "Αργους ἐστὶν οὐχ ήπερ καὶ ἐπὶ Τεγέαν, ἀλλὰ ἀπὸ τῶν πυλῶν τῶν πρὸς τῆ Δειράδι. ἐπὶ δὲ τῆς ὁδοῦ ταύτης ἱερὸν διπλοῦν πεποίηται, καὶ πρὸς ἡλίου δύνοντος ἔσοδον καὶ κατὰ ἀνατολὰς ἑτέραν ἔχον. κατὰ μὲν δὴ τοῦτο 'Αφροδίτης κεῖται ξόανον, πρὸς δὲ ἡλίου δυσμὰς "Αρεως: εἶναι δὲ τὰ ἀγάλματα Πολυνείκους λέγουσιν ἀναθήματα καὶ 'Αργείων, ὅσοι τιμωρήσοντες αὐτῷ συνεστρατεύοντο.

- 2 προελθοῦσι δὲ αὐτόθεν διαβάντων ποταμὸν χείμαρρον Χάραδρον καλούμενον ἔστιν Οἰνόη, τὸ ὅνομα ἔχουσα, ὡς ᾿Αργεῖοί φασιν, ἀπὸ Οἰνέως. Οἰνέα γὰρ τὸν βασιλεύσαντα ἐν Αἰτωλία λέγουσιν ὑπὸ τῶν ᾿Αγρίου παίδων ἐκβληθέντα τῆς ἀρχῆς παρὰ Διομήδην ἐς ἍΑργος ἀφικέσθαι. ὁ δὲ τὰ μὲν ἄλλα ἐτιμώρησεν αὐτῷ στρατεύσας ἐς τὴν Καλυδωνίαν, παραμένειν δὲ οὐκ ἔφη οἱ δύνασθαι· συνακολουθεῖν δέ, εἰ βούλοιτο, ἐς ἍΑργος ἐκεῖνον ἐκέλευεν. ἀφικόμενον δὲ τά τε ἄλλα ἐθεράπευεν, ὡς πατρὸς θεραπεύειν πατέρα εἰκὸς ἦν, καὶ ἀποθανόντα ἔθαψεν ἐνταῦθα. ἀπὸ 3 τούτου μὲν Οἰνόη χωρίον ἐστὶν ᾿Αργείοις· ὑπὲρ
- 3 τούτου μὲν Οἰνόη χωρίον ἐστὶν ᾿Αργείοις· ὑπὲρ δὲ Οἰνόης ὅρος ἐστὶν ᾿Αρτεμίσιον καὶ ἱερὸν ᾿Αρτεμιδος ἐπὶ κορυφῆ τοῦ ὅρους. ἐν τούτῳ δὲ εἰσι τῷ ὅρει καὶ αἱ πηγαὶ τοῦ Ἰνάχου· πηγαὶ γὰρ δὴ τῷ ὄντι εἰσὶν αὐτῷ, τὸ δὲ ὕδωρ οὐκ ἐπὶ πολὺ ἐξικνεῖται τῆς κῆς.

4 Ταύτη μεν δη θέας οὐδεν έτι ην ἄξιον· ετέρα δε

CORINTH, xxiv. 7-xxv. 4

On coming down to a lower level you reach the ruins of Hysiae, which once was a city in Argolis, and here it is that they say the Lacedaemonians suffered their reverse.

XXV. The road from Argos to Mantinea is not the same as that to Tegea, but begins from the gate at the Ridge. On this road is a sanctuary built with two rooms, having an entrance on the west side and another on the east. At the latter is a wooden image of Aphrodite, and at the west entrance one of Ares. They say that the images are votive offerings of Polyneices and of the Argives who joined him in the campaign to redress his wrongs. Farther on from here, across the torrent called Charadrus (Gully), is Oenoë, named, the Argives say, after Oeneus. The story is that Oeneus, who was king in Aetolia, on being driven from his throne by the sons of Agrius, took refuge with Diomedes at Argos, who aided him by an expedition into Calydonia, but said that he could not remain with him. and urged Oeneus to accompany him, if he wished, to Argos. When he came, he gave him all the attention that it was right to give a father's father, and on his death buried him here. After him the Argives name the place Oenoë. Above Oenoë is Mount Artemisius, with a sanctuary of Artemis on the top. On this mountain are also the springs of the river Inachus. For it really has springs, though the water does not run far.

Here I found nothing else that is worth seeing.

όδὸς ἀπὸ τῶν πυλῶν τῶν πρὸς τῆ Δειράδι ἐστὶν έπὶ Λύρκειαν. ἐς τοῦτο λέγεται τὸ χωρίον Λυγκέα ἀποσωθήναι των πεντήκοντα ἀδελφων μόνον καὶ ἡνίκα ἐσώθη, πυρσὸν ἀνέσχεν ἐντεῦθεν. συνέκειτο δὲ ἄρα αὐτῷ πρὸς τὴν Υπερμήστραν άνασχείν τον πυρσόν, ην διαφυγών Δαναόν ές ἀσφαλες ἀφίκηταί ποι την δε καὶ αὐτην ἀνά-Ψαι λέγουσιν έτερον ἀπὸ τῆς Λαρίσης, δῆλα καὶ ταύτην ποιούσαν ότι έν οὐδενὶ οὐδὲ αὐτὴ καθέστηκεν έτι κινδύνω. ἐπὶ τούτω δὲ ᾿Αργεῖοι κατὰ 5 έτος έκαστον πυρσών έορτην ἄγουσι. τὸ δὲ χωρίου τότε μεν Λυγκεία εκαλείτο, οἰκήσαντος δε ύστερον έν αὐτῷ Λύρκου—παῖς δὲ ἢν 'Αβαντος νόθος—τὸ ὄνομά δι' αὐτὸν ἔσχηκε καὶ ἄλλα τέ έστιν ούκ άξιόλογα έν τοῖς έρειπίοις καὶ εἰκών έπὶ στήλη τοῦ Λύρκου. ἐς μὲν δὴ ταύτην ἐστὶν έξ "Αργούς έξήκοντα μάλιστά που στάδια, έκ δὲ Λυρκείας ετερα τοσαῦτα ἐς 'Ορνεάς. Λυρκείας μεν δή πόλεως, άτε ήρημωμένης ήδη κατά την Ελλήνων στρατείαν έπὶ Ίλιον, οὐκ ἐποιήσατο "Ομηρος ἐν καταλόγω μνήμην 'Ορνεὰς δέ—ἔτι γὰρ ὤκοῦντο—, ὥσπερ τῷ τόπω τῆς 'Αργείας έκειντο, ούτω καὶ έν τοις έπεσι προτέρας ή 6 Φλιοθντά τε καὶ Σικυώνα κατέλεξεν. ἐκαλοθντο δὲ ἀπὸ 'Ορνέως τοῦ 'Ερεχθέως τοῦ δὲ 'Ορνέως ην τούτου Πετεώς, τοῦ δὲ Μενεσθεύς, δς 'Αγαμέμνονι μετὰ 'Αθηναίων τὴν Πριάμου συγκαθείλεν άρχήν. ἀπὸ μὲν δὴ τούτου τὸ ὄνομα ἐγένετο τῆ πόλει, 'Αργείοι δὲ ὕστερον τούτων 'Ορνεάτας ανέστησαν αναστάντες δε σύνοικοι γεγόνασιν 'Αργείοις. ἔστι δε εν ταις 'Ορνεαις 'Αρτέμιδός τε ίερον και ξόανον ορθον και έτερος ναὸς θεοῖς

CORINTH, xxv. 4-6

There is another road, that leads to Lyrcea from the gate at the Ridge. The story is that to this place came Lynceus, being the only one of the fifty brothers to escape death, and that on his escape he raised a beacon here. Now to raise the beacon was the signal he had agreed with Hypermnestra to give if he should escape Danaus and reach a place of safety. She also, they say, lighted a beacon on Larisa as a sign that she too was now out of danger. For this reason the Argives hold every year a beacon festival. At the first the place was called Lyncea; its present name is derived from Lyrcus, a bastard son of Abas, who afterwards dwelt there. Among the ruins are several things not worth mentioning, besides a figure of Lyrcus upon a slab. The distance from Argos to Lyrcea is about sixty stades, and the distance from Lyrcea to Orneae is the same. Homer in the Catalogue makes no mention of the city Lyrcea, because at the time of the Greek expedition against Troy it already lay deserted; Orneae, however, was inhabited, and in his poem he places it 1 on the list before Phlius and Sicyon, which order corresponds to the position of the towns in the Argive territory. The name is derived from Orneus, the son of Erechtheus. This Orneus begat Peteos, and Peteos begat Menestheus, who, with a body of Athenians, helped Agamemnon to destroy the kingdom of Priam. From him then did Orneae get its name, and afterwards the Argives removed all its citizens, who thereupon came to live at Argos. At Orneae are a sanctuary and an upright wooden image of Artemis; there is besides a temple devoted to all

πασιν ές κοινον ανειμένος. τα δε επέκεινα 'Ορ-

νεῶν ή τε Σικυωνία καὶ ή Φλιασία ἐστίν.

7 Ἐρχομένοις δὲ ἐξ 'Αργους ἐς τὴν Ἐπιδαυρίαν ἐστὶν οἰκοδόμημα ἐν δεξιậ πυραμίδι μάλιστα είκασμένον, έχει δὲ ἀσπίδας σχήμα 'Αργολικάς έπειργασμένας. ένταθθα Προίτω περί της άρχης πρὸς ᾿Ακρίσιον μάχη γίνεται, καὶ τέλος μὲν ἴσον τῷ ἀγῶνι συμβῆναί φασι καὶ ἀπ' αὐτοῦ διαλλαγάς ύστερον, ώς οὐδέτεροι βεβαίως κρατείν έδύναντο συμβάλλειν δε σφας λέγουσιν ασπίσι πρώτον τότε καὶ αὐτοὺς καὶ τὸ στράτευμα ώπλισμένους. τοῖς δὲ πεσοῦσιν ἀφ' ἐκατέρων—πολίται γαρ καὶ συγγενεῖς ἦσαν—ἐποιήθη ταύτη μνημα

έν κοινῶ.

8 Προϊούσι δὲ ἐντεύθεν καὶ ἐκτραπείσιν ἐς δεξιὰν Τίρυνθός έστιν έρείπια. ἀνέστησαν δὲ καὶ Τιρυνθίους 'Αργείοι, συνοίκους προσλαβείν και τὸ 'Αργος ἐπαυξῆσαι θελήσαντες. Τίρυνθα δὲ ήρωα, ἀφ' οῦ τῆ πόλει τὸ ὄνομα ἐγένετο, παίδα Αργου τοῦ Διὸς είναι λέγουσι. τὸ δὲ τείχος, δ δη μόνον των ερειπίων λείπεται, Κυκλώπων μέν έστιν έργον, πεποίηται δε άργων λίθων, μέγεθος έχων εκαστος λίθος ώς ἀπ' αὐτῶν μηδ' αν ἀρχὴν κινηθήναι τὸν μικρότατον ὑπὸ ζεύγους ἡμιόνων λιθία δὲ ἐνήρμοσται πάλαι, ὡς μάλιστα αὐτῶν έκαστον άρμονίαν τοῖς μεγάλοις λίθοις είναι.

9 καταβάντων δὲ ὡς ἐπὶ θάλασσαν, ἐνταῦθα οί θάλαμοι των Προίτου θυγατέρων εἰσίν ἐπανελθόντων δὲ ἐς τὴν λεωφόρον, ἐπὶ Μήδειαν ἐς άριστεραν ήξεις. βασιλευσαι δέ φασιν Ήλεκτρύωνα έν τη Μηδεία τον πατέρα 'Αλκμήνης. έπ' έμου δέ Μηδείας πλην το έδαφος άλλο οὐδέν

CORINTH, xxv. 6-9

the gods in common. On the further side of Orneae are Sicyonia and Phliasia.

On the way from Argos to Epidauria there is on the right a building made very like a pyramid, and on it in relief are wrought shields of the Argive shape. Here took place a fight for the throne between Proetus and Acrisius; the contest, they say, ended in a draw, and a reconciliation resulted afterwards, as neither could gain a decisive victory. The story is that they and their hosts were armed with shields, which were first used in this battle. For those that fell on either side was built here a common tomb, as they were fellow citizens and kinsmen.

Going on from here and turning to the right, vou come to the ruins of Tiryns. The Tirynthians also were removed by the Argives, who wished to make Argos more powerful by adding to the population. The hero Tiryns, from whom the city derived its name, is said to have been a son of Argus, a son of Zeus. The wall, which is the only part of the ruins still remaining, is a work of the Cyclopes made of unwrought stones, each stone being so big that a pair of mules could not move the smallest from its place to the slightest degree. Long ago small stones were so inserted that each of them binds the large blocks firmly together. Going down seawards, you come to the chambers of the daughters of Proetus. On returning to the highway you will reach Medea on the left hand. They say that Electryon, the father of Alcmena, was king of Medea, but in my time nothing was left of it except

10 έλείπετο. κατά δὲ τὴν ἐς Ἐπίδαυρον εὐθεῖάν έστι κώμη Λήσσα, ναὸς δὲ ᾿Αθηνᾶς ἐν αὐτή καὶ ξόανον οὐδέν τι διάφορον ή τὸ ἐν ἀκροπόλει τή Λαρίση. ἔστι δὲ ὄρος ὑπὲρ τῆς Λήσσης τὸ 'Αραχυαίου, πάλαι δὲ σάπυς ἐλάτων 1 ἐπὶ Ἰνάχου τὸ ονομα είλήφει. Βωμοί δέ είσιν έν αὐτῷ Δίος τε καὶ "Ηρας δεῆσαν ὅμβρου σφίσιν ἐνταῦθα θύουσι. ΧΧΥΙ. Κατά δὲ τὴν Λησσαν ἔγεται τῆς 'Αργείας ή Έπιδαυρίων πρίν δε ή κατ' αὐτήν γενέσθαι την πόλιν, έπὶ τὸ ίερὸν ἀφίξη τοῦ Ασκληπιοῦ. ταύτην τὴν χώραν οὐκ οἰδα οἵτινες πρότερον ώκησαν πριν Επίδαυρον έλθειν ές αὐτήν οὐ μὴν οὐδὲ τοὺς ἀπογόνους Ἐπιδαύρου πυθέσθαι παρά των ἐπιχωρίων ἐδυνάμην. τελευταίον δὲ πρίν ἡ παραγενέσθαι Δωριέας ές Πελοπόννησον βασιλεῦσαί φασι Πιτυρέα Ίωνος απόγονον τοῦ Ξούθου, τοῦτον παραδοῦναι λέγουσιν άμαχεὶ τὴν γῆν Δηιφόντη καὶ 'Αργείοις. 2 καὶ ὁ μὲν ἐς ᾿Αθήνας ὁμοῦ τοῖς πολίταις ἀφικόμενος ένταθθα Εκησε, Δηιφόντης δε καὶ Αργείοι την Επιδαυρίαν έσχον. ἀπεσχίσθησαν δὲ οὖτοι τῶν ἄλλων ᾿Αργείων Τημένου τελευτήσαντος, Δηιφόντης μὲν καὶ 'Υρνηθὼ κατ' ἔχθος τῶν Τημένου παίδων, ὁ δὲ σὺν αὐτοῖς στρατὸς Δηιφόντη καὶ Υρνηθοί πλέον ή Κείσω καὶ τοῖς άδελφοῖς νέμοντες. Ἐπίδαυρος δέ, ἀφ' οὖ τὸ ὄνομα τῆ γῆ ἐτέθη, ὡς μέν φασιν Ἡλεῖοι, Πέ-λοπος ἦν· κατὰ δὲ ᾿Αργείων δόξαν καὶ τὰ ἔπη τὰς μεγάλας 'Ηοίας ην 'Επιδαύρω πατηρ 'Αργος ό Διός Επιδαύριοι δε Απόλλωνι Επίδαυρον 3 παίδα προσποιούσιν. 'Ασκληπιού δὲ ίεραν μά-

CORINTH, xxv. 9-xxvi. 3

the foundations. On the straight road to Epidaurus is a village Lessa, in which is a temple of Athena with a wooden image exactly like the one on the citadel Larisa. Above Lessa is Mount Arachnaeus, which long ago, in the time of Inachus, was named Sapyselaton. On it are altars to Zeus and Hera. When rain is needed they sacrifice to them here.

XXVI. At Lessa the Argive territory joins that of Epidaurus. But before you reach Epidaurus itself you will come to the sanctuary of Asclepius. Who dwelt in this land before Epidaurus came to it I do not know, nor could I discover from the natives the descendants of Epidaurus either. But the last king before the Dorians arrived in the Peloponnesus was, they sav, Pityreus, a descendant of Ion, son of Xuthus, and they relate that he handed over the land to Deiphontes and the Argives without a struggle. He went to Athens with his people and dwelt there, while Deiphontes and the Argives took possession of Epidauria. These on the death of Temenus seceded from the other Argives; Deiphontes and Hyrnetho through hatred of the sons of Temenus, and the army with them, because it respected Deiphontes and Hyrnetho more than Ceisus and his brothers. Epidaurus, who gave the land its name, was, the Eleans say, a son of Pelops; but, according to Argive opinion and the poem the Great Eoeae,2 the father of Epidaurus was Argus, son of Zeus, while the Epidaurians maintain that Epidaurus was the child of Apollo. That the land is especially sacred to Asclepius is due to

See opposite page.

² A poem attributed to Hesiod.

λιστα είναι την γην έπὶ λόγω συμβέβηκε τοιώδε. Φλεγύαν Ἐπιδαύριοί φασιν έλθεῖν ές Πελοπόννησον πρόφασιν μεν επί θέα της χώρας, έργω δε κατάσκοπον πλήθους των ενοικούντων και εί το πολύ μάχιμον είη τῶν ἀνθρώπων ἢν γὰρ δὴ Φλεγύας πολεμικώτατος των τότε καὶ ἐπιων έκάστοτε ἐφ' οὺς τύχοι τοὺς καρποὺς ἔφερε καὶ 1 ήλαυνε την λείαν. ὅτε δὲ παρεγένετο ἐς Πελοπόννησον, είπετο ή θυγάτηρ αὐτώ, λεληθυία έτι τον πατέρα ότι έξ 'Απόλλωνος είχεν έν γαστρί. ώς δὲ ἐν τῆ γῆ τῆ Ἐπιδαυρίων ἔτεκεν, ἐκτίθησι τὸν παίδα ές τὸ ὄρος τοῦτο ὁ δὴ Τίτθιον ὀνομάζουσιν έφ' ήμων, τηνικαθτα δέ έκαλειτο Μύρτιον έκκειμένω δὲ ἐδίδου μέν οἱ γάλα μία τῶν περὶ τὸ όρος ποιμαινομένων αίγων, εφύλασσε δε ο κύων ό τοῦ αἰπολίου φρουρός. ᾿Αρεσθάνας δὲ—ὄνομα 5 γὰρ τῷ ποιμένι τοῦτο ἦν—ώς τὸν ἀριθμὸν οὐχ εύρισκεν όμολογούντα των αίγων και ό κύων άμα άπεστάτει της ποίμνης, ούτω τὸν 'Αρεσθάναν ές παν φασιν αφικνείσθαι ζητήσεως, εύρόντα δέ έπιθυμήσαι τὸν παίδα ἀνελέσθαι καὶ ώς έγγυς έγίνετο, αστραπήν ίδειν εκλάμψασαν από του παιδύς, νομίσαντα δὲ είναι θείόν τι, ὥσπερ ἢν, άποτραπέσθαι. ὁ δὲ αὐτίκα ἐπὶ γῆν καὶ θάλασσαν πᾶσαν ηγγέλλετο τά τε ἄλλα ὁπόσα βούλοιτο ευρίσκειν έπὶ τοῖς κάμνουσι καὶ ὅτι ἀνίστησι 6 τεθνεωτας. λέγεται δὲ καὶ ἄλλος ἐπ' αὐτω λόγος, Κορωνίδα κύουσαν 'Ασκληπιον "Ισχυι τω Έλάτου συγγενέσθαι, καὶ τὴν μὲν ἀποθανείν ὑπὸ 'Αρτέμιδος άμυνομένης της ές τον 'Απόλλωνα ύβρεως, έξημμένης δὲ ήδη της πυράς άρπάσαι 7 λέγεται τὸν παίδα Έρμης ἀπὸ της φλογός. ὁ

CORINTH, XXVI. 3-7

the following reason. The Epidaurians say that Phlegyas came to the Peloponnesus, ostensibly to see the land, but really to spy out the number of the inhabitants, and whether the greater part of them was warlike. For Phlegyas was the greatest soldier of his time, and making forays in all directions he carried off the crops and lifted the cattle. When he went to the Peloponnesus, he was accompanied by his daughter, who all along had kept hidden from her father that she was with child by Apollo. In the country of the Epidaurians she bore a son, and exposed him on the mountain called Nipple at the present day, but then named Myrtium. As the child lav exposed he was given milk by one of the goats that pastured about the mountain, and was guarded by the watch-dog of the herd. And when Aresthanas (for this was the herdsman's name) discovered that the tale of the goats was not full, and that the watch-dog also was absent from the herd. he left, they say, no stone unturned, and on finding the child desired to take him up. As he drew near, he saw lightning that flashed from the child. and, thinking that it was something divine, as in fact it was, he turned away. Presently it was reported over every land and sea that Asclepius was discovering everything he wished to heal the sick, and that he was raising dead men to life. There is also another tradition concerning him. they say, when with child with Asclepius, had intercourse with Ischys, son of Elatus. She was killed by Artemis to punish her for the insult done to Apollo, but when the pyre was already lighted Hermes is said to have snatched the child from the

δὲ τρίτος τῶν λόγων ἥκιστα ἐμοὶ δοκεῖν ἀληθής ἐστιν, ᾿Αρσινόης ποιήσας εἶναι τῆς Λευκίππου παῖδα ᾿Ασκληπιόν. ᾿Απολλοφάνει γὰρ τῷ ᾿Αρκάδι ἐς Δελφοὺς ἐλθόντι καὶ ἐρομένω τὸν θεὸν εἶ γένοιτο ἐξ ᾿Αρσινόης ᾿Ασκληπιὸς καὶ Μεσσηνίοις πολίτης εἴη, ἔχρησεν ἡ Πυθία·

°Ω μέγα χάρμα βροτοῖς βλαστὼν 'Ασκληπιὲ πᾶσιν,

δυ Φλεγυηλς ἔτικτεν ἐμολ φιλότητι μιγεῖσα ίμερόεσσα Κορωνλς ἐνλ κραναῆ Ἐπιδαύρφ.

ούτος ὁ χρησμὸς δηλοί μάλιστα οὐκ ὄντα 'Ασκληπιον 'Αρσινόης, άλλὰ 'Ησίοδον ή των τινα έμπεποιηκότων ές τὰ Ἡσιόδου τὰ ἔπη συνθέντα 8 ές την Μεσσηνίων χάριν. μαρτυρεί δέ μοι καί τόδε ἐν Ἐπιδαύρω τὸν θεὸν γενέσθαι τὰ γὰρ 'Ασκληπιεία ευρίσκω τὰ ἐπιφανέστατα γεγονότα έξ 'Επιδαύρου.' τοῦτο μὲν γὰρ 'Αθηναῖοι, τῆς τελετής λέγοντες 'Ασκληπιώ μεταδούναι, την ήμέραν ταύτην Ἐπιδαύρια ὀνομάζουσι καὶ θεὸν άπ' ἐκείνου φασὶν 'Ασκληπιόν σφισι νομισθήναι. τοῦτο δὲ ᾿Αρχίας ὁ ᾿Αρισταίχμου, τὸ συμβὰν σπάσμα θηρεύοντί οἱ περὶ τὸν Πίνδασον ἰαθεὶς έν τη Ἐπιδαυρία, τὸν θεὸν ἐπηγάγετο ἐς Πέρ-9 γαμον. ἀπὸ δὲ τοῦ Περγαμηνῶν Σμυρναίοις γέγονεν έφ' ήμῶν 'Ασκληπιεῖον τὸ ἐπὶ θαλάσση. τὸ δ' ἐν Βαλάγραις ταῖς Κυρηναίων ἐστὶν 'Ασκληπιὸς καλούμενος Ίατρὸς ἐξ Ἐπιδαύρου καὶ ούτος, έκ δὲ τοῦ παρὰ Κυρηναίοις τὸ ἐν Λεβήνη

CORINTH, xxvi. 7-9

flames. The third account is, in my opinion, the farthest from the truth; it makes Asclepius to be the son of Arsinoë, the daughter of Leucippus. For when Apollophanes, the Arcadian, came to Delphi and asked the god if Asclepius was the son of Arsinoë and therefore a Messenian, the Pythian priestess gave this response:—

"O Asclepius, born to bestow great joy upon mortals,

Pledge of the mutual love I enjoyed with Phlegyas' daughter,

Lovely Coronis, who bare thee in rugged land, Epidaurus."

This oracle makes it quite certain that Asclepius was not a son of Arsinoë, and that the story was a fiction invented by Hesiod, or by one of Hesiod's interpolators, just to please the Messenians. There is other evidence that the god was born in Epidaurus; for I find that the most famous sanctuaries of Asclepius had their origin from Epidaurus. In the first place, the Athenians, who say that they gave a share of their mystic rites to Asclepius, call this day of the festival Epidauria, and they allege that their worship of Asclepius dates from then. Again, when Archias, son of Aristaechmus, was healed in Epidauria after spraining himself while hunting about Pindasus, he brought the cult to Pergamus. From the one at Pergamus has been built in our own day the sanctuary of Asclepius by the sea at Smyrna. Further, at Balagrae of the Cyreneans there is an Asclepius called Healer, who like the others came from Epidaurus. From the one at Cyrene was founded the sanctuary of Asclepius

τῆ Κρητῶν ἐστιν ᾿Ασκληπιεῖον. διάφορον δὲ Κυρηναίοις τοσόνδε ἐς Ἐπιδαυρίους ἐστίν, ὅτι αἶγας οἱ Κυρηναῖοι θύουσιν, Ἐπιδαυρίοις οὐ 10 καθεστηκότος. θεὸν δὲ ᾿Ασκληπιὸν νομισθέντα ἐξ ἀρχῆς καὶ οὐκ ἀνὰ χρόνον λαβόντα τὴν φήμην τεκμηρίοις καὶ ἄλλοις εὐρίσκω καὶ Ὁμήρου μαρτυρεῖ μοι τὰ περὶ Μαχάονος ὑπὸ ᾿Αγαμέμνονος εἰρημένα

Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον Φῶτ' ᾿Ασκληπιοῦ υἰόν,

ώς αν εί λέγοι θεού παίδα ἄνθρωπον.

ΧΧΥΙΙ. Τὸ δὲ ἱερὸν ἄλσος τοῦ ᾿Ασκληπιοῦ περιέχουσιν δροι πανταχόθεν οὐδε ἀποθνήσκουσιν άνθρωποι οὐδὲ τίκτουσιν αί γυναῖκές σφισιν έντὸς τοῦ περιβόλου, καθὰ καὶ ἐπὶ Δήλω τη νήσω τὸν αὐτὸν νόμον. τὰ δὲ θυόμενα, ην τέ τις Ἐπιδαυρίων αὐτῶν ἤν τε ξένος ὁ θύων ή, καταναλίσκουσιν έντὸς τῶν ὅρων τὸ δὲ αὐτὸ 2 γινόμενον οίδα καὶ ἐν Τιτάνη. τοῦ δὲ ᾿Ασκληπιοῦ τὸ ἄγαλμα μεγέθει μὲν τοῦ ᾿Λθήνησιν 'Ολυμπίου Διὸς ημισυ ἀποδεῖ, πεποίηται δὲ έλέφαντος καὶ χρυσοῦ· μηνύει δὲ ἐπίγραμμα τὸν είργασμένον είναι Θρασυμήδην 'Αριγνώτου Πάριον. κάθηται δὲ ἐπὶ θρόνου βακτηρίαν κρατών, την δε ετέραν των χειρών ύπερ κεφαλής έχει τοῦ δράκοντος, καί οἱ καὶ κύων παρακατακείμενος πεποίηται. τω θρόνω δε ήρωων επειργασμένα 'Αργείων έστιν έργα, Βελλεροφόντου τὸ ἐς τὴν Χίμαιραν καὶ Περσεὺς ἀφελών τὴν

CORINTH, xxvi. 9-xxvii. 2

at Lebene, in Crete. There is this difference between the Cyreneans and the Epidaurians, that whereas the former sacrifice goats, it is against the custom of the Epidaurians to do so. That Asclepius was considered a god from the first, and did not receive the title only in course of time, I infer from several signs, including the evidence of Homer, who makes Agamemnon say about Machaon:—

"Talthybius, with all speed go summon me hither Machaon,

Mortal son of Asclepius."

As who should say, "human son of a god."

XXVII. The sacred grove of Asclepius is surrounded on all sides by boundary marks. No death or birth takes place within the enclosure; the same custom prevails also in the island of Delos. All the offerings, whether the offerer be one of the Epidaurians themselves or a stranger, are entirely consumed within the bounds. At Titane too, I know, there is the same rule. The image of Asclepius is, in size, half as big as the Olympian Zeus at Athens, and is made of ivory and gold. An inscription tells us that the artist was Thrasymedes, a Parian, son of Arignotus. The god is sitting on a seat grasping a staff; the other hand he is holding above the head of the serpent; there is also a figure of a dog lying by his side. On the seat are wrought in relief the exploits of Argive heroes, that of Bellerophontes against the Chimaera, and Perseus, who has cut off the head of

Μεδούσης κεφαλήν. τοῦ ναοῦ δέ ἐστι πέραν 3 ένθα οἱ ἰκέται τοῦ θεοῦ καθεύδουσιν. οἴκημα δὲ περιφερές λίθου λευκοῦ καλούμενον Θόλος ώκοδόμηται πλησίον, θέας ἄξιον ἐν δὲ αὐτῶ Παυσίου γράψαντος βέλη μεν καὶ τόξον εστίν άφεικώς Έρως, λύραν δὲ ἀντ' αὐτῶν ἀράμενος φέρει. γέγραπται δὲ ἐνταῦθα καὶ Μέθη, Πανσίου καὶ τοῦτο ἔργον, ἐξ ὑαλίνης φιάλης πίνουσα. ίδοις δὲ κᾶν ἐν τῆ γραφη φιάλην τε ὑάλου καὶ δι' αὐτης γυναικὸς πρόσωπον. στηλαι δὲ είστήκεσαν έντὸς τοῦ περιβόλου τὸ μὲν ἀρχαίον καὶ πλέονες, ἐπ' ἐμοῦ δὲ ἐξ λοιπαί· ταύταις ἐγγεγραμμένα καὶ ἀνδρῶν καὶ γυναικῶν ἐστιν ὀνόματα ἀκεσθέντων ὑπὸ τοῦ ᾿Ασκληπιοῦ, προσέτι δὲ καὶ νόσημα ο τι εκαστος ενόσησε καὶ όπως ιάθη. 4 γέγραπται δὲ φωνή τη Δωρίδι. χωρίς δὲ ἀπὸ των άλλων έστιν άρχαία στήλη ίππους δέ Ίππόλυτον ἀναθείναι τῷ θεῷ φησιν εἴκοσι. ταύτης της στήλης τω ἐπιγράμματι ὁμολογοῦντα λέγουσιν Αρικιείς, ώς τεθνεώτα Ίππόλυτον έκ των Θησέως άρων ανέστησεν 'Ασκληπιός ο δέ ώς αδθις έβίω, οὐκ ήξίου νέμειν τῷ πατρὶ συγγνώμην, άλλα ύπεριδών τας δεήσεις ές Ίταλίαν ἔρχεται παρὰ τοὺς ᾿Αρικιεῖς, καὶ ἐβασίλε τέ τε αὐτόθι καὶ ἀνῆκε τῆ ᾿Αρτέμιδι τέμενος, ἔνθα άχρι έμου μονομαχίας άθλα ήν καὶ ἱερᾶσθαι τῆ θεώ τὸν νικώντα· ὁ δὲ ἀγών ἐλευθέρων μὲν προέκειτο οὐδενί, οἰκέταις δὲ ἀποδρᾶσι τοὺς δεσπότας. 5 Ἐπιδαυρίοις δέ έστι θέατρον ἐν τῷ ἱερῷ μάλιστα έμοι δοκείν θέας άξιον τὰ μέν γὰρ Ῥωμαίων πολύ δή τι ύπερηρκε των πανταχού τῷ κόσμφ, μεγέθει δὲ ᾿Αρκάδων τὸ ἐν Μεγάλη πόλει άρMedusa. Over against the temple is the place where the suppliants of the god sleep. Near has been built a circular building of white marble, called Tholos (Round House), which is worth seeing. In it is a picture by Pausias 1 representing Love, who has cast aside his bow and arrows, and is carrying instead of them a lyre that he has taken up. Here there is also another work of Pausias, Drunkenness drinking out of a crystal cup. You can see even in the painting a crystal cup and a woman's face through it. Within the enclosure stood slabs; in my time six remained, but of old there were more. On them are inscribed the names of both the men and the women who have been healed by Asclepius, the disease also from which each suffered, and the means of cure. The dialect is Doric. Apart from the others is an old slab, which declares that Hippolytus dedicated twenty horses to the god. The Aricians tell a tale that agrees with the inscription on this slab, that when Hippolytus was killed, owing to the curses of Theseus, Asclepius raised him from the dead. On coming to life again he refused to forgive his father; rejecting his prayers, he went to the Aricians in Italy. There he became king and devoted a precinct to Artemis, where down to my time the prize for the victor in single combat was the priesthood of the goddess. The contest was open to no freeman, but only to slaves who had run away from their masters. The Epidaurians have a theatre within the sanctuary, in my opinion very well worth seeing. For while the Roman theatres are far superior to those anywhere else in their splendour, and the Arcadian theatre at Megalo-

¹ A famous painter of Sicyon.

μονίας δὲ ἡ κάλλους ἔνεκα ἀρχιτέκτων ποίος ές αμιλλαν Πολυκλείτω γένοιτ αν αξιόχρεως; Πολύκλειτος γάρ καὶ θέατρον τοῦτο καὶ οἴκημα τὸ περιφερές ὁ ποιήσας ην. ἐντὸς δὲ τοῦ ἄλσους ναός τέ έστιν 'Αρτέμιδος καὶ ἄγαλμα 'Ηπιόνης καὶ Αφροδίτης ίερον καὶ Θέμιδος καὶ στάδιον, οἶα Έλλησι τὰ πολλὰ γῆς χῶμα, καὶ κρήνη τῶ τε 6 ορόφω καὶ κόσμω τῷ λοιπῷ θέας ἀξία. ὁπόσα δὲ 'Αντωνίνος ἀνηρ της συγκλήτου βουλης ἐφ' ἡμῶν ἐποίησεν, ἔστι μὲν 'Ασκληπιοῦ λουτρόν, ἔστι δὲ ίερον θεών οθς Ἐπιδώτας ονομάζουσιν ἐποίησε δέ καὶ 'Υγεία ναὸν καὶ 'Ασκληπιῷ καὶ 'Απόλλωνι έπίκλησιν Αίγυπτίοις. και ήν γάρ στοὰ καλουμένη Κότυος, καταρρυέντος δέ οἱ τοῦ ὀρόφου διέφθαρτο ήδη πασα άτε ώμης της πλίνθου ποιηθείσα άνωκοδόμησε καὶ ταύτην. Ἐπιδαυρίων δὲ οί περὶ τὸ ίερὸν μάλιστα ἐταλαιπώρουν, ὅτι μήτε αί γυναίκες έν σκέπη σφίσιν έτικτον καὶ ή τελευτή τοις κάμνουσιν υπαίθριος εγίνετο ο δε καὶ ταῦτα ἐπανορθούμενος κατεσκευάσατο οἴκησιν ένταθθα ήδη καὶ ἀποθανεῖν ἀνθρώπω καὶ τεκείν γυναικί όσιον.

7 "Ορη δέ ἐστιν ὑπὲρ τὸ ἄλσος τό τε Τίτθιον καὶ ἔτερον ὀνομαζόμενον Κυνόρτιον, Μαλεάτου δὲ ᾿Απόλλωνος ἱερὸν ἐν αὐτῷ. τοῦτο μὲν δὴ τῶν ἀρχαίων· τὰ δὲ ἄλλα ὅσα περὶ τὸ ἱερὸν τοῦ Μαλεάτου καὶ ἔλυτρον κρήνης, ἐς δ τὸ ὕδωρ συλλέγεταί σφισι τὸ ἐκ τοῦ θεοῦ, ᾿Αντωνῖνος καὶ ταῦτα Ἐπιδαυρίοις ἐποίησεν. ΧΧΥΙΙΙ. δράκοντες δὲ¹ οἱ λοιποὶ καὶ ἔτερον γένος ἐς τὸ ξανθότερον ῥέπον τῆς χρόας ἱεροὶ μὲν τοῦ ᾿Ασκλη-

¹ The text here is probably corrupt.

CORINTH, XXVII. 5-XXVIII. I

polis is unequalled for size, what architect could seriously rival Polycleitus in symmetry and beauty? For it was Polycleitus 1 who built both this theatre and the circular building. Within the grove are a temple of Artemis, an image of Epione, a sanctuary of Aphrodite and Themis, a race-course consisting, like most Greek race-courses, of a bank of earth, and a fountain worth seeing for its roof and general splendour. A Roman senator, Antoninus, made in our own day a bath of Asclepius and a sanctuary of the 138 or gods they call Bountiful. He made also a temple to Health, Asclepius, and Apollo, the last two surnamed Egyptian. He moreover restored the portico that was named the Portico of Cotys, which, as the brick of which it was made had been unburnt, had fallen into utter ruin after it had lost its roof. As the Epidaurians about the sanctuary were in great distress, because their women had no shelter in which to be delivered and the sick breathed their last in the open, he provided a dwelling, so that these grievances also were redressed. Here at last was a place in which without sin a human being could die and a woman be delivered.

Above the grove are the Nipple and another mountain called Cynortium; on the latter is a sanctuary of Maleatian Apollo. The sanctuary itself is an ancient one, but among the things Antoninus made for the Epidaurians are various appurtenances for the sanctuary of the Maleatian, including a reservoir into which the rain-water collects for their use. XXVIII. The serpents, including a peculiar kind of a vellowish colour, are considered sacred

¹ Probably the younger artist of that name.

πιοῦ νομίζονται καὶ εἰσὶν ἀνθρώποις ήμεροι, τρέφει δὲ μόνη σφᾶς ή τῶν Ἐπιδαυρίων γῆ. τὸ δὲ αὐτὸ εὐρίσκω καὶ ἄλλαις χώραις συμβεβηκός. Λιβύη μέν γε μόνη κροκοδείλους τρέφει χερσαίους διπήχεων οὐκ ἐλάσσονας, παρὰ δὲ Ινδών μόνων άλλα τε κομίζεται καὶ ὄρνιθες οί ψιττακοί. τους δὲ ὄφεις οἱ Ἐπιδαύριοι τους μεγάλους ές πλέον πηχων καὶ τριάκοντα προήκουτας, οίοι παρά τε Ίνδοις τρέφονται καὶ ἐν Λιβύη, ἄλλο δή τι γένος φασίν είναι καὶ οὐ 2 δράκοντας. ές δὲ τὸ ὄρος ἀνιοῦσι τὸ Κόρυφον, έστι καθ' όδον Στρεπτής καλουμένης έλαίας φυτόν, αἰτίου τοῦ περιαγαγόντος τη γειρὶ Ἡρακλέους ές τοῦτο τὸ σχημα. εἰ δὲ καὶ Ασιναίοις τοις έν τη Αργολίδι έθηκεν όρον τούτον, οὐκ αν έγωγε είδείην, ἐπεὶ μηδὲ ἐτέρωθι ἀναστάτου γενομένης χώρας τὸ σαφές ἔτι οδόν τε τῶν ὅρων έξευρείν. έπὶ δὲ τῆ ἄκρα τοῦ ὄρους Κορυφαίας έστιν ίερον Αρτέμιδος, οδ και Τελέσιλλα έποιήσατο έν ἄσματι μνήμην.

3 Κατιοῦσι δὲ ἐς τῶν Ἐπιδαυρίων τὴν πόλιν χωρίον ἐστὶ πεφυκυίας ἀγριελαίους ἔχον Ὑρνήθιον δὲ καλοῦσι τὸ χωρίον. τὰ δὲ ἐς αὐτό, ὡς Ἐπιδαύριοί τε λέγουσι καὶ εἰκὸς ἔχει, γράψω. Κεῖσος καὶ οἱ λοιποὶ Τημένου παίδες μάλιστα ἤδεσαν Δηιφόντην λυπήσοντες, εἰ διαλῦσαί πως ἀπ' αὐτοῦ τὴν Ὑρνηθὼ δυνηθεῖεν. ἀφίκοντο οὖν ἐς Ἐπίδαυρον Κερύνης καὶ Φάλκης. ᾿Αγραίῳ γὰρ τῷ νεωτάτῳ τὰ ποιούμενα οὐκ ἤρεσκεν. οὖτοι δὲ στήσαντες τὸ ἄρμα ὑπὸ τὸ τεῖχος κήρυκα ἀποστέλλουσι παρὰ τὴν ἀδελφήν, ἐλθεῖν δῆθεν ἐς

CORINTH, xxvIII. 1-3

to Asclepius, and are tame with men. These are peculiar to Epidauria, and I have noticed that other lands have their peculiar animals. For in Libya only are to be found land crocodiles at least two cubits long; from India alone are brought, among other creatures, parrots. But the big snakes that grow to more than thirty cubits, such as are found in India and in Libva, are said by the Epidaurians not to be serpents, but some other kind of creature. As you go up to Mount Coryphum you see by the road an olive tree called Twisted. It was Heracles who gave it this shape by bending it round with his hand, but I cannot say whether he set it to be a boundary mark against the Asinaeans in Argolis, since in no land, which has been depopulated, is it easy to discover the truth about the boundaries. On the top of the mountain there is a sanctuary of Artemis Coryphaea (of the Peak), of which Telesilla 1 made mention in an ode.

On going down to the city of the Epidaurians, you come to a place where wild olives grow; they call it Hyrnethium. I will relate the story of it, which is probable enough, as given by the Epidaurians. Ceisus and the other sons of Temenus knew that they would grieve Deïphontes most if they could find a way to part him and Hyrnetho. So Cerynes and Phalces (for Agraeüs, the youngest, disapproved of their plan) came to Epidaurus. Staying their chariot under the wall, they sent a herald to their sister, pretending that they wished

¹ A famous lyric poetess. See p. 355.

4 λόγους αὐτῆ βουλόμενοι. ώς δὲ ὑπήκουσε καλοῦσιν, ένταθθα οί νεανίσκοι πολλά μέν Δηιφόντου κατηγόρουν, πολλά δε αυτήν ικέτευον εκείνην έπανήκειν ές 'Αργος, άλλα τε έπαγγελλόμενοι καί άνδρὶ δώσειν αὐτὴν Δηιφόντου τὰ πάντα ἀμείνονι καὶ ἀνθρώπων πλειόνων καὶ γῆς ἄρχοντι εὐδαιμονεστέρας. Ύρνηθω δὲ τοῖς λεχθεῖσιν ἀλγήσασα άπεδίδου σφίσι την ίσην, Δηιφόντην μεν αυτή τε ἄνδρα ἀρεστὸν είναι φήσασα καὶ Τημένω γενέσθαι γαμβρον οὐ μεμπτόν, ἐκείνοις δὲ Τημένου προσήκειν σφαγεύσιν ονομάζεσθαι μαλλον ή 5 παισίν. καὶ τὴν μὲν οὐδὲν ἔτι ἀποκρινάμενοι συλλαμβάνουσιν, αναθέντες δε ές το άρμα απήλαυνου. Δηιφόντη δὲ ἀγγέλλει τις τῶν Ἐπιδαυρίων ώς Κερύνης καὶ Φάλκης ἄγοντες οἴχοιντο άκουσαν 'Υρνηθώ. ὁ δὲ αὐτός τε ώς τάχους είχεν ήμυνε και οι Έπιδαύριοι πυνθανόμενοι προσεβοήθουν. Δηιφόντης δε Κερύνην μεν ώς κατελάμβανεν ἀναιρεῖ βαλών, Φάλκην δὲ ἐχόμενον Υρνηθούς βαλείν μεν έδεισε, μη άμαρτων γένοιτο αὐτης ἐκείνης φονεύς, συμπλακείς δὲ έπειρατο άφαιρείσθαι. Φάλκης δε άντεχόμενος καὶ έλκων βιαιότερον ἀπέκτεινεν έχουσαν ἐν 6 γαστρί. καὶ ὁ μὲν συνείς, οἶα ἐς τὴν ἀδελφὴν έξειργασμένος έργα ην, ήλαυνε το άρμα άφειδέστερον, προλαβείν της όδου σπεύδων πρίν ή πάντας ἐπ' αὐτὸν συλλεχθήναι τοὺς Ἐπιδαυρίους. Δηιφόντης δὲ σὺν τοῖς παισίν--ἐγεγόνεσαν γὰρ καὶ παίδες αὐτῷ πρότερον ἔτι υίοὶ μὲν 'Αντιμένης καὶ Εάνθιππός τε καὶ 'Αργείος, θυγάτηρ δὲ

'Ορσοβία· ταύτην Πάμφυλον τον Αιγιμίου λέγουσιν ὕστερον γῆμαι—τότε δὲ ἀναλαβόντες τον

CORINTH, xxviii. 3-6

to parley with her. When she obeyed their summons, the young men began to make many accusations against Derphontes, and besought her much that she would return to Argos, promising, among other things, to give her to a husband in every respect better than Derphontes, one who ruled over more subjects and a more prosperous country. But Hyrnetho, pained at their words, gave as good as she had received, retorting that Deiphontes was a dear husband to her, and had shown himself a blameless son-in-law to Temenus; as for them, they ought to be called the murderers of Temenus rather than his sons. Without further reply the youths seized her, placed her in the chariot, and drove away. An Epidaurian told Deïphontes that Cervnes and Phalces had gone, taking with them Hyrnetho against her will; he himself rushed to the rescue with all speed, and as the Epidaurians learned the news they reinforced On overtaking the runaways, Deiphontes shot Cervnes and killed him, but he was afraid to shoot at Phalces, who was holding Hyrnetho, lest he should miss him and become the slaver of his wife; so he closed with them and tried to get her away. But Phalces, holding on and dragging her with greater violence, killed her, as she was with child. Realising what he had done to his sister, he began to drive the chariot more recklessly, as he was anxious to gain a start before all the Epidaurians could gather against him. Deiphontes and his children-for before this children had been born to him, Antimenes, Xanthippus, and Argeüs, and a daughter, Orsobia, who, they say, afterwards married Pamphylus, son of Aegimius-took up the

νεκρον της 'Υρνηθους κομίζουσιν ες τουτο το 7 χωρίον το άνα χρόνον 'Υρνήθιον κληθέν. και οί ποιήσαντες ήρφον τιμας και άλλας δεδώκασι και έπι τοις πεφυκόσιν έλαιοις, και εί δή τι άλλο δένδρον έσω, καθέστηκε νόμος τα θραυόμενα μηδένα ες οίκον φέρεσθαι μηδέ χρασθαί σφισιν ες μηδέν, κατα χώραν δ' αὐτοῦ λείπουσιν ίερα

είναι της Υρνηθούς.

Οὐ πόρρω δὲ τῆς πόλεως Μελίσσης μνημά ἐστιν, ἡ Περιάνδρω συνώκησε τῷ Κυψέλου, καὶ ἔτερον Προκλέους πατρὸς τῆς Μελίσσης. ἐτυράννει δὲ καὶ οὖτος Ἐπιδαυρίων, καθὰ δὴ καὶ ὁ γαμβρός οἱ Περίανδρος Κορίνθου. ΧΧΙΧ. αὐτὴ δὲ τῶν Ἐπιδαυρίων ἡ πόλις παρείχετο ἐς μνήμην τάδε ἀξιολογώτατα· τέμενος δή ἐστιν ᾿Ασκληπιοῦ καὶ ἀγάλματα ὁ θεὸς αὐτὸς καὶ Ἡπιόνη, γυναῖκα δὲ εἶναι τὴν Ἡπιόνην ᾿Ασκληπιοῦ φασι· ταῦτά ἐστιν ἐν ὑπαίθρω λίθου Παρίου. ναὸς δὲ ἐν τῆ πόλει καὶ Διονύσου καὶ ᾿Αρτέμιδός ἐστιν ἄλλος· εἰκάσαις ᾶν θηρευούση τὴν Ἦντι. ᾿Αφροδίτης τε ἱερὸν πεποίηται· τὸ δὲ πρὸς τῷ λιμένι ἐπὶ ἄκρας ἀνεχούσης ἐς θάλασσαν λέγουσιν Ἡρας εἶναι. τὴν δὲ ᾿Αθηνῶν ἐν τῆ ἀκροπόλει, ξόανον θέας ἄξιον, Κισσαίαν ἐπονομάζουσιν.

Αιγινήται δὲ οἰκοῦσιν ἔχοντες τὴν νῆσον ἀπαντικρὺ τῆς Ἐπιδαυρίας. ἀνθρώπους δ' οἰκ εὐθὺς εἰξ ἀρχῆς λέγουσιν ἐν αὐτῆ γενέσθαι. Διὸς δὲ ἐς ἔρημον κομίσαντος Αἴγιναν τὴν ᾿Ασωποῦ τῆ μὲν τὸ ὅνομα ἐτέθη τοῦτο ἀντὶ Οἰνώνης, Αἰακοῦ δὲ αἰτήσαντος ὡς ηὐξήθη παρὰ Διὸς οἰκήτορας, οὕτω οἱ τὸν Δία ἀνεῖναι τοὺς ἀνθρώπους φασὶν ἐκ τῆς γῆς. βασιλεύσαντα δὲ ἐν τῆ γῆ πλὴν

CORINTH, xxviii. 6-xxix. 2

dead body of Hyrnetho and carried it to this place, which in course of time was named Hyrnethium. They built for her a hero-shrine, and bestowed upon her various honours; in particular, the custom was established that nobody should carry home, or use for any purpose, the pieces that break off the olive trees, or any other trees, that grow there; these are left

there on the spot to be sacred to Hyrnetho.

Not far from the city is the tomb of Melissa, who married Periander, the son of Cypselus, and another of Procles, the father of Melissa. He, too, was tyrant of Epidaurus, as Periander, his son-in-law, was c. 800 tyrant of Corinth. XXIX. The most noteworthy B.C. things which I found the city of Epidaurus itself had to show are these. There is, of course, a precinct of Asclepius, with images of the god himself and of Epione. Epione, they say, was the wife of Asclepius. These are of Parian marble, and are set up in the open. There is also in the city a temple of Dionysus and one of Artemis. The figure of Artemis one might take to be the goddess hunting. There is also a sanctuary of Aphrodite, while the one at the harbour, on a height that juts out into the sea, they say is Hera's. The Athena on the citadel, a wooden image worth seeing, they surname Cissaea (Ivy Goddess).

The Aeginetans dwell in the island over against Epidauria. It is said that in the beginning there were no men in it; but after Zeus brought to it, when uninhabited, Aegina, daughter of Asopus, its name was changed from Oenone to Aegina; and when Aeacus, on growing up, asked Zeus for settlers, the god, they say, raised up the inhabitants out of the earth. They can mention no king of the island

401

D D

Αλακὸν οὐδένα εἰπεῖν ἔχουσιν, ἐπεὶ μηδὲ τῶν Αλακοῦ παίδων τινὰ ἴσμεν καταμείναντα, Πηλεῖ μὲν συμβὰν καὶ Τελαμῶνι ἐπὶ φόνφ φεύγειν τῷ Φώκου, τῶν δὲ αὖ Φώκου παίδων περὶ τὸν Παρνασσὸν οἰκησάντων ἐν τῆ νῦν καλουμένη Φωκίδι.

- 3 το δε δνομα προϋπήρχεν ήδη τη χώρα, Φώκου τοῦ 'Ορνυτίωνος γενεά πρότερον ές αὐτὴν έλθυντος. ἐπὶ μεν δὴ Φώκου τούτου ἡ περὶ Τιθορέαν τε καὶ Παρνασσὸν ἐκαλεῖτο Φωκίς ἐπὶ δε τοῦ Αἰακοῦ καὶ πᾶσιν ἐξενίκησεν, ὅσοι Μινύαις τέ εἰσιν 'Ορχομενίοις ὅμοροι καὶ ἐπὶ Σκάρφειαν τὴν
- 4 Λοκρῶν καθήκουσι. γεγόνασι δὲ ἀπὸ μὲν Πηλέως οἱ ἐν Ἡπείρω βασιλεῖς, Τελαμῶνος δὲ τῶν
 παίδων Αἴαντος μέν ἐστιν ἀφανέστερον γένος οἶα
 ἰδιωτεύσαντος ἀνθρώπου, πλὴν ὅσον Μιλτιάδης,
 δς ᾿Αθηναίοις ἐς Μαραθῶνα ἡγήσατο, καὶ Κίμων
 ὁ Μιλτιάδου προῆλθον ἐς δόξαν· οἱ δὲ Τευκρίδαι
 βασιλεῖς διέμειναν Κυπρίων ἄρχοντες ἐς Εὐαγόραν. Φώκω δὲ Ἦνος ὁ τὰ ἔπη ποιήσας γενέσθαι φησὶ Πανοπέα καὶ Κρῖσον· καὶ Πανοπέως
 μὲν ἐγένετο Ἐπειὸς ὁ τὸν ἵππον τὸν δούρειον, ὡς
 "Ομηρος ἐποίησεν, ἐργασάμενος, Κρίσου δὲ ἦν
 ἀπόγονος τρίτος Πυλάδης, Στροφίου τε ὢν τοῦ
 Κρίσου καὶ ᾿Αναξιβίας ἀδελφῆς ᾿Αγαμέμνονος,
 γένη μὲν τοσαῦτα τῶν καλουμένων Αἰακιδῶν,
- 5 έξεχώρησε δὲ ἐτέρωσε ἀπ' ἀρχῆς. χρόνω δὲ ὕστερον μοῖρα ᾿Αργείων τῶν Ἐπίδαυρον ὁμοῦ Δηιφόντη κατασχόντων, διαβᾶσα ἐς Αἴγιναν καὶ Αἰγινήταις τοῖς ἀρχαίοις γενόμενοι σύνοικοι, τὰ Δωριέων ἔθη καὶ φωνὴν κατεστήσαντο ἐν τῦ νήσω. προελθοῦσι δὲ Αἰγινήταις ἐς μέγα δυνάμεως, ὡς ᾿Αθηναίων γενέσθαι ναυσὶν ἐπικρατε-

CORINTH, XXIX. 2-5

except Aeacus, since we know of none even of the sons of Aeacus who stayed there; for to Peleus and Telamon befell exile for the murder of Phocus, while the sons of Phocus made their home about Parnassus, in the land that is now called Phocis. This name had already been given to the land, at the time when Phocus, son of Ornytion, came to it a generation previously. In the time, then, of this Phocus only the district about Tithorea and Parnassus was called Phocis, but in the time of Aeacus the name spread to all from the borders of the Minyae at Orchomenos to Scarphea among the Locri. From Peleus sprang the kings in Epeirus; but as for the sons of Telamon, the family of Ajax is undistinguished, because he was a man who lived a private life; though Miltiades, who led the Athenians to Marathon, and Cimon, the son of Miltiades, 490 B.C. achieved renown; but the family of Teucer continued to be the royal house in Cyprus down to the time of Evagoras. Asius the epic poet says that to Phocus were born Panopeus and Crisus. To Panopeus was born Epeüs, who made, according to Homer, the wooden horse; and the grandson of Crisus was Pylades, whose father was Strophius, son of Crisus, while his mother was Anaxibia, sister of Agamemnon. Such was the pedigree of the Acacidae (family of Acacus), as they are called, but they departed from the beginning to other lands. Subsequently a division of the Argives who, under Deïphontes, had seized Epidaurus, crossed to Aegina, and, settling among the old Aeginetans, established in the island Dorian manners and the Dorian dialect. Although the Aeginetans rose to great power, so that their navy was superior to that of Athens, and

στέρους καὶ ἐν τῷ Μηδικῷ πολέμῳ παρασχέσθαι πλοῖα μετά γε 'Αθηναίους πλεῖστα, οὐ παρέμεινεν ἐς ἄπαν ἡ εὐδαιμονία, γενόμενοι δὲ ὑπὸ 'Αθηναίων ἀνάστατοι Θυρέαν τὴν ἐν τῆ 'Αργολίδι Λακεδαιμονίων δόντων ὤκησαν. καὶ ἀπέλαβον μὲν τὴν νῆσον, ὅτε περὶ 'Ελλήσποντον αὶ 'Αθηναίων τριήρεις ἐλήφθησαν, πλούτου δὲ ἡ δυνάμεως

οὐκέτι ἐξεγένετο ἐς ἴσον προελθεῖν σφισιν. Προσπλευσαι δε Αίγινά έστι νήσων των Έλληνίδων ἀπορωτάτη· πέτραι τε γὰρ ὕφαλοι περὶ πασαν καὶ χοιράδες ἀνεστήκασι. μηχανήσασθαι δὲ ἐξεπίτηδες ταῦτα Αἰακόν φασι ληστειῶν τῶν έκ θαλάσσης φόβω, καὶ πολεμίοις ἀνδράσι μή άνευ κινδύνου είναι. πλησίον δε τοῦ λιμένος έν ῷ μάλιστα ὁρμίζονται ναός ἐστιν ᾿Αφροδίτης, έν ἐπιφανεστάτω δὲ τῆς πόλεως τὸ Αἰάκειον καλούμενον, περίβολος τετράγωνος λευκού λί-7 θου. ἐπειργασμένοι δέ εἰσι κατὰ τὴν ἔσοδον οί παρά Αἰακόν ποτε ύπὸ τῶν Ἑλλήνων σταλέντες. αἰτίαν δὲ τὴν αὐτὴν Αἰγινήταις καὶ οί λοιποὶ λέγουσιν. αὐχμὸς τὴν Ἑλλάδα ἐπὶ χρόνον ἐπίεζε καὶ οὔτε τὴν ἐκτὸς ἰσθμοῦ χώραν οὔτε Πελοποννησίοις δεν ο θεός, ές δ ές Δελφούς απέστειλαν έρησομένους τὸ αἴτιον ὅ τι εἴη καὶ αἰτήσοντας άμα λύσιν τοῦ κακοῦ. τούτοις ἡ Πυθία εἶπε Δία ίλάσκεσθαι, χρήναι δέ, εἴπερ ὑπακούσει σφίσιν, 8 Αἰακὸν τὸν ἶκετεύσοντα είναι. οὕτως Αἰακοῦ δεησομένους ἀποστέλλουσιν ἀφ' ἐκάστης πόλεως. καὶ ὁ μὲν τῷ Πανελληνίω Διὶ θύσας καὶ εὐξάμενος την Ελλάδα γην έποίησεν ὕεσθαι, των δέ έλθόντων ώς αὐτὸν εἰκόνας ταύτας ἐποιήσαντο

CORINTH, xxix. 5-8

in the Persian war supplied more ships than any state except Athens, yet their prosperity was not permanent; but when the island was depopulated 431 B.C. by the Athenians, they took up their abode at Thyrea, in Argolis, which the Lacedaemonians gave them to dwell in. They recovered their island when the Athenian warships were captured in the Helles- 405 B.C. pont, yet it was never given them to rise again to

their old wealth or power.

Of the Greek islands, Aegina is the most difficult of access, for it is surrounded by sunken rocks and reefs which rise up. The story is that Aeacus devised this feature of set purpose, because he feared piratical raids by sea, and wished the approach to be perilous to enemies. Near the harbour in which vessels mostly anchor is a temple of Aphrodite, and in the most conspicuous part of the city what is called the shrine of Aeacus, a quadrangular enclosure of white marble. Wrought in relief at the entrance are the envoys whom the Greeks once dispatched to Aeacus. The reason for the embassy given by the Aeginetans is the same as that which the other Greeks assign. A drought had for some time afflicted Greece, and no rain fell either beyond the Isthmus or in the Peloponnesus, until at last they sent envoys to Delphi to ask what was the cause and to beg for deliverance from the evil. The Pythian priestess bade them propitiate Zeus, saving that he would not listen to them unless the one to supplicate him were Aeacus. And so envoys came with a request to Aeacus from each city. By sacrifice and prayer to Zeus, God of all the Greeks (Panellenios), he caused rain to fall upon the earth, and the Aeginetans made these likenesses of

οί Αίγινηται. του περιβόλου δὲ ἐντὸς ἐλαῖαι πεφύκασιν έκ παλαιοῦ καὶ βωμός έστιν οὐ πολύ ανέχων έκ της γης ώς δὲ καὶ μνημα ούτος ό βωμός είη Αιακού, λεγόμενον έστιν έν ἀπορρήτω. 9 παρά δὲ τὸ Αἰάκειον Φώκου τάφος χῶμά ἐστι περιεγόμενον κύκλω κρηπίδι, επίκειται δε οί λίθος τραχύς καὶ ἡνίκα Φῶκον Τελαμών καὶ Πηλεύς προηγάγοντο ές άγωνα πεντάθλου καὶ περιήλθεν ές Πηλέα ἀφείναι τὸν λίθον-ούτος γάρ ἀντὶ δίσκου σφίσιν ἢν—, ἐκὼν τυγχάνει τοῦ Φώκου, ταῦτα δὲ ἐχαρίζοντο τῆ μητρί αὐτοὶ μεν γάρ εγεγόνεσαν έκ της Σκίρωνος θυγατρός, Φωκος δε οὐκ ἐκ τῆς αὐτῆς, ἀλλ' ἐξ ἀδελφῆς Θέτιδος ην, εί δη τὰ όντα λέγουσιν "Ελληνες. Πυλάδης τέ μοι καὶ διὰ ταῦτα φαίνεται καὶ οὐκ 'Ορέστου φιλία μόνον βουλεῦσαι Νεοπτολέμω 10 τον φόνον. τότε δε ώς τῷ δίσκω πληγείς ἀπέθανεν ὁ Φῶκος, φεύγουσιν ἐπιβάντες νεως οί Ένδηίδος παίδες. Τελαμών δὲ ὕστερα κήρυκα αποστέλλων ήρνειτο μη βουλευσαι Φώκω θάνατον. Αἰακὸς δὲ ἐς μὲν τὴν νῆσον ἀποβαίνειν αὐτὸν οὐκ εἴα, έστηκότα δὲ ἐπὶ νεώς, εἰ δὲ ἐθέλοι, χῶμα ἐν τῆ θαλάσση χώσαντα ἐκέλευεν ἐντεῦθεν απολογήσασθαι. ούτως ές του Κρυπτου καλούμενον λιμένα έσπλεύσας νύκτωρ έποίει γώμα. καὶ τοῦτο μὲν έξεργασθὲν καὶ ἐς ἡμᾶς ἔτι μένει. καταγνωσθείς δε ούκ αναίτιος είναι Φώκω της τελευτής, τὸ δεύτερον ές Σαλαμίνα ἀπέπλευσε. 11 τοῦ λιμένος δὲ οὐ πόρρω τοῦ Κρυπτοῦ θέατρόν έστι θέας άξιον, κατά τὸ Ἐπιδαυρίων μάλιστα μέγεθος καὶ ἐργασίαν τὴν λοιπήν. τούτου δὲ όπισθεν ωκοδόμηται σταδίου πλευρά μία, άνέ-

CORINTH, XXIX, 8-11

those who came to him. Within the enclosure are olive trees that have grown there from of old, and there is an altar which is raised but a little from the ground. That this altar is also the tomb of Aeacus is told as a holy secret. Beside the shrine of Aeacus is the grave of Phocus, a barrow surrounded by a basement, and on it lies a rough stone. When Telamon and Peleus had induced Phocus to compete at the pentathlon, and it was now the turn of Peleus to hurl the stone, which they were using for a quoit, he intentionally hit Phocus. The act was done to please their mother; for, while they were both born of the daughter of Sciron, Phocus was not, being, if indeed the report of the Greeks be true, the son of a sister of Thetis. I believe it was for this reason, and not only out of friendship for Orestes, that Pylades plotted the murder of Neoptolemus. When this blow of the quoit killed Phocus, the sons of Enders boarded a ship and fled. Afterwards Telamon sent a herald denying that he had plotted the death of Phocus. Aeacus, however, refused to allow him to land on the island, and bade him make his defence standing on board ship, or, if he wished, from a mole raised in the sea. So he sailed into the harbour called Secret, and proceeded to make a mole by night. This was finished, and still remains at the present day. But Telamon, being condemned as implicated in the murder of Phocus, sailed away a second time and came to Salamis. Not far from the Secret Harbour is a theatre worth seeing; it is very similar to the one at Epidaurus, both in size and in style. Behind it is built one side of a race-

χουσά τε αὐτὴ τὸ θέατρον καὶ ἀντὶ ἐρείσματος

άνάλογον έκείνω χρωμένη.

ΧΧΧ. Ναοὶ δέ οὐ πολύ άλλήλων ἀφεστηκότες ό μεν 'Απόλλωνός έστιν, ό δε 'Αρτέμιδος, Διονύσω δὲ αὐτῶν ὁ τρίτος. ᾿Απόλλωνι μὲν δὴ ξόανον γυμνόν έστι τέχνης της έπιχωρίου, τη δὲ ᾿Αρτέμιδί ἐστιν ἐσθής, κατὰ ταὐτὰ δὲ καὶ τῷ Διονύσω καὶ γένεια Διόνυσος έχων πεποίηται. τοῦ δὲ ᾿Ασκληπιοῦ τὸ ἱερὸν ἔστι μὲν ἐτέρωθι καὶ 2 οὐ ταύτη, λίθου δὲ ἄγαλμα καθήμενον. Θεών δὲ Αίγινηται τιμώσιν Εκάτην μάλιστα καὶ τελετήν άγουσιν άνα παν έτος Εκάτης, Όρφέα σφίσι τὸν Θράκα καταστήσασθαι την τελετην λέγοντες. τοῦ περιβόλου δὲ ἐντὸς ναός ἐστι, ξόανον δὲ έργον Μύρωνος, όμοίως εν πρόσωπόν τε και τὸ λοιπον σώμα. 'Αλκαμένης δὲ ἐμοὶ δοκεῖν πρώτος άγάλματα Έκάτης τρία ἐποίησε προσεχόμενα άλλήλοις, ην 'Αθηναΐοι καλούσιν 'Επιπυργιδίαν εστηκε δὲ παρὰ τῆς ᾿Απτέρου Νίκης του ναόν. 3 ἐν Αἰγίνη δὲ πρὸς τὸ ὄρος τοῦ Πανελληνίου Διὸς ιουσιν, έστιν 'Αφαίας ίερον, ές ην και Πίνδαρος άσμα Αἰγινήταις ἐποίησε. φασὶ δὲ οἱ Κρῆτες τούτοις γάρ έστι τὰ ές αὐτὴν ἐπιχώρια—Καρμάνορος τοῦ καθήραντος 'Απόλλωνα ἐπὶ φόνω τῶ Πύθωνος παίδα Εὔβουλον είναι, Διὸς δὲ καὶ Κάρμης της Εὐβούλου Βριτόμαρτιν γενέσθαι χαίρειν δὲ αὐτὴν δρόμοις τε καὶ θήραις καὶ 'Αρτέμιδι μάλιστα φίλην είναι. Μίνω δε ερασθέντα φεύγουσα έρριψεν έαυτην ές δίκτυα άφειμένα έπ' ίχθύων θήρα. ταύτην μεν θεον εποίησεν "Αρτεμις, σέβουσι δε ού Κρήτες μόνον άλλά καί

CORINTH, XXIX. 11-XXX. 3

course, which not only itself holds up the theatre,

but also in turn uses it as a support.

XXX. There are three temples close together, one of Apollo, one of Artemis, and a third of Dionysus. Apollo has a naked wooden image of native workmanship, but Artemis is dressed, and so, too, is Dionysus, who is, moreover, represented with a The sanctuary of Asclepius is not here, but in another place, and his image is of stone, and seated. Of the gods, the Aeginetans worship most Hecate, in whose honour every year they celebrate mystic rites which, they say, Orpheus the Thracian established among them. Within the enclosure is a temple; its wooden image is the work of Myron, and it has one face and one body. It was Alcamenes,1 in my opinion, who first made three images of Hecate attached to one another, a figure called by the Athenians Epipurgidia (on the Tower); it stands beside the temple of the Wingless Victory. In Aegina, as you go towards the mountain of Zeus, God of all the Greeks, you reach a sanctuary of Aphaea, in whose honour Pindar composed an ode for the Aeginetans. The Cretans say (the story of Aphaea is Cretan) that Carmanor, who purified Apollo after he had killed Pytho, was the father of Eubulus, and that the daughter of Zeus and of Carme, the daughter of Eubulus, was Britomartis. She took delight, they say, in running and in the chase, and was very dear to Artemis. Fleeing from Minos, who had fallen in love with her, she threw herself into nets which had been cast (apheimena) for a draught of fishes. She was made a goddess by Artemis, and she is worshipped, not only by the Cretans, but also by

#. r. 460 B.C.

Αίγινήται, λέγοντες φαίνεσθαί σφισιν έν τή νήσω την Βριτόμαρτιν. ἐπίκλησις δέ οι παρά τε Αίγινήταις έστὶν 'Αφαία καὶ Δίκτυννα έν Κρήτη. 4 τὸ δὲ Πανελλήνιον, ὅτι μὴ τοῦ Διὸς τὸ ἱερόν, άλλο τὸ ὄρος ἀξιόλογον εἶχεν οὐδέν. τοῦτο δὲ τὸ ίερον λέγουσιν Αιακον ποιήσαι τω Διί τα δε ές την Αυξησίαν και Δαμίαν, ώς ούχ δεν ο θεος Έπιδαυρίοις, ώς τὰ ξόανα ταῦτα ἐκ μαντείας έποιήσαντο έλαίας παρ' 'Αθηναίων λαβόντες, ώς Έπιδαύριοι μέν οὐκ ἀπέφερον ἔτι Αθηναίοις ἃ έτάξαυτο οία Αίγινητων έχόντων τὰ ἀγάλματα, Αθηναίων δε απώλοντο οί διαβάντες δια ταῦτα ές Αίγιναν, ταῦτα εἰπόντος Ἡροδότου καθ' ἔκαστον αὐτῶν ἐπ' ἀκριβές οὔ μοι γράφειν κατὰ γνώμην ήν εὖ προειρημένα, πλήν τοσοῦτό γε ὅτι είδον τε τὰ ἀγάλματα καὶ ἔθυσά σφισι κατὰ τὰ αὐτὰ καθὰ δὴ καὶ Ἐλευσῖνι θύειν νομίζουσιν.

5 Αἰγίνης μέν δὴ Αἰακοῦ ἔνεκα καὶ ἔργων ὁπόσα ἀπεδείξατο ἐς τοσόνδε ἔστω μνήμη· τῆς δὲ Ἐπιδαυρίας ἔχονται Τροιζήνιοι, σεμνύνοντες εἴπερ καὶ ἄλλοι τινὲς τὰ ἐγχώρια· φασὶ δὲ Ὠρον γενέσθαι σφίσιν ἐν τῆ γῆ πρῶτον. ἐμοὶ μὲν οὖν Αἰγύπτιον φαίνεται καὶ οὐδαμῶς Ἑλληνικὸν ὄνομα Ὠρος εἶναι· βασιλεῦσαι δ' οὖν φασιν αὐτὸν καὶ Ὠραίαν ἀπ' αὐτοῦ καλεῖσθαι τὴν γῆν, "Αλθηπον δὲ Ποσειδῶνος παῖδα καὶ Ληίδος τῆς "Ωρου, παραλαβόντα μετὰ Ὠρον τὴν ἀρχήν,

12ρου, παραλαβουτα μετα 12ρου την αρχην, 6 'Αλθηπίαν ονομάσαι την γην. επὶ τούτου βασι- λεύοντος 'Αθηναν καὶ Ποσειδωνα αμφισβητήσαι λέγουσι περὶ της χώρας, αμφισβητήσαντας δὲ ἔχειν εν κοινῷ· προστάξαι γὰρ οὕτω Δία σφίσι.

the Aeginetans, who say that Britomartis shows herself in their island. Her surname among the Aeginetans is Aphaea; in Crete it is Dictynna (Goddess of Nets). The Mount of all the Greeks, except for the sanctuary of Zeus, has, I found, nothing else worthy of mention. This sanctuary, they say, was made for Zeus by Aeacus. The story of Auxesia and Damia, how the Epidaurians suffered from drought, how in obedience to an oracle they had these wooden images made of olive wood that they received from the Athenians, how the Epidaurians left off paying to the Athenians what they had agreed to pay, on the ground that the Aeginetans had the images, how the Athenians perished who crossed over to Aegina to fetch them-all this, as Herodotus 1 has described it accurately and in detail, I have no intention of relating, because the story has been well told already; but I will add that I saw the images, and sacrificed to them in the same way as it is customary to sacrifice at Eleusis.

So much I must relate about Aegina, for the sake of Aeacus and his exploits. Bordering on Epidauria are the Troezenians, unrivalled glorifiers of their own country. They say that Orus was the first to be born in their land. Now, in my opinion, Orus is an Egyptian name and utterly un-Greek; but they assert that he became their king, and that the land was called Oraea after him; and that Althepus, the son of Poseidon and of Leïs, the daughter of Orus, inheriting the kingdom after Orus, named the land Althepia. During his reign, they say, Athena and Poseidon disputed about the land, and after disputing held it in common, as Zeus commanded

¹ Herodotus v. 82-87.

καὶ διὰ τοῦτο ᾿Αθηνᾶν τε σέβουσι Πολιάδα καὶ Σθενιάδα ονομάζοντες την αυτην και Ποσειδώνα Βασιλέα ἐπίκλησιν καὶ δὴ καὶ νόμισμα αὐτοῖς τὸ ἀρχαῖον ἐπίσημα ἔχει τρίαιναν καὶ 'Αθηνᾶς 7 πρόσωπον. μετά δὲ "Αλθηπον Σάρων ἐβασίλευσεν. ἔλεγον δὲ ὅτι οὖτος τῆ Σαρωνίδι τὸ ἱερὸν ᾿Αρτέμιδι ῷκοδόμησεν ἐπὶ θαλάσση τελματώδει καὶ ἐπιπολῆς μᾶλλον, ὥστε καὶ Φοιβαία λίμνη διὰ τοῦτο ἐκαλεῖτο. Σάρωνα δὲ-θηρεύειν γάρ δη μάλιστα ήρητο-κατέλαβεν έλαφον διώκοντα ές θάλασσαν συνεσπεσείν φευγούση καί ή τε έλαφος ενήχετο απωτέρω της γης και ό Σάρων είχετο της άγρας, ες δ ύπο προθυμίας άφίκετο ές τὸ πέλαγος ήδη δὲ κάμνοντα αὐτὸν καὶ ὑπὸ τῶν κυμάτων κατακλυζόμενον ἐπέλαβε τὸ χρεών. ἐκπεσόντα δὲ τὸν νεκρὸν κατὰ τὴν Φοιβαίαν λίμνην ές τὸ άλσος της 'Αρτέμιδος έντος του ίερου περιβόλου θάπτουσι, και λίμνην άπὸ τούτου Σαρωνίδα τὴν ταύτη θάλασσαν 8 καλοῦσιν ἀντὶ Φοιβαίας. τοὺς δὲ ὕστερον βασιλεύσαντας οὐκ ἴσασιν ἄχρι 'Υπέρητος καὶ Ανθα· τούτους δὲ είναι Ποσειδώνος καὶ 'Αλκυόνης 'Ατλαντος θυγατρός, καὶ πόλεις αὐτοὺς ἐν τῆ χώρα φασιν Υπέρειαν τε και "Ανθειαν οικίσαι" Αέτιον δὲ τὸν "Ανθα τοῦ πατρὸς καὶ τοῦ θείου παραλαβόντα την άρχην την έτέραν των πόλεων Ποσειδωνιάδα ονομάσαι. Τροίζηνος δε και Πιτθέως παρὰ ᾿Αἐτιον ἐλθόντων βασιλεῖς μὲν τρεῖς ἀντὶ ένὸς ἐγένοντο, ἴσχυον δὲ οἱ παίδες μᾶλλον οἱ 9 Πέλοπος. σημείον δέ ἀποθανόντος γὰρ Τροίζηνος Πιτθεύς ές την νύν πόλιν συναγαγών τούς άνθρώπους ωνόμασεν από τοῦ άδελφοῦ Τροίζηνα,

CORINTH, xxx. 6-9

them to do. For this reason they worship both Athena, whom they name both Polias (Urban) and Sthenias (Strong), and also Poseidon, under the surname of King. And moreover their old coins have as device a trident and a face of Athena. After Althepus, Saron became king. They said that this man built the sanctuary for Saronian Artemis by a sea which is marshy and shallow, so that for this reason it was called the Phoebaean lagoon. Now Saron was very fond of hunting. As he was chasing a doe, it so chanced that it dashed into the sea and he dashed in after it. The doe swam further and further from the shore, and Saron kept close to his prey, until his ardour brought him to the open ocean. Here his strength failed, and he was drowned in the waves. The body was cast ashore at the grove of Artemis by the Phoebaean lagoon, and they buried it within the sacred enclosure, and after him they named the sea in these parts the Saronic instead of the Phoebaean lagoon. They know nothing of the later kings down to Hyperes and Anthas. These they assert to be sons of Poseidon and of Alcyone, daughter of Atlas, adding that they founded in the country the cities of Hyperea and Anthea; Aëtius, however, the son of Anthas, on inheriting the kingdoms of his father and of his uncle, named one of the cities Poseidonias. When Troezen and Pittheus came to Aëtius there were three kings instead of one, but the sons of Pelops enjoyed the balance of power. Here is evidence of it. When Troezen died, Pittheus gathered the inhabitants together, incorporating both Hyperea and Anthea into the modern city,

συλλαβών 'Υπέρειάν τε καὶ 'Ανθειαν. πολλοίς δὲ ἔτεσιν ὕστερον ἐς ἀποικίαν ἐκ Τροιζηνος σταλέντες 'Αλικαρνασσον έν τη Καρία καὶ Μύνδον ἀπώκισαν οἱ γεγονότες ἀπ' 'Αετίου τοῦ ''Ανθα. Τροίζηνος δὲ οἱ παῖδες 'Ανάφλυστος καὶ Σφῆττος μετοικούσιν ές την 'Αττικήν, καὶ οί δημοι τὰ ονόματα έχουσιν άπο τούτων. τὰ δὲ ἐς Θησέα θυγατριδοῦν Πιτθέως είδόσι τὰ ἐς αὐτὸν οὐ γρά-10 φω, δεί δέ με τοσόνδε έτι δηλώσαι. Ἡρακλειδών γαρ κατελθόντων έδέξαντο και οι Γροιζήνιοι συνοίκους Δωριέων των έξ "Αργους καὶ πρότερον έτι 'Αργείων όντες κατήκοοι καὶ σφάς καὶ "Ομηρος ἐν καταλόγφ φησὶν ὑπὸ Διομήδους ἄρχεσθαι. Διομήδης γὰρ καὶ Εὐρύαλος ὁ Μηκιστέως Κυάνιππον τον Αίγιαλέως παίδα όντα έπιτροπεύοντες 'Αργείων ἡγήσαντο ές Τροίαν. Σθένελος δέ, ως εδήλωσα εν τοῖς πρότερον, οἰκίας τε ην επιφανεστέρας, τῶν 'Αναξαγοριδῶν καλου-μένων, καὶ ἡ βασιλεία τούτω μάλιστα ην ἡ Αργείων προσήκουσα. τοσαῦτα Τροιζηνίοις έχόμενα ίστορίας ην, παρέξ η όσαι πόλεις παρ' αὐτῶν φασιν ἀποικισθήναι κατασκευὴν δὲ ίερῶν καὶ ὅσα ἄλλα ἐς ἐπίδειξιν, τὸ ἐντεῦθεν ἐπέξειμι.

ΧΧΧΙ. Έν τῆ ἀγορᾶ Τροιζηνίων ναὸς καὶ ἀγάλματα ᾿Αρτέμιδός ἐστι Σωτείρας Θησέα δὲ ἐλέγετο ἱδρύσασθαι καὶ ὀνομάσαι Σώτειραν, ἡνίκα ᾿Αστερίωνα τὸν Μίνω καταγωνισάμενος ἀνέστρεψεν ἐκ τῆς Κρήτης. ἀξιολογώτατον δὲ εἶναι τοῦτο ἔδοξέν οἱ τῶν κατειργασμένων, οὐ τοσοῦτον ἐμοὶ δοκεῖν ὅτι ἀνδρεία τοὺς ἀποθανόντας ὑπὸ Θησέως ὑπερέβαλεν ὁ ᾿Αστερίων, ἀλλὰ τό τε τοῦ λαβυρίνθου δυσέξοδον καὶ τὸ λαθόντα

which he named Troezen after his brother. Many years afterwards the descendants of Aëtius, son of Anthas, were dispatched as colonists from Troezen, and founded Halicarnassus and Myndus in Caria. Anaphlystus and Sphettus, sons of Troezen, migrated to Attica, and the parishes are named after them. As my readers know it already, I shall not relate the story of Theseus, the grandson of Pittheus. There is, however, one incident that I must add. On the return of the Heracleidae, the Troezenians too received Dorian settlers from Argos. They had been subject at even an earlier date to the Argives; Homer, too, in the Catalogue, says that their commander was Diomedes. For Diomedes and Euryalus, son of Mecisteus, who were guardians of the boy Cyanippus, son of Aegialeus, led the Argives to Troy. Sthenelus, as I have related above, came of a more illustrious family, called the Anaxagoridae, and he had the best claim to the Kingdom of Argos. Such is the story of the Troezenians, with the exception of the cities that claim to be their colonies. I will now proceed to describe the appointments of their sanctuaries and the remarkable sights of their country.

XXXI. In the market-place of Troezen is a temple of Artemis Saviour, with images of the goddess. It was said that the temple was founded and the name Saviour given by Theseus when he returned from Crete after overcoming Asterion the son of Minos. This victory he considered the most noteworthy of his achievements, not so much, in my opinion, because Asterion was the bravest of those killed by Theseus, but because his success in unravelling the difficult Maze and in escaping unnoticed after the

ἀποδρᾶναι μετὰ τὸ ἔργον ἐποίησεν εἰκότα τὸν λόγον ὡς προνοία θεία καὶ αὐτὸς ἀνασωθείη 2 Θησεὺς καὶ οἱ σὑν αὐτῷ. ἐν τούτῷ δέ εἰσι τῷ ναῷ βωμοὶ θεῶν τῶν λεγομένων ὑπὸ γῆν ἄρχειν, καἱ φασιν ἐξ "Αιδου Σεμέλην τε ὑπὸ Διονύσου κομισθῆναι ταύτη καὶ ὡς 'Ηρακλῆς ἀναγάγοι τὸν κύνα τοῦ "Αιδου ἐγὼ δὲ Σεμέλην μὲν οὐδὲ ἀποθανεῖν ἀρχὴν πείθομαι Διός γε οὖσαν γυναῖκα, τὰ δὲ ἐς τὸν ὀνομαζόμενον "Αιδου κύνα ἐτέρωθι

ἔσται μοι δήλα όποῖα εἶναί μοι δοκεῖ.

4 φίλον ταις Μούσαις. πλησίον δε τοῦ θεάτρου Λυκείας ναὸν 'Αρτέμιδος ἐποίησεν ἱππόλυτος· ἐς δε τὴν ἐπίκλησιν οὐδεν εἶχον πυθέσθαι παρὰ τῶν ἐξηγητῶν, ἀλλὰ ἡ λύκους ἐφαίνετό μοι τὴν Τροιζηνίαν λυμαινομένους ἐξελεῖν ὁ Ἱππόλυτος ἡ 'Αμαζόσι, παρ' ὧν τὰ πρὸς μητρὸς ἡν, ἐπίκλησις τῆς 'Αρτέμιδος ἐστιν αὕτη· εἴη δ' ἂν ἔτι καὶ ἄλλο

CORINTH, XXXI. 1-4

exploit made credible the saying that it was divine providence that brought Theseus and his company back in safety. In this temple are altars to the gods said to rule under the earth. It is here that they say Semele was brought out of Hell by Dionysus, and that Heracles dragged up the Hound of Hell. But I cannot bring myself to believe even that Semele died at all, seeing that she was the wife of Zeus; while, as for the so-called Hound of Hell,

I will give my views in another place.2

Behind the temple is the tomb of Pittheus, on which are placed three seats of white marble. On them they say that Pittheus and two men with him used to sit in judgment. Not far off is a sanctuary of the Muses, made, they told me, by Ardalus, son of Hephaestus. This Ardalus they hold to have invented the flute, and after him they name the Muses Ardalides. Here, they say, Pittheus taught the art of rhetoric, and I have myself read a book purporting to be a treatise by Pittheus, published by a citizen of Epidaurus. Not far from the Muses' Hall is an old altar, which also, according to report, was dedicated by Ardalus. Upon it they sacrifice to the Muses and to Sleep, saying that Sleep is the god that is dearest to the Muses. Near the theatre a temple of Artemis Lycea (Wolfish) was made by Hippolytus. About this surname I could learn nothing from the local guides, but I gathered that either Hippolytus destroyed wolves that were ravaging the land of Troezen, or else that Lycea is a surname of Artemis among the Amazons, from whom he was descended through his mother. Perhaps there may be another explanation that I am

417

¹ Cerberus, the fabulous watch-dog.

² Pausanias III. xxv. § 6.

οὐ γινωσκόμενον ὑπὸ ἐμοῦ. τὸν δὲ ἔμπροσθεν τοῦ ναοῦ λίθον, καλούμενον δὲ ίερόν, είναι λέγουσιν έφ' ού ποτε ἄνδρες Τροιζηνίων εννέα 'Ορέστην 5 ἐκάθηραν ἐπὶ τῷ φόνῳ τῆς μητρός. εἰσὶ δὲ οὐ μακρὰν τῆς Λυκείας Αρτέμιδος βωμοὶ διεστηκότες οὐ πολὺ ἀπ' ἀλλήλων ὁ μὲν πρῶτός ἐστιν αὐτῶν Διονύσου κατὰ δή τι μάντευμα ἐπίκλησιν Σαώτου, δεύτερος δε Θεμίδων ονομαζόμενος. Πιτθεὺς τοῦτον ἀνέθηκεν, ὡς λέγουσιν. Ἡλίου δὲ Έλευθερίου καὶ σφόδρα εἰκότι λόγω δοκοῦσί μοι ποιησαι βωμόν, εκφυγόντες δουλείαν από Ξέρξου 6 τε καὶ Περσών, τὸ δὲ ἱερὸν τοῦ ᾿Απόλλωνος τοῦ Θεαρίου κατασκευάσαι μεν Πιτθέα εφασαν, έστι δὲ ὧν οίδα παλαιότατον. ἀρχαίος μὲν ούν καὶ Φωκαεῦσι τοῖς ἐν Ἰωνία ναός ἐστιν ᾿Αθηνᾶς, δυ "Αρπαγός ποτε ό Μηδος ενέπρησεν, άρχαιος δε καὶ Σαμίοις 'Απόλλωνος Πυθίου: πλην πολύ γε ύστερον τοῦ παρά Τροιζηνίοις ἐποιήθησαν. ἄγαλμα δέ έστι τὸ ἐφ' ἡμῶν ἀνάθημα Αὐλίσκου, τέχνη δὲ "Ερμωνος Τροιζηνίου τοῦ δὲ "Ερμωνος τούτου 7 καὶ τὰ τῶν Διοσκούρων ξόανά ἐστι. κεῖνται δὲ έν στος της άγορας γυναίκες λίθου και αὐται και οί παίδες. είσι δε ας 'Αθηναίοι Τροιζηνίοις γυναίκας καὶ τέκνα ἔδωκαν σώζειν, ἐκλιπείν σφισιν άρέσαν τὴν πόλιν μηδὲ στρατῷ πεζῷ τὸν Μήδον ἐπιόντα ὑπομεῖναι. λέγονται δὲ οὐ πασῶν τῶν γυναικών - οὐ γὰρ δὴ πολλαί τινες ἐκείναι-, όπόσαι δὲ ἀξιώματι προείχου, τούτων εἰκόνας 8 ἀναθεῖναι μόνων. τοῦ δὲ ἱεροῦ τοῦ ᾿Απόλλωνός ἐστιν οἰκοδόμημα ἔμπροσθεν, ᾿Ορέστου καλούμενον σκηνή. πρὶν γὰρ ἐπὶ τῷ αίματι καθαρ-θηναι τῆς μητρός, Τροιζηνίων οὐδεὶς πρότερον

CORINTH, XXXI. 4-8

unaware of. The stone in front of the temple, called the Sacred Stone, they say is that on which nine men of Troezen once purified Orestes from the stain of matricide. Not far from Artemis Lycea are altars close to one another. The first of them is to Dionysus, surnamed, in accordance with an oracle, Saotes (Saviour); the second is named the altar of the Themides (Laws), and was dedicated, they say, by Pittheus. They had every reason, it seems to me, for making an altar to Helius Eleutherius (Sun, God of Freedom), seeing that they escaped being enslaved by Xerxes and the Persians. The sanctuary of Thearian Apollo, they told me, was set up by Pittheus; it is the oldest I know of. Now the Phocaeans, too, in Ionia have an old temple of Athena, which was once burnt by Harpagus the Persian, and the Samians also have an old one of Pythian Apollo; these, however, were built much later than the sanctuary at Troezen. The modern image was dedicated by Auliscus, and made by Hermon of Troezen. This Hermon made also the wooden images of the Dioscuri. Under a portico in the market-place are set up women; both they and their children are of stone. They are the women and children whom the Athenians gave to the Troezenians to be kept safe, when they had resolved to evacuate Athens and not to await the attack of the Persians by land. They are said to have dedicated likenesses, not of all the women-for, as a matter of fact, the statues are not many-but only of those who were of high rank. In front of the sanctuary of Apollo is a building called the Booth of Orestes. For before he was cleansed for shedding his mother's blood, no

ήθελεν αὐτὸν οἴκφ δέξασθαι· καθίσαντες δὲ ἐνταῦθα ἐκάθαιρον καὶ εἰστίων, ἐς δ ἀφήγνισαν. καὶ νῦν ἔτι οἱ ἀπόγονοι τῶν καθηράντων ἐνταῦθα δειπνοῦσιν ἐν ἡμέραις ἡηταῖς. κατορυχθέντων δὲ ἀλίγον ἀπὸ τῆς σκηνῆς τῶν καθαρσίων φασὶν ἀπὰ αὐτῶν ἀναφῦναι δάφνην, ἡ δὴ καὶ ἐς ἡμᾶς ἔστιν,

9 ή πρὸ τῆς σκηνῆς ταύτης. καθῆραι δέ φασιν Όρεστην καθαρσίοις καὶ ἄλλοις καὶ ὕδατι τῷ ἀπὸ τῆς «Ιππου κρήνης. ἔστι γὰρ καὶ Τροιζηνίοις «Ιππου καλουμένη κρήνη, καὶ ὁ λόγος ἐς αὐτὴν οὐ διαφόρως τῷ Βοιωτῶν ἔχει· Πηγάσω γὰρ τῷ ἴππω καὶ οὖτοι λέγουσι τὸ ὕδωρ ἀνεῖναι τὴν γῆν θιγόντι τοῦ ἐδάφους τῷ ὁπλῷ, Βελλεροφόντην δὲ ἐλθεῖν ἐς Τροιζῆνα γυναῖκα αἰτήσοντα Αἴθραν παρὰ Πιτθέως, πρὶν δὲ γῆμαι συμβῆναί

οί φυγείν έκ Κορίνθου.

10 Καὶ Ἑρμῆς ἐνταῦθά ἐστι Πολύγιος καλούμενος. πρὸς τούτῳ τῷ ἀγάλματι τὸ ῥόπαλον θεῖναί φασιν Ἡρακλέα· καὶ—ἦν γὰρ κοτίνου—τοῦτο μὲν ὅτῳ πιστὰ ἐνέφυ τῆ γῆ καὶ ἀνεβλάστησεν αὖθις καὶ ἔστιν ὁ κότινος πεφυκὼς ἔτι, τὸν δὲ Ἡρακλέα λέγουσιν ἀνευρόντα τὸν πρὸς τῆ Σαρωνίδι κότινον ἀπὸ τούτου τεμεῖν ῥόπαλον. ἔστι δὲ καὶ Διὸς ἱερὸν ἐπίκλησιν Σωτῆρος· ποιῆσαι δὲ αὐτὸ βασιλεύοντα ᾿Αέτιον τὸν ᾿Ανθα λέγουσιν. ὕδωρ δὲ ὀνομάζουσι Χρυσορόαν· αὐχμοῦ δὲ ἐπὶ ἔτη συμβάντος σφίσιν ἐννέα, ἐν οἱς οὐχ ὕεν ὁ θεός, τὰ μὲν ἄλλα ἀναξηρανθῆναί φασιν ὕδατα, τὸν δὲ Χρυσορόαν τοῦτον καὶ τότε ὁμοίως διαμεῖναι ῥέοντα.

CORINTH, xxxi. 8-10

citizen of Troezen would receive him into his home; so they lodged him here and gave him entertainment while they cleansed him, until they had finished the purification. Down to the present day the descendants of those who cleansed Orestes dine here on appointed days. A little way from the booth were buried, they say, the means of cleansing. and from them grew up a bay tree, which, indeed, still remains, being the one before this booth. Among the means of cleansing which they say they used to cleanse Orestes was water from Hippocrene (Horse's Fount); for the Troezenians too have a fountain called the Horse's, and the legend about it does not differ from the one which prevails in Boeotia. For they, too, say that the earth sent up the water when the horse Pegasus struck the ground with his hoof, and that Bellerophontes came to Troezen to ask Pittheus to give him Aethra to wife, but before the marriage took place he was banished from Corinth.

Here there is also a Hermes called Polygius. Against this image, they say, Heracles leaned his club. Now this club, which was of wild olive, taking root in the earth (if anyone cares to believe the story), grew up again and is still alive; Heracles, they say, discovering the wild olive by the Saronic Sea, cut a club from it. There is also a sanctuary of Zeus surnamed Saviour, which, they say, was made by Aëtius, the son of Anthas, when he was king. To a water they give the name River of Gold. They say that when the land was afflicted with a drought for nine years, during which no rain fell, all the other waters dried up, but this River of Gold even then continued to flow as before.

ΧΧΧΙΙ. Ίππολύτω δὲ τῷ Θησέως τέμενός τε έπιφανέστατον ανείται καί ναὸς έν αὐτῶ καὶ άγαλμά έστιν άρχαίον. ταθτα μέν Διομήδην λέγουσι ποιήσαι καὶ προσέτι θῦσαι τῷ Ἱππολύτω πρώτον Τροιζηνίοις δὲ ίερεὺς μέν ἐστιν Ίππολύτου τὸν χρόνον τοῦ βίου πάντα ἱερώμενος καὶ θυσίαι καθεστήκασιν ἐπέτειοι, δρώσι δὲ καὶ άλλο τοιόνδε έκάστη παρθένος πλόκαμον ἀποκείρεταί οἱ πρὸ γάμου, κειραμένη δὲ ἀνέθηκεν ἐς τον ναον φέρουσα. ἀποθανείν δε αὐτον οὐκ εθέλουσι συρέντα ύπὸ τῶν ἵππων οὐδὲ τὸν τάφον αποφαίνουσιν είδότες τον δε έν ουρανώ καλούμενον ήνίοχον, τοῦτον είναι νομίζουσιν εκείνον Ίππόλυτον τιμην παρά θεών ταύτην έγοντα. 2 τούτου δὲ ἐντὸς τοῦ περιβόλου ναός ἐστιν ᾿Απόλλωνος Ἐπιβατηρίου, Διομήδους ἀνάθημα ἐκφυγόντος τὸν χειμῶνα δς τοις Ελλησιν ἐπεγένετο άπὸ Ἰλίου κομιζομένοις καὶ τὸν ἀγῶνα τῶν Πυθίων Διομήδην πρώτον θείναί φασι τῷ ᾿Απόλλωνι. ές δὲ τὴν Δαμίαν καὶ Αὐξησίαν—καὶ γὰρ Τροιζηνίοις μέτεστιν αὐτῶν—οὐ τὸν αὐτὸν λέγουσιν δυ Έπιδαύριοι καὶ Λίγινηται λόγον, άλλά άφικέσθαι παρθένους έκ Κρήτης στασιασάντων δε όμοίως των εν τη πόλει απάντων και ταύτας φασίν ύπὸ τῶν ἀντιστασιωτῶν καταλευσθήναι, καὶ έορτην άγουσί σφισι Λιθοβόλια ονομάζοντες. 3 κατὰ δὲ τὸ ἔτερον τοῦ περιβόλου μέρος στάδιον έστιν Ίππολύτου καλούμενον καὶ ναὸς ὑπὲρ αὐτοῦ 'Αφροδίτης Κατασκοπίας· αὐτόθεν γάρ, ὁπότε γυμνάζοιτο ὁ Ἱππόλυτος, ἀπέβλεπεν ές αὐτὸν έρωσα ή Φαίδρα. ἐνταῦθα ἔτι πεφύκει ή μυρσίνη, τὰ φύλλα ώς καὶ πρότερον ἔγραψα ἔχουσα

XXXII. To Hippolytus, the son of Theseus, is devoted a very famous precinct, in which is a temple with an old image. Diomedes, they say, made these, and, moreover, was the first to sacrifice to Hippolytus. The Troezenians have a priest of Hippolytus, who holds his sacred office for life, and annual sacrifices have been established. They also observe the following custom. Every maiden before marriage cuts off a lock for Hippolytus, and, having cut it, she brings it to the temple and dedicates it. They will not have it that he was dragged to death by his horses, and, though they know his grave, they do not show it. But they believe that what is called the Charioteer in the sky is the Hippolytus of the legend, such being the honour he enjoys from the gods. Within this enclosure is a temple of Apollo Seafaring, an offering of Diomedes for having weathered the storm that came upon the Greeks as they were returning from Troy. They say that Diomedes was also the first to hold the Pythian games in honour of Apollo. Of Damia and Auxesia (for the Troezenians, too, share in their worship) they do not give the same account as the Epidaurians and Agginetans, but say that they were maidens who came from Crete. A general insurrection having arisen in the city, these too, they say, were stoned to death by the opposite party; and they hold a festival in their honour that they call Stoning. In the other part of the enclosure is a race-course called that of Hippolytus, and above it a temple of Aphrodite Spy. For from here, whenever Hippolytus practised his exercises, Phaedra, who was in love with him, used to gaze upon him. Here there still grew the myrtle, with its leaves, as I have

τετρυπημένα· καὶ ἡνίκα ἠπορεῖτο ἡ Φαίδρα καὶ ραστώνην τῷ ἔρωτι οὐδεμίαν εὔρισκεν, ἐς ταύτης 4 τὰ φύλλα ἐσιναμώρει τῆς μυρσίνης. ἔστι δὲ καὶ τάφος Φαίδρας, ἀπέχει δὲ οὐ πολὺ τοῦ Ἱππολύτου μνήματος· τὸ δὲ οὐ πόρρω κέχωσται τῆς μυρσίνης. τοῦ δὲ ᾿Ασκληπιοῦ τὸ ἄγαλμα ἐποίησε μὲν Τιμόθεος, Τροιζήνιοι δὲ οὐκ ᾿Ασκληπιὸν ἀλλὰ εἰκόνα Ἱππολύτου φασὶν εἶναι. καὶ οἰκίαν ἰδὼν οἶδα Ἱππολύτου· πρὸ δὲ αὐτῆς ἐστιν Ἡράκλειος καλουμένη κρήνη, τὸ ὕδωρ ὡς οἱ Τροιζήνιοι λέσουσιν ἀνευρόντος Ἡράκλεος. ἐν δὲ τῆ ἀκροπόλει τῆς Σθενιάδος καλουμένης ναός ἐστιν ᾿Αθηνᾶς, αὐτὸ δὲ εἰργάσατο τῆς θεοῦ τὸ ξόανον Κάλλων Αἰγινήτης· μαθητὴς δὲ ὁ Κάλλων ἡν Τεκταίου καὶ ᾿Αγγελίωνος, οἱ Δηλίοις ἐποίησαν τὸ ἄγαλμα τοῦ ᾿Απόλλωνος· ὁ δὲ ᾿Αγγελίων καὶ ποῦ ἀγαλμα τοῦ ᾿Απόλλωνος· ὁ δὲ ᾿Αγγελίων καὶ ποῦς ἐποίησαν τὸ ἄγαλμα τοῦ ᾿Απόλλωνος· ὁ δὲ ᾿Αγγελίων καὶ ποῦς ἐποίησαν τὸ ἄγαλμα τοῦ ἀναλμονος· ὁ δὲ ᾿Αγγελίων καὶ καὶ ἐποίησαν τὸ ἄγαλμα τοῦ ἀναλμονος· ὁ δὲ ἀργελίων καὶ καὶ ἐποίησαν τὸ ἔνανος ἐποίησαν ἐχονος ἐποίησαν ἐχονος ἐποίησαν ἐχονος ἐποίησαν ἐχονος ἐποίησαν ἐχονος ἐποίησαν ἐχονος ἐχονος ἐποίησαν ἐχονος ἐποίησαν ἐχονος ἐποίησαν ἐχονος ἐποίησαν ἐχονος ἐχονος

Τεκταίος παρά Διποίνω καὶ Σκύλλιδι ἐδιδά6 χθησαν. κατιόντων δὲ αὐτόθεν Λυτηρίου Πανός
ἐστιν ἱερόν· Τροιζηνίων γὰρ τοῖς τὰς ἀρχὰς
ἔχουσιν ἔδειξεν ὀνείρατα ἃ εἰχεν ἄκεσιν λοιμοῦ
πιέσαντος τὴν Τροιζηνίαν, 'Αθηναίους δὲ μάλιστα.
διαβὰς δὲ καὶ ναὸν ἃν ἴδοις "Ισιδος καὶ ὑπὲρ αὐτὸν
'Αφροδίτης 'Ακραίας· τὸν μὲν ἄτε ἐν μητροπόλει
τῆ Τροιζῆνι 'Αλικαρνασσεῖς ἐποίησαν, τὸ δὲ
ἄγαλμα τῆς "Ισιδος ἀνέθηκε Τροιζηνίων δῆμος.

7 Ἰοῦσι δὲ τὴν διὰ τῶν ὀρέων ἐς Ἑρμιόνην πηγή τέ ἐστι τοῦ Ὑλλικοῦ ποταμοῦ, Ταυρίου δὲ τὸ ἐξ ἀρχῆς καλουμένου, καὶ πέτρα Θησέως ὀνομαζομένη, μεταβαλοῦσα καὶ αὐτὴ τὸ ὄνομα ἀνελομένου Θησέως ὑπ' αὐτῆ κρηπίδας τὰς Αἰγέως καὶ ξίφος πρότερον δὲ βωμὸς ἐκαλεῖτο Σθενίου

CORINTH, XXXII. 3-7

described above, pierced with holes. When Phaedra was in despair and could find no relief for her passion, she used to vent her spleen upon the leaves of this myrtle. There is also the grave of Phaedra, not far from the tomb of Hippolytus, which is a barrow near the myrtle. The image of Asclepius was made by Timotheus, but the Troezenians say that it is not Asclepius, but a likeness of Hippolytus. I remember, too, seeing the house of Hippolytus; before it is what is called the Fountain of Heracles. for Heracles, say the Troezenians, discovered the water. On the citadel is a temple of Athena, called Sthenias. The wooden image itself of the goddess Early was made by Callon, of Aegina. Callon was a pupil fifth of Tectaeus and Angelion, who made the image of B.C. Apollo for the Delians, Angelion and Tectaeus were trained in the school of Dipoenus and Scyllis. On going down from here you come to a sanctuary of Pan Lyterius (Releasing), so named because he showed to the Troezenian magistrates dreams which supplied a cure for the epidemic that had afflicted Troezenia, and the Athenians more than any other people. Having crossed the sanctuary, you can see a temple of Isis, and above it one of Aphrodite of the Height. The temple of Isis was made by the Halicarnassians in Troezen, because this is their mothercity, but the image of Isis was dedicated by the people of Troezen.

On the road that leads through the mountains to Hermione is a spring of the river Hyllicus, originally called Taurius (Bull-like), and a rock called the Rock of Theseus; when Theseus took up the boots and sword of Aegeus under it, it, too, changed its name, for before it was called the altar

Διός. τῆς δὲ πέτρας πλησίον 'Αφροδίτης ἐστὶν ἱερὸν Νυμφίας, ποιήσαντος Θησέως ἡνίκα ἔσχε 8 γυναῖκα Ἑλένην. ἔστι δὲ ἔξω τείχους καὶ Ποσειδῶνος ἱερὸν Φυταλμίου μηνίσαντα γάρ σφισι τὸν Ποσειδῶνα ποιεῖν φασιν ἄκαρπον τὴν χώραν ἄλμης ἐς τὰ σπέρματα καὶ τῶν φυτῶν τὰς ρίζας καθικνουμένης, ἐς δ θυσίαις τε εἴξας καὶ εὐχαῖς οὐκέτι ἄλμην ἀνῆκεν ἐς τὴν γῆν. ὑπὲρ δὲ τοῦ Ποσειδῶνος τὸν ναόν ἐστι Δημήτη Θεσμοφόρος,

9 'Αλθήπου καθὰ λέγουσιν ίδρυσαμένου. καταβαίνουσι δὲ ἐπὶ τὸν πρὸς τῆ Κελενδέρει καλουμένη λιμένα χωρίον ἐστὶν ὁ Γενέθλιον ὀνομάζουσι, τεχθῆναι Θησέα ἐνταῦθα λέγοντες. πρὸ δὲ τοῦ χωρίου τούτου ναός ἐστιν 'Αρεως, Θησέως καὶ ἐνταῦθα 'Αμαζόνας μάχη κρατήσαντος αὐται δ' ἀν εἴησαν τῶν ἐν τῆ 'Αττικῆ πρὸς Θησέα καὶ 10 'Αθηναίους ἀγωνισαμένων. ἐπὶ θάλασσαν δὲ τὴν

Αθηναιους άγωνισαμενων. Επί θαλασσαν δε την Ψιφαίαν πορευομένοις κότινος πέφυκεν όνομαζόμενος ράχος στρεπτός. ράχους μεν δη καλουσι Τροιζήνιοι παν όσον άκαρπον ελαίας, κότινον καὶ φυλίαν καὶ ελαιον στρεπτον δε επονομάζουσι τουτον, ότι ενσχεθεισων αὐτῷ των ἡνιων ἀνετράπη του Ἱππολύτου τὸ ἄρμα. τούτου δε οὐ πολὺ τῆς Σαρωνίας ᾿Αρτέμιδος ἀφέστηκε τὸ ἱερόν, καὶ τὰ ἐς αὐτὸ ἐμήνυσεν ὁ λόγος ήδη μοι. τοσόνδε δε ἔτι δηλώσω Σαρώνια γὰρ δη κατὰ ἔτος τῆ ᾿Αρτέμιδι ἑορτην ἄγουσι.

ΧΧΧΙΙΙ. Νησοι δέ είσι Τροιζηνίοις μία μεν πλησίον της ηπείρου, και διαβηναι ποσίν ες αὐτην έστιν αὕτη Σφαιρία ονομαζομένη πρότερον

of Zeus Sthenius (Strong). Near the rock is a sanctuary of Aphrodite Nymphia (Bridal), made by Theseus when he took Helen to wife. Outside the wall there is also a sanctuary of Poseidon Nurturer (Phytalmios). For they say that, being wroth with them, Poseidon smote the land with barrenness, brine (halme) reaching the seeds and the roots of the plants (phyta),1 until, appeared by sacrifices and prayers, he ceased to send up the brine upon the earth. Above the temple of Poseidon is Demeter Law-bringer (Thesmophoros), set up, they say, by Althepus. On going down to the harbour at what is called Celenderis, you come to a place called Birthplace (Genethlion), where Theseus is said to have been born. Before this place is a temple of Ares, for here also did Theseus conquer the Amazons in battle. These must have belonged to the army that strove in Attica against Theseus and the Athenians. As you make your way to the Psiphaean Sea you see a wild olive growing, which they call the Bent Rhacos. The Troezenians call rhacos every kind of barren olive-cotinos, phylia, or elaios- and this tree they call Bent because it was when the reins caught in it that the chariot of Hippolytus was upset. Not far from this stands the sanctuary of Saronian Artemis, and I have already given an account of it. I must add that every year they hold in honour of Artemis a festival called Saronia.

XXXIII. The Troezenians possess islands, one of which is near the mainland, and it is possible to wade across the channel. This was formerly called

¹ The epithet *phytalmios* means *nourishing*, but to judge from the story he gives, Pausanias must have connected it with the Greek words for *brine* and *plant*.

Ίερὰ δι' αἰτίαν ἐκλήθη τοιαύτην. ἔστιν ἐν αὐτῆ Σφαίρου μνῆμα· Πέλοπος δὲ ἡνίοχον εἰναι λέγουσι τὸν Σφαῖρον. τούτφ κατὰ δή τι ἐξ 'Αθηνᾶς ὅνειρον κομίζουσα Αἴθρα χοὰς διέβαινεν ἐς τὴν νῆσον, διαβάση δὲ ἐνταῦθα λέγεται Ποσειδῶνα μιχθῆναι. ἰδρύσατο μὲν διὰ τοῦτο Αἴθρα ναὸν ἐνταῦθα 'Αθηνᾶς 'Απατουρίας καὶ 'Ιερὰν ἀντὶ Σφαιρίας ἀνόμασε τὴν νῆσον· κατεστήσατο δὲ καὶ ταῖς Τροιζηνίων παρθένοις ἀνατιθέναι πρὸ γάμου τὴν ζώνην τῆ 'Αθηνᾶ τῆ 'Απατουρία. 2 Καλαύρειαν δὲ 'Απόλλωνος ἱερὰν τὸ ἀρχαῖον εἶναι λέγουσιν, ὅτε περ ἦσαν καὶ οἱ Δελφοὶ Ποσειδῶνος· λέγεται δὲ καὶ τοῦτο, ἀντιδοῦναι τὰ χωρία σφᾶς ἀλλήλοις. φασὶ δὲ ἔτι καὶ λόγιον μνημονεύουσιν·

'Ισόν τοι Δηλόν τε Καλαύρειάν τε νέμεσθαι Πυθώ τ' ηγαθέην καὶ Ταίναρον ηνεμόεσσαν.

ἔστι δ' οὖν Ποσειδῶνος ἱερὸν ἐνταῦθα ἄγιον, ἱερᾶται δὲ αὐτῷ παρθένος, ἔστ' αν ἐς ὥραν προ3 έλθη γάμου. τοῦ περιβόλου δὲ ἐντὸς καὶ τὸ Δημοσθένους μνῆμά ἐστι. καί μοι τὸ δαιμόνιον δεῖξαι μάλιστα ἐπὶ τούτου δοκεῖ καὶ 'Ομήρου πρότερον ὡς εἴη βάσκανον, εἰ δὴ "Ομηρον μὲν προδιεφθαρμένον τοὺς ὀφθαλμοὺς ἐπὶ τοσούτῷ κακῷ κακὸν δεύτερον πενία πιέζουσα ἐπὶ πασαν γῆν πτωχεύοντα ἡγε, Δημοσθένει δὲ φυγῆς τε συνέπεσεν ἐν γήρα λαβεῖν πεῖραν καὶ ὁ θάνατος ἐγένετο οὕτω βίαιος. εἴρηται μὲν οὖν περὶ αὐτοῦ

CORINTH, XXXIII. 1-3

Sphaeria, but its name was changed to Sacred Island for the following reason. In it is the tomb of Sphaerus, who, they say, was charioteer to Pelops. In obedience for sooth to a dream from Athena, Aethra crossed over into the island with libations for Sphaerus. After she had crossed, Poseidon is said to have had intercourse with her here. So for this reason Aethra set up here a temple of Athena Apaturia,1 and changed the name from Sphaeria to Sacred Island. She also established a custom for the Troezenian maidens of dedicating their girdles before wedlock to Athena Apaturia. Calaurea, they say, was sacred to Apollo of old, at the time when Delphi was sacred to Poseidon. Legend adds that the two gods exchanged the two places. They still say this, and quote an oracle:-

"Delos and Calaurea alike thou lovest to dwell in, Pytho, too, the holy, and Taenarum swept by the high winds."

At any rate, there is a holy sanctuary of Poseidon here, and it is served by a maiden priestess until she reaches an age fit for marriage. Within the enclosure is also the tomb of Demosthenes. His fate, and that of Homer before him, have, in my opinion, showed most plainly how spiteful the deity is; for Homer, after losing his sight, was, in addition to this great affliction, cursed with a second—a poverty which drove him in beggary to every land; while to Demosthenes it befell to experience exile in his old age and to meet with such a violent end. Now, although concerning him,

Apparently here derived from the Greek word for deceit.

καὶ ἄλλοις καὶ αὐτῷ Δημοσθένει πλεῖστα, ἡ μὴν των χρημάτων α έκ της 'Ασίας ήγαγεν' Αρπαλος 4 μὴ μεταλαβείν αὐτόν τὸ δὲ ὕστερον λεχθὲν έπέξειμι ὁποίον ἐγένετο. "Αρπαλος μὲν ώς ἐξ Αθηνών ἀπέδρα διαβάς ναυσίν ές Κρήτην, οὐ πολύ υστερον ύπο των θεραπευόντων ἀπέθανεν οίκετων οί δε ύπο ανδρός Μακεδόνος Παυσανίου δολοφονηθήναί φασιν αὐτόν. τὸν δέ οἱ τῶν χρημάτων διοικητήν φυγόντα ές 'Ρόδον Φιλόξενος Μακεδών συνέλαβεν, δς καὶ αὐτὸν παρὰ 'Αθηναίων έξήτησεν "Αρπαλού. τον δέ παίδα τοθτον έχων ήλεγχεν ές δ πάντα ἐπύθετο, ὅσοι τῶν Άρπάλου τι έτυχον είληφότες μαθών δὲ ἐς 5 Αθήνας γράμματα ἐπέστελλεν. ἐν τούτοις τοῖς γράμμασι τοὺς λαβόντας παρὰ Αρπάλου καταριθμών καὶ αὐτοὺς καὶ ὁπόσον αὐτών ἔλαβεν έκαστος οὐδὲ ἐμνημόνευσεν ἀρχὴν Δημοσθένους, 'Αλεξάνδρω τε ές τὰ μάλιστα ἀπεχθανομένου καὶ αὐτὸς ἰδία προσκρούσας.

Δημοσθένει μεν οὖν τιμαὶ καὶ ἐτέρωθι τῆς Ἑλλάδος καὶ παρὰ τῶν Καλαυρείας εἰσὶν οἰκητόρων ΧΧΧΙΥ. τῆς δὲ Τροιζηνίας γῆς ἐστιν ἰσθμὸς ἐπὶ πολὺ διέχων ἐς θάλασσαν, ἐν δὲ αὐτῷ πόλισμα οὐ μέγα ἐπὶ θαλάσση Μέθανα ικισται. Ἰσιδος δὲ ἐνταῦθα ἱερόν ἐστι καὶ ἄγαλμα ἐπὶ τῆς ἀγορᾶς Ἑρμοῦ, τὸ δὲ ἔτερον Ἡρακλέους. τοῦ δὲ πολίσματος τριάκοντά που στάδια ἀπέχει θερμὰ λουτρά· φασὶ δὲ ἀντιγόνου τοῦ Δημητρίου Μακεδόνων βασιλεύοντος τότε πρῶτον τὸ ὑδωρ φανῆναι, φανῆναι δὲ οὐχ ὕδωρ εὐθὺς ἀλλὰ πῦρ ἀναζέσαι πολὺ ἐκ τῆς γῆς, ἐπὶ δὲ τούτφ

CORINTH, XXXIII. 3-XXXIV. 1

not only others, but Demosthenes himself, have again and again declared that assuredly he took no part of the money that Harpalus brought from Asia, vet I must relate the circumstances of the statement made subsequently. Shortly after Harpalus ran away from Athens and crossed with a squadron to Crete, he was put to death by the servants who were attending him, though some assert that he was assassinated by Pausanias, a Macedonian. steward of his money fled to Rhodes, and was arrested by a Macedonian, Philoxenus, who also had demanded Harpalus from the Athenians. Having this slave in his power, he proceeded to examine him, until he learned everything about such as had allowed themselves to accept a bribe from Harpalus. On obtaining this information he sent a dispatch to Athens, in which he gave a list of such as had taken a bribe from Harpalus, both their names and the sums each had received. Demosthenes, however, he never mentioned at all, although Alexander held him in bitter hatred, and he himself had a private quarrel with him.

So Demosthenes is honoured in many parts of Greece, and especially by the dwellers in Calaurea. XXXIV. Stretching out far into the sea from Troezenia is a peninsula, on the coast of which has been founded a little town called Methana. Here there is a sanctuary of Isis, and on the market-place is an image of Hermes, and also one of Heracles. Some thirty stades distant from the town are hot baths. They say that it was when Antigonus, son of Demetrius, was king of Macedon that the water first appeared, and that what appeared at once was not water, but fire that gushed in great

μαρανθέντι ρυήναι τὸ ὕδωρ, δ δή καὶ ἐς ήμᾶς άνεισι θερμόν τε καὶ δεινῶς άλμυρόν. λουσαμένο δὲ ἐνταῦθα οὔτε ὕδωρ ἐστὶν ἐγγὺς ψυχρὸν οὔτε έσπεσόντα ές την θάλασσαν άκινδύνως νήχεσθαι. θηρία γάρ καὶ άλλα καὶ κύνας παρέχεται πλεί-2 στους. δ δὲ ἐθαύμασα ἐν τοῖς Μεθάνοις μάλιστα, γράψω καὶ τοῦτο. ἄνεμος ὁ Λὶψ βλαστανούσαις ταις ἀμπέλοις ἐμπίπτων ἐκ τοῦ Σαρωνικοῦ κόλπου την βλάστην σφών άφαυαίνει κατιόντος οθν ἔτι τοῦ πνεύματος ἀλεκτρυόνα τὰ πτερὰ ἔχοντα διὰ παντὸς λευκὰ διελόντες ἄνδρες δύο ἐναντίοι περιθέουσι τὰς ἀμπέλους, ημισυ ἐκάτερος τοῦ άλεκτρυόνος φέρων άφικόμενοι δ' ές τὸ αὐτὸ 3 ὅθεν ὡρμήθησαν, κατορύσσουσιν ἐνταῦθα. τοῦτο μέν προς τον Λίβα σφίσιν έστιν ευρημένον τας δὲ νησίδας αὶ πρόκεινται τῆς χώρας ἀριθμὸν έννέα ούσας Πέλοπος μεν καλούσι, του θεού δε ύοντος μίαν έξ αὐτῶν οὔ φασιν ὕεσθαι, τοῦτο δὲ εὶ τοιοῦτόν ἐστιν οὐκ οίδα, ἔλεγον δὲ οἱ περὶ τὰ Μέθανα, έπεὶ χάλαζάν γε ήδη θυσίαις είδον καὶ έπωδαις άνθρώπους άποτρέποντας.

4 Τὰ μεν δὴ Μέθανα ἰσθμός ἐστι τῆς Πελοποννήσου ἐντὸς δὲ τοῦ ἰσθμοῦ τῆς Τροιζηνίων ὅμορός ἐστιν Ἑρμιόνη, οἰκιστὴν δὲ τῆς ἀρχαίας πόλεως Ἑρμιονεῖς γενέσθαι φασὶν Ἑρμίονα Εὔρωπος, τὸν δὲ Εὔρωπα—ἦν γὰρ δὴ Φορωνέως— Ἡροφάνης ὁ Τροιζήνιος ἔφασκεν εἶναι νόθον οὐ γὰρ δή ποτε ἐς ᾿Αργον τὸν Νιόβης θυγατριδοῦν ὄντα Φορωνέως τὴν ἐν ᾿Αργει περιελθεῖν ἄν 5 ἀρχὴν παρόντος Φορωνεῖ γνησίου παιδός, ἐγὼ δέ, εἰ καὶ γνήσιον ὄντα Εὔρωπα πρότερον τὸ

γρεών ή Φορωνέα ἐπέλαβεν, εὐ οίδα ὡς οὐκ

CORINTH, xxxiv. 1-5

volume from the ground, and when this died down the water flowed; indeed, even at the present day it wells up hot and exceedingly salt. A bather here finds no cold water at hand, and if he dives into the sea his swim is full of danger. For wild creatures live in it, and it swarms with sharks. I will also relate what astonished me most in Methana. The wind called Lips,1 striking the budding vines from the Saronic Gulf, blights their buds. So while the wind is still rushing on, two men cut in two a cock whose feathers are all white, and run round the vines in opposite directions, each carrying half of the cock. When they meet at their starting place, they bury the pieces there. Such are the means they have devised against the Lips. The islets, nine in number, lying off the land are called the Isles of Pelops, and they say that when it rains one of them is not touched. If this be the case I do not know, though the people around Methana said that it was true, and I have seen before now men trying to keep off hail by sacrifices and spells.

Methana, then, is a peninsula of the Peloponnesus. Within it, bordering on the land of Troezen, is Hermione. The founder of the old city, the Hermionians say, was Hermion, the son of Europs. Now Europs, whose father was certainly Phoroneus, Herophanes of Troezen said was an illegitimate child. For surely the kingdom of Argos would never have devolved upon Argus, Niobe's son, the grandchild of Phoroneus, in the presence of a legitimate son. But even supposing that Europs was a legitimate child who died before Phoroneus, I am quite sure that his son was not likely to stand

¹ A S.W. wind.

ἔμελλεν ὁ παῖς αὐτῷ Νιόβης παιδὶ ἴσα οἴσεσθαι Διός γε εἶναι δοκοῦντι. ἐπώκησαν δὲ καὶ Ἑρμιόνα ὕστερον Δωριεῖς οἱ ἐξ ᾿Αργους· πόλεμον δὲ οὐ δοκῶ γενέσθαι σφίσιν, ἐλέγετο γὰρ ἄν ὑπὸ

'Αργείων.

6 Έστι δὲ όδὸς ἐς Ἑρμιόνα ἐκ Τροιζῆνος κατὰ τὴν πέτραν ἡ πρότερον μὲν ἐκαλεῖτο Σθενίου Διὸς βωμός, μετὰ δὲ Θησέα ἀνελόμενον τὰ γνωρίσματα ὀνομάζουσιν οἱ νῦν Θησέως αὐτήν. κατὰ ταύτην οὖν τὴν πέτραν ἰοῦσιν ὀρεινὴν ὁδόν, ἔστι μὲν ᾿Απόλλωνος ἐπίκλησιν Πλατανιστίου ναός, ἔστι δὲ Εἰλεοὶ χωρίον, ἐν δὲ αὐτῷ Δήμητρος καὶ Κόρης τῆς Δήμητρος ἱερά· τὰ δὲ πρὸς θάλασσαν ἐν ὅροις τῆς Ἑρμιονίδος ἱερὸν Δήμητρός ἐστιν

7 ἐπίκλησιν Θερμασίας, σταδίους δὲ ὀγδοήκοντα ἀπέχει μάλιστα ἄκρα Σκυλλαῖον ἀπὸ τῆς Νίσου καλουμένη θυγατρός. ὡς γὰρ δὴ τὴν Νίσαιαν ὁ Μίνως καὶ τὰ Μέγαρα εἶλεν ἐκείνης προδούσης, οὕτε γυναῖκα ἔξειν αὐτὴν ἔτι ἔφασκε καὶ προσέταξε τοῖς Κρησὶν ἐκβάλλειν τῆς νεώς· ἀποθανοῦσαν δὲ ἀπέρριψεν ἐς τὴν ἄκραν ταύτην ὁ κλύδων. τάφον δὲ οὐκ ἀποφαίνουσιν αὐτῆς, ἀλλὰ περιοφθῆναι τὸν νεκρόν φασι διαφορηθέντα ὑπὸ τῶν ἐκ θαλάσσης ὀρνίθων. ἀπὸ δὲ Σκυλλαίου πλέοντι

8 θαλάσσης ὀρνίθων. ἀπὸ δὲ Σκυλλαίου πλέοντι ώς ἐπὶ τὴν πόλιν ἄκρα τέ ἐστιν ἑτέρα Βουκέφαλα καὶ μετὰ τὴν ἄκραν νῆσοι, πρώτη μὲν 'Αλιοῦσσα —παρέχεται δὲ αὕτη λιμένα ἐνορμίσασθαι ναυσὶν ἐπιτήδειον—, μετὰ δὲ Πιτυοῦσσα, τρίτη δὲ ῆν 'Αριστερὰς ὀνομάζουσι. ταύτας δὲ παραπλεύ-

CORINTH, xxxiv. 5-8

a fair chance against Niobe's child, whose father was supposed to be Zeus. Subsequently the Dorians from Argos settled, among other places, at Hermion, but I do not think there was war between the two peoples, or it would have been spoken of by the

Argives.

There is a road from Troezen to Hermion by way of the rock which aforetime was called the altar of Zeus Sthenius (Strong); but afterwards Theseus 1 took up the tokens, and people now call it the Rock of Theseus. As you go, then, along a mountain road by way of this rock, you reach a temple of Apollo surnamed Platanistius (God of the Plane-tree Grove), and a place called Eileï, where are sanctuaries of Demeter and of her daughter Core (Maid). Seawards, on the borders of Hermionis, is a sanctuary of Demeter surnamed Thermasia (Warmth). Just about eighty stades away is a headland Scyllaeum, which is named after the daughter of Nisus. For when, owing to her treachery,2 Minos had taken Nisaea and Megara, he said that now he would not have her to wife, and ordered his Cretans to throw her from the ship. She was drowned, and the waves cast up her body on this headland. They do not show a grave of her, but say that the sea birds were allowed to tear the corpse to pieces. As you sail from Scyllaeum in the direction of the city, you reach another headland, called Bucephala (Ox-head), and, after the headland, islands, the first of which is Haliussa (Salt Island). This provides a harbour where there is good anchorage. After it comes Pityussa (Pine Island), and the third they call Aristerae. On

¹ See Pausanias I. xxvii. § 8, and II. xxxii. § 7.

² See Pausanias I. xix.

σαντί έστιν αδθις άκρα Κωλυεργία ανέγουσα έκ της ηπείρου, μετὰ δὲ αὐτὴν νησος Τρίκρανα καλουμένη καὶ ὄρος ἐς θάλασσαν ἀπὸ τῆς Πελοποννήσου προβεβλημένον Βούπορθμος. έν Βουπόρθμω δὲ πεποίηται μὲν ἱερὸν Δήμητρος καὶ τῆς παιδός, πεποίηται δὲ 'Αθηνᾶς' ἐπίκλησις δέ ἐστι 9 τη θεῷ Προμαχόρμα. πρόκειται δὲ Βουπόρθμου νῆσος 'Απεροπία καλουμένη, της δὲ 'Απεροπίας άφέστηκεν ου πολύ έτέρα νήσος Υδρέα. μετά ταύτην αίγιαλός τε παρήκει της ηπείρου μηνοειδής καὶ άκτη μετά τὸν αἰγιαλὸν ἐπὶ Ποσείδιον, έκ θαλάσσης μεν άρχομενη της προς άνατολάς, προήκουσα δε ώς επί την εσπέραν έχει δε καί λιμένας έν αύτη. μηκος μέν δή της άκτης έστιν έπτά που στάδια, πλάτος δὲ ή πλατυτάτη στα-10 δίων τριῶν οὐ πλέον. ἐνταῦθα ἡ προτέρα πόλις τοις Ἑρμιονεῦσιν ἡν. ἔστι δέ σφισι καὶ νῦν ἔτι ἱερὰ αὐτόθι, Ποσειδῶνος μὲν ἐπὶ τῆς ἀκτῆς τῆ άρχη, προελθούσι δὲ ἀπὸ θαλάσσης ἐς τὰ μετέωρα ναὸς 'Αθηνᾶς, παρὰ δὲ αὐτῷ σταδίου θεμέλια. έν δὲ αὐτῷ τοὺς Τυνδάρεω παΐδας ἀγωνίσασθαι λέγουσιν. ἔστι δὲ καὶ ἔτερον οὐ μέγα τῆς ᾿Αθηνας ίερον, ο δε όροφος κατερρύηκεν αὐτω. καὶ Ήλίω ναὸς καὶ ἄλλος Χάρισιν, ὁ δὲ Σαράπιδι ώκοδόμηται καὶ "Ισιδι· καὶ περίβολοι μεγάλων λίθων λογάδων είσίν, έντὸς δὲ αὐτῶν ίερὰ δρῶσιν απόρρητα Δήμητρι.

11 Τοσαῦτα μὲν Ἑρμιονεῦσίν ἐστιν ἐνταῦθα· ἡ δὲ ἐφ' ἡμῶν πόλις ἀπέχει μὲν τῆς ἄκρας, ἐφ' ἡ τοῦ Ποσειδῶνος τὸ ἱερόν, τέσσαρας μάλιστα σταδίους, κειμένη δὲ ἐν ὁμαλῷ τὰ πρῶτα ἠρέμα ἐς πρόσαντες ἄνεισι, τὸ δέ ἐστιν ἤδη τοῦ Πρωνός·

CORINTH, XXXIV. 8-11

sailing past these you come to another headland, Colvergia, jutting out from the mainland, and after it to an island, called Tricrana (Three Heads), and mountain, projecting into the sea from the Peloponnesus, called Buporthmus (Ou-ford). Buporthmus has been built a sanctuary of Demeter and her daughter, as well as one of Athena, surnamed Promachorma (Champion of the Anchorage). Before Buporthmus lies an island called Aperopia, not far from which is another island, Hydrea. After it the mainland is skirted by a crescent-shaped beach; and after the beach there is a spit of land up to a sanctuary of Poseidon, beginning at the sea on the east and extending westwards.1 It possesses harbours, and is some seven stades in length, and not more than three stades in breadth where it is broadest. Here the Hermionians had their former city. They still have sanctuaries here; one of Poseidon at the east end of the spit, and a temple of Athena farther inland; by the side of the latter are the foundations of a race-course, in which legend says the sons of Tyndareus contended. There is also another sanctuary of Athena, of no great size, the roof of which has fallen in. There is a temple to Helius (Sun), another to the Graces, and a third to Serapis and Isis. There are also circuits of large unhewn stones, within which they perform mystic ritual to Demeter.

Such are the possessions of the Hermionians in these parts. The modern city is just about four stades distant from the headland, upon which is the sanctuary of Poseidon, and it lies on a site which is level at first, gently rising up a slope, which

¹ i.e. the spit runs eastward into the sea from the west.

Πρώνα γὰρ τὸ ὄρος τοῦτο ὀνομάζουσι. τεῖχος μέν δή περί πασαν την Ερμιόνα έστηκε τα δέ ές συγγραφήν καὶ ἄλλα παρείχετο καὶ ὧν αὐτὸς ποιήσασθαι μάλιστα ήξίωσα μνήμην. 'Αφροδίτης ναός έστιν επίκλησιν Ποντίας καὶ Λιμενίας της αὐτης, ἄγαλμα δὲ λευκοῦ λίθου μεγέθει τε 12 μέγα καὶ ἐπὶ τῆ τέχνη θέας ἄξιον. καὶ ναὸς ετερός έστιν 'Αφροδίτης αυτη καὶ άλλας έχει παρά Ερμιονέων τιμάς, καὶ ταῖς παρθένοις καὶ ἡν γυνή χηρεύουσα παρά ἄνδρα μέλλη φοιταν, άπάσαις προ γάμου θύειν καθέστηκεν ένταθθα. Δήμητρος δὲ ίερὰ πεποίηται Θερμασίας, τὸ μὲν ἐπὶ τοις πρός την Τροιζηνίαν όροις, ώς έστιν είρημένον ήδη μοι, τὸ δὲ καὶ ἐν αὐτῆ τῆ πόλει. ΧΧΧΥ. πλησίον δὲ αὐτοῦ Διονύσου ναὸς Μελαναίγιδος· τούτφ μουσικής άγωνα κατὰ έτος εκα-στον άγουσι, καὶ άμίλλης κολύμβου καὶ πλοίων τιθέασιν άθλα καὶ 'Αρτέμιδος ἐπίκλησιν 'Ιφιγενείας έστιν ίερον και Ποσειδών γαλκούς τον έτερον πόδα έχων ἐπὶ δελφίνος. παρελθοῦσι δὲ ές τὸ τῆς Εστίας, ἄγαλμα μέν ἐστιν οὐδέν, βωμὸς 2 δέ καὶ ἐπ' αὐτοῦ θύουσιν Ἑστία. ᾿Απόλλωνος δέ είσι ναοί τρεῖς καὶ ἀγάλματα τρία καὶ τῷ μέν οὐκ ἔστιν ἐπίκλησις, τὸν δὲ Πυθαέα ὀνομάζουσι, καὶ "Οριον τὸν τρίτον. τὸ μὲν δὴ τοῦ Πυθαέως ὄνομα μεμαθήκασι παρὰ 'Αργείων' τούτοις γὰρ Ελλήνων πρώτοις ἀφικέσθαι Τελέσιλλά φησι του Πυθαέα ές την χώραν 'Απόλλωνος παίδα ὄντα· τὸν δὲ "Οριον ἐφ' ὅτω καλοῦσιν, σαφως μεν οὐκ αν ἔχοιμι εἰπεῖν, τεκμαίρομαι δὲ περί γης δρων πολέμω σφας η δίκη νικήσαντας

CORINTH, XXXIV. 11-XXXV. 2

presently merges into Pron, for so they name this mountain. A wall stands all round Hermion, a city which I found afforded much to write about. and among the things which I thought I myself must certainly mention are a temple of Aphrodite, surnamed both Pontia (of the Deep Sea) and Limenia (of the Harbour), and a white-marble image of huge size, and worth seeing for its artistic excellence. There is also another temple of Aphrodite. Among the honours paid her by the Hermionians is this custom: maidens, and widows about to remarry, all sacrifice to her before wedding. Sanctuaries have also been built of Demeter Thermasia (Warmth), one at the border towards Troezenia, as I have stated above, while there is another in Hermion itself. XXXV. Near the latter is a temple of Dionysus of the Black Goatskin. In his honour every year they hold a competition in music, and they offer prizes for swimming-races and boat-races. There is also a sanctuary of Artemis surnamed Iphigenia, and a bronze Poseidon with one foot upon a dolphin. Passing by this into the sanctuary of Hestia, we see no image, but only an altar, and they sacrifice to Hestia upon it. Of Apollo there are three temples and three images. One has no surname; the second they call Pythaeus, and the third Horius (of the Borders). The name Pythaeus they have learned from the Argives, for Telesilla 1 tells us that they were the first Greeks to whose country came Pythaeus, who was a son of Apollo. I cannot sav for certain why they call the third Horius, but I conjecture that they won a victory, either in war or by arbitration, in a dispute concerning the borders

3 ἐπὶ τῷδε τιμὰς ᾿Απόλλωνι 'Ορίω νείμαι. τὸ δε ἱερὸν τῆς Τύχης νεώτατον μὲν λέγουσιν 'Ερμιονεῖς τῶν παρά σφισιν εἶναι, λίθου δὲ Παρίου κολοσσὸς ἔστηκεν. κρήνας δὲ τὴν μὲν σφόδρα ἔχουσιν ἀρχαίαν, ἐς δὲ αὐτὴν οὐ φανερῶς τὸ ὕδωρ κάτεισιν, ἐπιλείποι δὲ οὐκ ἄν ποτε, οὐδ' εἰ πάντες καταβάντες ὑδρεύοιντο ἐξ αὐτῆς· τὴν δὲ ἐφ' ἡμῶν πεποιήκασιν, ὄνομα δὲ ἐστιν τῷ χωρίω Λειμών,

όθεν ρεί τὸ ὕδωρ ἐς αὐτήν. Τὸ δὲ λόγου μάλιστα ἄξιον ἱερὸν Δήμητρός

έστιν έπὶ τοῦ Πρωνός. τοῦτο τὸ ἱερὸν Ερμιονεῖς μεν Κλύμενον Φορωνέως παίδα και άδελφην Κλυμένου Χθονίαν τους ίδρυσαμένους φασίν είναι. Αργείοι δέ, ότε ές την 'Αργολίδα ηλθε Δημήτηρ, τότε 'Αθέραν μεν λέγουσι καὶ Μύσιον ως ξενίαν παρασγοίεν τη θεώ, Κολόνταν δὲ οὔτε οἴκω δέξασθαι την θεον ούτε ἀπονείμαι τι ἄλλο ἐς τιμήν ταθτα δὲ οὐ κατὰ γνώμην Χθονία τη θυγατρί ποιείν αὐτόν. Κολόνταν μεν οὐν φασιν ἀντὶ τούτων συγκαταπρησθήναι τη οἰκία, Χθονίαν δὲ κομισθείσαν ές Έρμιόνα ὑπὸ Δήμητρος Έρμιο-5 νεῦσι ποιῆσαι τὸ ἱερόν. Χθονία δ' οὖν ἡ θεός τε αὐτὴ καλεῖται καὶ Χθόνια έορτὴν κατὰ ἔτος ἄγουσιν ώρα θέρους, ἄγουσι δὲ οὕτως. ἡγοῦνται μὲν αὐτοῖς τῆς πομπῆς οί τε ἱερεῖς τῶν θεῶν καὶ ὅσοι τὰς ἐπετείους ἀρχὰς ἔχουσιν, ἔπονται δὲ καὶ γυναίκες και άνδρες. τοῖς δὲ και παισὶν ἔτι οὖσι καθέστηκεν ήδη την θεον τιμάν τη πομπη ούτοι λευκήν έσθήτα και έπι ταις κεφαλαίς έχουσι στεφάνους. πλέκονται δὲ οἱ στέφανοί σφισιν ἐκ τοῦ ἄνθους δ καλοῦσιν οἱ ταύτη κοσμοσάνδαλον,

(horoi) of their land, and for this reason paid honours to Apollo Horius. The sanctuary of Fortune is said by the Hermionians to be the newest in their city; a colossus of Parian marble stands there. Of their wells, one is very old; nobody can see the water flowing into it, but it would never run dry, even if everybody descended and drew water from it. Another well they made in our own day, and the name of the place from which the water flows into

it is Leimon (Meadow).

The object most worthy of mention is a sanctuary of Demeter on Pron. This sanctuary is said by the Hermionians to have been founded by Clymenus, son of Phoroneus, and Chthonia, sister of Clymenus. But the Argive account is that when Demeter came to Argolis, while Atheras and Mysius afforded hospitality to the goddess, Colontas neither received her into his home nor paid her any other mark of respect. His daughter Chthonia disapproved of this conduct. They say that Colontas was punished by being burnt up along with his house, while Chthonia was brought to Hermion by Demeter, and made the sanctuary for the Hermionians. At any rate, the goddess herself is called Chthonia, and Chthonia is the name of the festival they hold in the summer of every year. The manner of it is this. The procession is headed by the priests of the gods and by all those who hold the annual magistracies; these are followed by both men and women. It is now a custom that some who are still children should honour the goddess in the procession. These are dressed in white, and wear wreaths upon their heads. Their wreaths are woven of the flower called by the natives cosmosandalon,

ύάκινθον έμοὶ δοκεῖν ὄντα καὶ μεγέθει καὶ χρόα. έπεστι δέ οί καὶ τὰ ἐπὶ τῷ θρήνω γράμματα. 6 τοις δε την πομπην πέμπουσιν επονται τελείαν έξ ἀγέλης βοῦν ἄγοντες διειλημμένην δεσμοίς τε καὶ ὑβρίζουσαν ἔτι ὑπὸ ἀγριότητος. ἐλάσαντες δὲ πρὸς τὸν ναὸν οἱ μὲν ἔσω φέρεσθαι τὴν βοῦν ἐς τὸ ίερὸν ἀνηκαν ἐκ τῶν δεσμῶν, ἔτεροι δὲ ἀναπεπταμένας έχοντες τέως τὰς θύρας, ἐπειδὰν τὴν βοῦν ἴδωσιν ἐντὸς τοῦ ναοῦ, προσέθεσαν τὰς 7 θύρας. τέσσαρες δὲ ἔνδον ὑπολειπόμεναι γρᾶες, αὖται τὴν βοῦν εἰσιν αἱ κατεργαζόμεναι δρεπάνφ γαρ ήτις αν τύχη την φάρυγγα υπέτεμε της βοός. μετά δὲ αἱ θύραι τε ἠνοίχθησαν καὶ προσελαύνουσιν οίς επιτέτακται βούν δευτέραν και τρίτην έπὶ ταύτη καὶ ἄλλην τετάρτην. κατεργάζονταί τε δη πάσας κατὰ ταὐτὰ αί γρᾶες καὶ τόδε ἄλλο πρόσκειται τη θυσία θαθμα: ἐφ' ήντινα γὰρ αν πέση των πλευρών ή πρώτη βούς, ανάγκη πεσείν 8 καὶ πάσας. Θυσία μεν δραται τοῖς Ερμιονεύσι τὸν εἰρημένον τρόπον: πρὸ δὲ τοῦ ναοῦ γυναικῶν ίερασαμένων τη Δήμητρι είκόνες έστήκασιν οὐ πολλαί, καὶ παρελθόντι έσω θρόνοι τέ είσιν, εφ' ών αί γράες αναμένουσιν έσελαθήναι καθ' εκάστην των βοων, καὶ ἀγάλματα οὐκ ἄγαν ἀρχαῖα 'Αθηνα και Δημήτηρ. αὐτὸ δὲ ὁ σέβουσιν ἐπὶ πλέον ή τάλλα, έγω μεν ούκ είδον, ού μην ούδε ανήρ άλλος ούτε ξένος ούτε Ερμιονέων αύτων μόναι δὲ ὁποῖόν τί ἐστιν αἱ γρᾶες ἴστωσαν.

 Έστι δὲ καὶ ἄλλος ναός· εἰκόνες δὲ περὶ πάντα ἐστήκασιν αὐτόν, οὖτος ὁ ναός ἐστιν ἀπαντικρὸ τοῦ τῆς Χθονίας, καλεῖται δὲ Κλυμένου, καὶ τῶ

CORINTH, xxxv. 5-9

which, from its size and colour, seems to me to be an iris; it even has inscribed upon it the same letters of mourning.1 Those who form the procession are followed by men leading from the herd a fullgrown cow, fastened with ropes, and still untamed and frisky. Having driven the cow to the temple, some loose her from the ropes that she may rush into the sanctuary, others, who hitherto have been holding the doors open, when they see the cow within the temple, close to the doors. Four old women, left behind inside, are they who dispatch the cow. Whichever gets the chance cuts the throat of the cow with a sickle. Afterwards the doors are opened, and those who are appointed drive up a second cow, and a third after that, and vet a fourth. All are dispatched in the same way by the old women, and the sacrifice has yet another strange feature. On whichever of her sides the first cow falls, all the others must fall on the same. Such is the manner in which the sacrifice is performed by the Hermionians. Before the temple stand a few statues of the women who have served Demeter as her priestess, and on passing inside you see seats on which the old women wait for the cows to be driven in one by one, and images, of no great age, of Athena and Demeter. But the thing itself that they worship more than all else, I never saw, nor vet has any other man, whether stranger or Hermionian. The old women may keep their knowledge of its nature to themselves.

There is also another temple, all round which stand statues. This temple is right opposite that of Chthonia, and is called that of Clymenus, and they

¹ The letters A1, an exclamation of woe supposed to be inscribed on the flower.

Κλυμένω θύουσιν ένταθθα. Κλύμενον δε οὐκ ανδρα 'Αργείον ελθείν έγωγε ες Ερμιόνα ήγουμαι, τοῦ θεοῦ δέ ἐστιν ἐπίκλησις, ὅντινα ἔχει λόγος 10 βασιλέα ύπὸ γῆν εἶναι. παρὰ μὲν δη τοῦτόν ἐστιν ἄλλος ναὸς καὶ ἄγαλμα Ἄρεως, τοῦ δὲ τῆς Χθονίας έστιν ίερου στοά κατά την δεξιάν, Ήγους ύπο των επιχωρίων καλουμένη φθεγξαμένω δε άνδρὶ τὰ ὀλίγιστα ἐς τρὶς ἀντιβοῆσαι πέφυκεν. όπισθεν δε του ναου της Χθονίας χωρία έστιν ά καλοῦσιν Ερμιονείς τὸ μὲν Κλυμένου, τὸ δὲ Πλούτωνος, το τρίτον δε αύτων λίμνην 'Αχερουσίαν. περιείργεται μέν δη πάντα θριγκοίς λίθων, έν δὲ τῷ τοῦ Κλυμένου καὶ γῆς χᾶσμα· διὰ τούτου δὲ Ἡρακλῆς ἀνῆγε τοῦ Ἅιδου τὸν κύνα κατὰ τὰ λεγόμενα ὑπὸ Ἑρμιονέων. πρὸς δὲ τῆ πύλη, καθ' ἡν όδὸς εὐθεῖά ἐστιν ἄγουσα ἐπὶ Μάσητα, Είλειθυίας έστιν έντος του τείχους ίερον. ἄλλως μεν δή κατα ήμεραν εκάστην καί θυσίαις καὶ θυμιάμασι μεγάλως τὴν θεὸν ίλάσκονται καὶ ἀναθήματα δίδοται πλείστα τῆ Είλειθυία· τὸ δὲ ἄγαλμα οὐδενὶ πλὴν εἰ μὴ ἄρα ταίς ίερείαις έστιν ίδείν.

ΧΧΧΝΙ. Κατὰ δὲ τὴν ἐπὶ Μάσητα εὐθεῖαν προελθοῦσιν ἐπτά που σταδίους καὶ ἐς ἀριστερὰν ἐκτραπεῖσιν, ἐς Ἑλλίκην ἐστὶν ὁδός. ἡ δὲ Ἑλλίκη τὰ μὲν ἐφὶ ἡμῶν ἐστιν ἔρημος, ϣκεῖτο δὲ καὶ αὕτη ποτέ, καὶ Ἑλικῶν λόγος ἐν στήλαις ἐστὶ ταῖς Ἐπιδαυρίων αῖ τοῦ Ἡσκληπιοῦ τὰ ἰάματα ἐγγεγραμμένα ἔχουσιν ἄλλο δὲ σύγγραμμα οὐδὲν οἶδα ἀξιόχρεων, ἔνθα ἡ πόλεως Ἡλίκης ἡ ἀνδρῶν ἐστιν Ἡλικῶν μνήμη. ἔστι δ' οὖν ὁδὸς καὶ ἐς ταύτην, τοῦ τε Πρωνὸς μέση καὶ ὄρους

CORINTH, xxxv. 9-xxxvi. 1

sacrifice to Clymenus here. I do not believe that Clymenus was an Argive who came to Hermion; "Clymenus" is the surname of the god, whoever legend says is king in the underworld. Beside this temple is another; it is of Ares, and has an image of the god; while to the right of the sanctuary of Chthonia is a portico, called by the natives the Portico of Echo. It is such that if a man speaks it reverberates at least three times. Behind the temple of Chthonia are three places which the Hermionians call that of Clymenus, that of Pluto, and the Acherusian Lake. All are surrounded by fences of stones, while in the place of Clymenus there is also a chasm in the earth. Through this, according to the legend of the Hermionians, Heracles brought up the Hound of Hell. At the gate through which there is a straight road leading to Mases, there is a sanctuary of Eileithyia within the wall. Every day, both with sacrifices and with incense, they magnificently propitiate the goddess, and, moreover, there is a vast number of votive gifts offered to Eileithyia. But the image no one may see, except, perhaps, the priestesses.

XXXVI. Proceeding about seven stades along the straight road to Mases, you reach, on turning to the left, a road to Halice. At the present day Halice is deserted, but once it, too, had inhabitants, and there is mention made of citizens of Halice on the Epidaurian slabs on which are inscribed the cures of Asclepius. I know, however, no other authentic document in which mention is made either of the city Halice or of its citizens. Well, to this city also there is a road, which lies midway between Pron

έτέρου Θόρνακος καλουμένου τὸ ἀρχαῖον ἀπὸ δὲ της Διος ές κόκκυγα τον δρνιθα άλλαγης λεγομένης ένταθθα γενέσθαι μετονομασθήναι τὸ ὄρος 2 φασίν. ίερα δε και ές τόδε έπι άκρων των όρων, έπὶ μὲν τῷ Κοκκυγίω Διός, ἐν δὲ τῷ Πρωνί ἐστιν "Ηρας καὶ τοῦ γε Κοκκυγίου πρὸς τοῖς πέρασι ναός έστι, θύραι δε οὐκ έφεστήκασιν οὐδε όροφον είχεν οὐδέ οί τι ἐνῆν ἄγαλμα είναι δὲ ἐλέγετο ό ναὸς 'Απόλλωνος. παρά δὲ αὐτὸν όδός ἐστιν έπὶ Μάσητα τοῖς ἐκτραπεῖσιν ἐκ τῆς εὐθείας. Μάσητι δὲ οὔση πόλει τὸ ἀρχαῖον, καθὰ καὶ "Ομηρος εν 'Αργείων καταλόγω πεποίηκεν, επινείω 3 καθ' ήμας έχρωντο Έρμιονείς. ἀπὸ Μάσητος δὲ όδὸς ἐν δεξιά ἐστιν ἐπὶ ἄκραν καλουμένην Στρουθούντα. στάδιοι δὲ ἀπὸ τῆς ἄκρας ταύτης κατὰ των δρών τὰς κορυφάς πεντήκοντά είσι καὶ διακόσιοι ές Φιλανόριον τε καλούμενον καὶ ἐπὶ Βολεούς οι δε Βολεοί ούτοι λίθων είσι σωροί λογάδων. χωρίον δὲ ἔτερον, δ Διδύμους ὀνομάζουσι, στάδια είκοσιν αὐτόθεν ἀφέστηκεν ένταῦθα ἔστι μὲν ἱερὸν ᾿Απόλλωνος, ἔστι δὲ Ποσειδώνος, ἐπὶ δὲ αὐτοῖς Δήμητρος, ἀγάλματα δὲ ὀρθὰ λίθου λευκού.

4 Το δε εντεύθεν εστιν 'Αργείων ή ποτε 'Ασιναία καλουμένη, καὶ 'Ασίνης εστιν ερείπια επὶ θαλάσση. Λακεδαιμονίων δὲ καὶ τοῦ βασιλέως Νικάνδρου τοῦ Χαρίλλου τοῦ Πολυδέκτου τοῦ Εὐνόμου τοῦ Πρυτάνιδος τοῦ Εὐρυπῶντος ες τὴν 'Αργολίδα εσβαλόντων στρατιὰ συνεσέβαλόν σφισιν οἱ 'Ασιναῖοι, καὶ εδήωσαν σὺν εκείνοις τῶν 'Αργείων τὴν γῆν. ὡς δὲ ὁ στόλος τῶν Λακεδαιμονίων ἀπῆλθεν οἴκαδε, στρατεύουσιν

and another mountain, called in old days Thornax; but they say that the name was changed because, according to legend, it was here that the transformation of Zeus into a cuckoo took place. Even to the present day there are sanctuaries on the tops of the mountains: on Mount Cuckoo one of Zeus, on Pron one of Hera. At the foot of Mount Cuckoo is a temple, but there are no doors standing, and I found it without a roof or an image inside. The temple was said to be Apollo's. By the side of it runs a road to Mases for those who have turned aside from the straight road. Mases was in old days a city, even as Homer 1 represents it in the catalogue of the Argives, but in my time the Hermionians were using it as a seaport. From Mases there is a road on the right to a headland called Struthus (Sparrow Peak). From this headland by way of the summits of the mountains the distance to the place called Philanorium and to the Boleoi is two hundred and fifty stades. These Boleoi are heaps of unhewn stones. Another place, called Twins, is twenty stades distant from here. There is here a sanctuary of Apollo, a sanctuary of Poseidon, and in addition one of Demeter. The images are of white marble, and are upright.

Next comes a district, belonging to the Argives, that once was called Asinaea, and by the sea are ruins of Asine. When the Lacedaemonians and their king Nicander, son of Charillus, son of Polydectes, son of Eunomus, son of Prytanis, son of Eurypon, invaded Argolis with an army, the Asinaeans joined in the invasion, and with them ravaged the land of the Argives. When the Lacedaemonian expedition departed home, the Argives

ἐπὶ τὴν ᾿Ασίνην οἱ ᾿Αργεῖοι καὶ ὁ βασιλεὺς αὐτῶν 5 Ἦρατος. καὶ χρόνον μέν τινα ἀπὸ τοῦ τείχους ἢμύναντο οἱ ᾿Ασιναῖοι καὶ ἀποκτείνουσιν ἄλλους τε καὶ Λυσίστρατον ἐν τοῖς δοκιμωτάτοις ὄντα ᾿Αργείων ἀλισκομένου δὲ τοῦ τείχους οὖτοι μὲν γυναῖκας ἐς τὰ πλοῖα ἐνθέμενοι καὶ παῖδας ἐκλείπουσι τὴν αὐτῶν, ᾿Αργεῖοι δὲ ἐς ἔδαφος καταβαλόντες τὴν ᾿Ασίνην καὶ τὴν γῆν προσορισάμενοι τῆ σφετέρα Πυθαέως τε ᾿Απόλλωνος ὑπελίποντο τὸ ἱερὸν — καὶ νῦν ἔτι δῆλόν ἐστι — καὶ τὸν

'Απέχει δὲ 'Αργείων τῆς πόλεως τεσσαράκοντα καὶ οὐ πλείω στάδια ἡ κατὰ Λέρναν θάλασσα.

Λυσίστρατον πρὸς αὐτῷ θάπτουσιν.

κατιόντων δὲ ἐς Λέρναν πρῶτον μὲν καθ' όδόν ἐστιν ὁ Ἐρασῖνος, ἐκδίδωσι δὲ ἐς τὸν Φρίξον, ὁ Φρίξος δὲ ἐς τὴν θάλασσαν τὴν μεταξὰ Τημενίου καὶ Λέρνης. ἀπὸ δὲ Ἐρασίνου τραπεῖσιν ἐς ἀριστερὰ σταδίους ὅσον ὀκτώ, Διοσκούρων ἱερόν ἐστιν Ανάκτων πεποίηται δέ σφισι κατὰ ταὐτὰ καὶ ἐν τἢ πόλει τὰ ξόανα. ἀναστρέψας δὲ ἐς τὴν εὐθεῖαν τόν τε Ἐρασῖνον διαβήση καὶ ἐπὶ τὸν Χείμαρρον ποταμὸν ἀφίξη. πλησίον δὲ αὐτοῦ περίβολός ἐστι λίθων, καὶ τὸν Πλούτωνα ἀρπάσαντα ὡς λέγεται Κόρην τὴν Δήμητρος καταβῆναι ταύτη φασὶν ἐς τὴν ὑπόγεων νομιζομένην ἀρχήν. ἡ δὲ Λέρνα ἐστίν, ὡς καὶ τὰ πρότερα ἔχει μοι τοῦ λόγου, πρὸς θαλάσση, καὶ τελετὴν Λερναία ἄγουσιν ἐνταῦθα Δήμητρι.

8 Έστι δὲ ἄλσος ἱερὸν ἀρχόμενον μὲν ἀπὸ ὅρους ὁ καλοῦσι Ποντῖνον, τὸ δὲ ὅρος ὁ Ποντῖνος οὐκ ἐᾶ τὸ ὕδωρ ἀπορρεῖν τὸ ἐκ τοῦ θεοῦ, ἀλλὰ ἐς αὑτὸ καταδέχεται· ῥεῖ δὲ καὶ ποταμὸς ἀπ' αὐτοῦ

CORINTH, xxxvi. 4-8

under their king Eratus attacked Asine. For a time the Asinaeans defended themselves from their wall, and killed among others Lysistratus, one of the most notable men of Argos. But when the wall was lost, the citizens put their wives and children on board their vessels and abandoned their own country; the Argives, while levelling Asine to the ground and annexing its territory to their own, left the sanctuary of Apollo Pythaeus, which is still visible, and by it they buried Lysistratus.

Distant from Argos forty stades and no more is the sea at Lerna. On the way down to Lerna the first thing on the road is the Erasinus, which empties itself into the Phrixus, and the Phrixus into the sea between Temenium and Lerna. About eight stades to the left from the Erasinus is a sanctuary of the Lords Dioscuri (Sons of Zeus). Their wooden images have been made similar to those in the city. On returning to the straight road, you will cross the Erasinus and reach the river Cheimarrus (Winter-torrent). Near it is a circuit of stones, and they say that Pluto, after carrying off, according to the story, Core, the daughter of Demeter, descended here to his fabled kingdom underground. Lerna is, I have already stated, by the sea, and here they celebrate mysteries in honour of Lernaean Demeter.

There is a sacred grove beginning on the mountain they call Pontinus. Now Mount Pontinus does not let the rain-water flow away, but absorbs it into itself. From it flows a river, also called

VOL. I. 6 G

Ποντίνος. καὶ ἐπὶ κορυφή τοῦ ὄρους ἱερόν τε 'Αθηνᾶς Σαίτιδος, ἐρείπια ἔτι μόνα, καὶ θεμέ-λια οἰκίας ἐστὶν 'Ιππομέδοντος, δς Πολυνείκει τω Οιδίποδος τιμωρήσων ήλθεν ές Θήβας. ΧΧΧΥΙΙ. ἀπὸ δὴ τοῦ ὄρους τούτου τὸ ἄλσος άρχόμενον πλατάνων τὸ πολύ ἐπὶ τὴν θάλασσαν καθήκει. ὅροι δὲ αὐτοῦ τῆ μὲν ποταμὸς ὁ Ποντίνος, τῆ δὲ ἔτερος ποταμός. ᾿Αμυμώνη δὲ ἀπὸ τῆς Δαναοῦ θυγατρὸς ὄνομα τῷ ποταμῷ. ἐντὸς δὲ τοῦ ἄλσους ἀγάλματα ἔστι μὲν Δήμητρος Προσύμνης, έστι δε Διονύσου, και Δήμητρος καθήμενον 2 ἄγαλμα οὐ μέγα· ταῦτα μὲν λίθου πεποιημένα, έτέρωθι δ' έν ναῷ Διόνυσος Σαώτης καθήμενον ξόανον καὶ ᾿Αφροδίτης ἄγαλμα ἐπὶ θαλάσση λίθου ἀναθεῖναι δὲ αὐτὸ τὰς θυγατέρας λέγουσι τὰς Δαναού, Δαναον δὲ αὐτον τὸ ἱερον ἐπὶ Ποντίνω ποιήσαι της 'Αθηνάς. καταστήσασθαι δέ των Λερναίων την τελετην Φιλάμμωνά φασι. τὰ μεν οὖν λεγόμενα ἐπὶ τοῖς δρωμένοις δῆλά ἐστιν 3 οὐκ ὄντα ἀρχαῖα· ὰ δὲ ἤκουσα ἐπὶ τῆ καρδία γεγράφθαι τῆ πεποιημένη τοῦ ὀρειχάλκου, οὐδὲ ταῦτα ὄντα Φιλάμμωνος ᾿Αρριφῶν εὖρε, τὸ μὲν ανέκαθεν Τρικωνιεύς των εν Αιτωλία, τὰ δὲ ἐφ' ήμῶν Λυκίων τοῖς μάλιστα όμοίως δόκιμος, δεινὸς δὲ ἐξευρεῖν ἃ μή τις πρότερον εἶδε, καὶ δὴ καὶ ταῦτα φωράσας ἐπὶ τῷδε. τὰ ἔπη καὶ ὅσα ού μετά μέτρου μεμιγμένα ήν τοίς ἔπεσι, τὰ πάντα Δωριστὶ ἐπεποίητο πρὶν δὲ Ἡρακλείδας κατελθείν ές Πελοπόννησον, την αὐτην ήφίεσαν 'Αθηναίοις οι 'Αργείοι φωνήν' έπὶ δὲ Φιλάμμωνος οὐδὲ τὸ ὄνομα τῶν Δωριέων ἐμοὶ δοκεῖν ἐς ἄπαντας ηκούετο "Ελληνας.

Pontinus. Upon the top of the mountain is a sanctuary of Athena Saïtis, now merely a ruin; there are also the foundations of a house of Hippomedon, who went to Thebes to redress the wrongs of Polyneices, son of Oedipus. XXXVII. At this mountain begins the grove, which consists chiefly of plane trees, and reaches down to the sea. Its boundaries are, on the one side the river Pontinus, on the other side another river, called Amymone, after the daughter of Danaus. Within the grove are images of Demeter Prosymne and of Dionysus. Of Demeter there is a seated image of no great size. Both are of stone, but in another temple is a seated wooden image of Dionysus Saotes (Saviour), while by the sea is a stone image of Aphrodite. They say that the daughters of Danaus dedicated it, while Danaus himself made the sanctuary of Athena by the Pontinus. The mysteries of the Lernaeans were established, they say, by Philammon. Now the words which accompany the ritual are evidently of no antiquity; and the inscription also, which I have heard is written on the heart made of orichalcum, was shown not to be Philammon's by Arriphon, an Aetolian of Triconium by descent, who now enjoys a reputation second to none among the Lycians; excellent at original research, he found the clue to this problem in the following way. The verses, and the prose interspersed among the verses, are all written in Doric. But before the return of the Heracleidae to the Peloponnesus the Argives spoke the same dialect as the Athenians. and in Philammon's day I do not suppose that even the name Dorians was familiar to all Greek ears.

Ταῦτα μεν δη ἀπέφαινεν οὕτως ἔχοντα, της δε 'Αμυμώνης πέφυκεν έπὶ τῆ πηγῆ πλάτανος ύπὸ ταύτη την ύδραν τραφήναι τη πλατάνω φασίν. έγω δε το θηρίον πείθομαι τουτο καὶ μεγέθει διενεγκείν ύδρων άλλων και τον ίον ούτω δή τι έχειν ἀνίατον ὡς τὸν Ἡρακλέα ἀπὸ τῆς χολῆς αὐτοῦ τὰς ἀκίδας φαρμακεῦσαι τῶν ὀιστῶν. κεφαλήν δε είχεν εμοί δοκείν μίαν και ού πλείονας, Πείσανδρος δε ό Καμιρεύς, ίνα το θηρίον τε δοκοίη φοβερώτερον καὶ αὐτῷ γίνηται ή ποίησις άξιόχρεως μάλλον, άντὶ τούτων τὰς κεφαλάς 5 ἐποίησε τῆ ὕδρα τὰς πολλάς. εἰδον δὲ καὶ πηγὴν Αμφιαράου καλουμένην και την Αλκυονίαν λίμνην, δι' ής φασιν 'Αργείοι Διόνυσον ές τον "Αιδην έλθειν Σεμέλην ανάξοντα, την δε ταύτη κάθοδον δείξαί οι Πόλυμνον. τη δε 'Αλκυονία πέρας του βάθους οὐκ ἔστιν οὐδέ τινα οἰδα ἄνθρωπον ές τὸ τέρμα αὐτης οὐδεμια μηχανή καθικέσθαι δυνηθέντα, ὅπου καὶ Νέρων σταδίων πολλών κάλους ποιησάμενος καὶ συνάψας άλλήλοις, ἀπαρτήσας δὲ καὶ μόλυβδον ἀπ' αὐτῶν καὶ εί δή τι γρήσιμον άλλο ές την πείραν, οὐδε ούτος 6 οὐδένα ἐξευρεῖν ἐδυνήθη ὅρον τοῦ βάθους. καὶ τόδε ήκουσα άλλο· τὸ ὕδωρ τῆς λίμνης ὡς ἰδόντα εἰκάσαι γαληνόν έστι καὶ ἡρεμαῖον, παρεχόμενον δὲ ὄψιν τοιαύτην διανήχεσθαι τολμήσαντα πάντα τινα καθέλκειν πέφυκε καὶ ές βυθον ὑπολαβον άπήνεγκε. περίοδος δε της λίμνης εστίν οὐ πολλή, άλλα όσον τε σταδίου τρίτον επὶ δὲ τοῖς χείλεσιν αὐτῆς πόα καὶ σχοῖνοι πεφύκασι. τὰ δε ές αὐτὴν Διονύσω δρώμενα έν νυκτί κατά έτος

εκαστον ούχ όσιον ές άπαντας ην μοι γράψαι.

CORINTH, xxxvii. 4-6

All this was proved in the demonstration. At the source of the Amymone grows a plane tree, beneath which, they say, the hydra (water-snake) grew. I am ready to believe that this beast was superior in size to other water-snakes, and that its poison had something in it so deadly that Heracles treated the points of his arrows with its gall. had, however, in my opinion, one head, and not several. It was Peisander 1 of Camirus who, in order that the beast might appear more frightful and his poetry might be more remarkable, represented the hydra with its many heads. I saw also what is called the Spring of Amphiaraus and the Alcyonian Lake, through which the Argives say Dionysus went down to Hell to bring up Semele, adding that the descent here was shown him by Polymnus. There is no limit to the depth of the Alevonian Lake, and I know of nobody who by any contrivance has been able to reach the bottom of it: since not even Nero, who had ropes made several stades long and fastened them together, tving lead to them, and omitting nothing that might help his experiment, was able to discover any limit to its depth. This, too, I heard. The water of the lake is, to all appearance, calm and quiet; but, although it is such to look at, every swimmer who ventures to cross it is dragged down, sucked into the depths, and swept away. The circumference of the lake is not great, being about one-third of a stade. Upon its banks grow grass and rushes. The nocturnal rites performed every year in honour of Dionysus I must not divulge to the world at large.

¹ Peisander wrote a poem on the labours of Heracles. His date is uncertain, but perhaps he flourished about 645 B.C.

ΧΧΧΥΙΙΙ. Έκ Λέρνης δὲ ἰοῦσιν ἐς Τημένιον τὸ δὲ Τημένιον ἐστιν ᾿Αργείων, ἀνομάσθη δὲ ἀπὸ Τημένου τοῦ ᾿Αριστομάχου καταλαβὼν γὰρ καὶ έχυρωσάμενος τὸ χωρίον ἐπολέμει σὺν τοῖς Δωριεύσιν αὐτόθεν τὸν πρὸς Τισαμενὸν καὶ 'Αγαιούς πόλεμον-ές τοῦτο οὖν τὸ Τημένιον ἰοῦσιν ὅ τε Φρίξος ποταμός ἐκδίδωσιν ἐς θάλασσαν καὶ Ποσειδώνος ίερον εν Τημενίω πεποίηται καὶ Αφροδίτης έτερον καὶ μνημά έστι Τημένου τιμάς

2 έχον παρά Δωριέων των έν "Αργει. Τημενίου δέ άπέχει Ναυπλία πεντήκοντα έμοι δοκείν σταδίους, τὰ μὲν ἐφ' ἡμῶν ἔρημος, οἰκιστής δὲ ἐγένετο αὐτής Ναύπλιος Ποσειδώνος λεγόμενος καὶ Αμυμώνης είναι. λείπεται δὲ καὶ τειχῶν ἔτι ἐρείπια, καὶ Ποσειδώνος ίερον και λιμένες είσιν έν Ναυπλία καὶ πηγή Κάναθος καλουμένη ενταθθα την "Ηραν φασίν 'Αργείοι κατά έτος λουμένην παρ-

3 θένον γίνεσθαι. ούτος μεν δή σφισιν έκ τελετής, ην άγουσι τη "Ηρα, λόγος των απορρήτων έστίν. τὰ δὲ ὑπὸ τῶν ἐν Ναυπλία λεγόμενα ἐς τὸν όνον, ώς επιφαγών άμπελου κλήμα άφθονώτερον ές τὸ μέλλον ἀπέφηνε τὸν καρπόν—καὶ ὄνος σφίσιν εν πέτρα πεποιημένος διὰ τοῦτό εστιν άτε άμπέλων διδάξας τομήν —, παρίημι οὐκ

άξιόλογα ήγούμενος.

"Εστι δε έκ Λέρνης καὶ έτέρα παρ' αὐτὴν όδὸς την θάλασσαν έπι χωρίον δ Γενέσιον διομάζουσι προς θαλάσση δε τοῦ Γενεσίου Ποσειδώνος ίερον έστιν οὐ μέγα. τούτου δ' ἔχεται χωρίον ἄλλο 'Απόβαθμοι γης δὲ ἐνταῦθα πρώτον της 'Αργολίδος Δαναον σύν ταις παισίν ἀποβήναι λέγουσιν. ἐντεῦθεν διελθοῦσιν 'Ανιγραῖα καλούμενα

XXXVIII. Temenium is in Argive territory, and was named after Temenus, the son of Aristomachus. For, having seized and strengthened the position, he waged therefrom with the Dorians the war against Tisamenus and the Achaeans. On the way to Temenium from Lerna the river Phrixus empties itself into the sea, and in Temenium is built a sanctuary of Poseidon, as well as one of Aphrodite; there is also the tomb of Temenus, which is worshipped by the Dorians in Argos. Fifty stades, I conjecture, from Temenium is Nauplia, which at the present day is uninhabited; its founder was Nauplius, reputed to be a son of Poseidon and Amymone. Of the walls, too, ruins still remain; and in Nauplia are a sanctuary of Poseidon, harbours, and a spring called Canathus. Here, say the Argives, Hera bathes every year and recovers her maidenhood. This is one of the sayings told as a holy secret at the mysteries which they celebrate in honour of Hera. The story told by the people in Nauplia about the ass, how by nibbling down the shoots of a vine he caused a more plenteous crop of grapes in the future, and how for this reason they have carved an ass on a rock, because he taught the pruning of vines—all this I pass over as trivial.

From Lerna there is also another road, which skirts the sea and leads to a place called Genesium. By the sea is a small sanctuary of Poseidon Genesius. Next to this is another place, called Apobathmi (Steps). The story is that this is the first place in Argolis where Danaus landed with his daughters. From here we pass through what is called Anigraea,

όδον και στενήν και άλλως δύσβατον, έστιν έν άριστερά μεν καθήκουσα έπὶ θάλασσαν καὶ 5 δένδρα - έλαίας μάλιστα - άγαθη τρέφειν γη, ίόντι δὲ ἄνω πρὸς τὴν ἤπειρον ἀπ' αὐτῆς χωρίον έστίν, ένθα δη έμαχέσαντο ύπερ της γης ταύτης λογάδες 'Αργείων τριακόσιοι προς ανδρας Λακεδαιμονίων ἀριθμόν τε ἴσους καὶ ἐπιλέκτους ὁμοίως. αποθανόντων δε απάντων πλην ένος Σπαρτιάτου καὶ δυοίν 'Αργείων, τοίς μεν ἀποθανούσιν έχώσθησαν ένταθθα οἱ τάφοι, τὴν χώραν δὲ οἱ Λάκεδαιμόνιοι γενομένου πανδημεί σφισιν άγωνος προς 'Αργείους κρατήσαντες βεβαίως αὐτοί τε παραυτίκα έκαρπούντο καὶ ὕστερον Αἰγινήταις έδοσαν έκπεσούσιν ύπὸ 'Αθηναίων έκ τῆς νήσου. τὰ δὲ ἐπ' ἐμοῦ τὴν Θυρεᾶτιν ἐνέμοντο 'Αργεῖοι' 6 φασί δὲ ἀνασώσασθαι δίκη νικήσαντες. ἀπὸ δὲ τῶν πολυανδρίων ἰόντι 'Αθήνη τέ ἐστιν, ἢν Αίγινηταί ποτε άκησαν, καὶ έτέρα κώμη Νηρίς, τρίτη δὲ Εὔα μεγίστη τῶν κωμῶν καὶ ἱερὸν τοῦ Πολεμοκράτους έστιν έν ταύτη. ὁ δὲ Πολεμοκράτης έστὶ καὶ οὐτος Μαχάονος υίος, άδελφὸς δὲ 'Αλεξάνορος, καὶ ἰᾶται τοὺς ταύτη καὶ τιμὰς παρὰ τῶν 7 προσοίκων έχει. ἀνατείνει δὲ ὑπὲρ τὰς κώμας όρος Πάρνων, καὶ Λακεδαιμονίων ἐπ' αὐτοῦ πρὸς Αργείους δροι καὶ Τεγεάτας εἰσίν ἐστήκασι δὲ έπὶ τοῖς ὅροις Ἑρμαῖ λίθου, καὶ τοῦ χωρίου τὸ ὄνομά ἐστιν ἀπ' αὐτῶν. ποταμὸς δὲ καλούμενος Τάναος-είς γὰρ δὴ οὖτος ἐκ τοῦ Πάρνωνος κάτεισι-ρέων δια της 'Αργείας εκδίδωσιν ές τον Θυρεάτην κόλπον.

CORINTH, xxxviii, 4-7

along a narrow and difficult road, until we reach a tract on the left which stretches down to the sea; it is fertile in trees, especially the olive. As you go up inland from this is a place where three hundred picked Argives fought for this land with 548 B.C. an equal number of specially chosen Lacedaemonian warriors. All were killed except one Spartan and two Argives, and here were raised the graves for the dead. But the Lacedaemonians, having fought against the Argives with all their forces, won a decisive victory; at first they themselves enjoyed the fruits of the land, but afterwards they assigned it to the Aeginetans, when they were expelled from 481 a.c. their island by the Athenians. In my time Thyreatis was inhabited by the Argives, who say that they recovered it by the award of an arbitration. As you 338 B.C. go from these common graves you come to Athene, where Aeginetans once made their home, another village Neris, and a third Eua, the largest of the villages, in which there is a sanctuary of Polemocrates. This Polemocrates is one of the sons of Machaon, and the brother of Alexanor; he cures the people of the district, and receives honours from the neighbours. Above the villages extends Mount Parnon, on which the Lacedaemonian border meets the borders of the Argives and Tegeatae. On the borders stand stone figures of Hermes, from which the name of the place is derived. A river called Tanaus, which is the only one descending from Mount Parnon, flows through the Argive territory and empties itself into the Gulf of Thyrea.

As what we will be a second of the second of

PRINTED IN GEEAT BRITAIN BY
RICHARD CLAY AND SONS, LIMITED,
BRUNSWICK STREET, STAMFORD STREET, S.E. I,
AND BUNGAY, SUFFOLK.

THE LOEB CLASSICAL LIBRARY.

VOLUMES ALREADY PUBLISHED.

Latin Authors.

APULEIUS. The Golden Ass. (Metamorphoses.) Trans. by W. Adlington (1566). Revised by S. Gaselee.

CAESAR: CIVIL WARS. Trans. by A. G. Peskett. CAESAR: GALLIC WAR. Trans. by H. J. Edwards.

CATULLUS. Trans. by F. W. Cornish; TIBULLUS. Trans. by J. P. Postgate; and PERVIGILIUM VENERIS. Trans. by J. W. Mackail. (3rd Impression.)

CICERO: DE FINIBUS. Trans. by H. Rackham. CICERO: DE OFFICIIS. Trans. by Walter Miller.

CICERO: LETTERS TO ATTICUS. Trans. by E. O. Winstedt. Vols. I, II and III. (Vol. I. 2nd Impression.) CONFESSIONS OF ST. AUGUSTINE. Trans. by W. Watts

(1631). 2 Vols. (2nd Impression.)

HORACE: ODES AND EPODES. Trans. by C. E. Bennett. (2nd Impression.)

OVID: HEROIDES AND AMORES. Trans. by Grant

Showerman.

OVID: METAMORPHOSES. Trans. by F. J. Miller. 2 Vols. PETRONIUS. Trans. by M. Heseltine; SENECA: APOCO-LOCYNTOSIS. Trans. by W. H. D. Rouse. (2nd 1mpression.)
PLAUTUS. Trans. by Paul Nixon. 5 Vols. Vols. I and II.

PLINY: LETTERS. Melmoth's Translation revised by

W. M. L. Hutchinson. 2 Vols.

PROPERTIUS. Trans. by H. E. Butler. (2nd Impression.) SENECA: EPISTULAE MORALES. Trans. by R. M. Gummere. 3 Vols. Vol. I.

SENECA: TRAGEDIES. Trans. by F. J. Miller. 2 Vols. SUETONIUS. Trans. by J. C. Rolfe. 2 Vols.

TACITUS: DIALOGUS. Trans. by Sir Wm. Peterson; and AGRICOLA AND GERMANIA. Trans, by Maurice

TERENCE. Trans. by John Sargeaunt, 2 Vols. (2nd 1mpression.)

VIRGIL. Trans. by H. R. Fairclough. 2 Vols.

Greek Authors.

ACHILLES TATIUS. Trans. by S. Gaselee.

APOLLONIUS RHODIUS. Trans. by R. C. Seaton. (2nd Impression.) THE APOSTOLIC FATHERS. Trans. by Kirsopp Lake. 2 Vols. (2nd Impression.)

APPIAN'S ROMAN HISTORY. Trans. by Horace White. 4 Vols.
DAPHNIS AND CHLOE. Thornley's Translation revised by J. M. Edmonds; and PARTHENIUS. Trans. by S. Gaselee.

DIO CASSIUS: ROMAN HISTORY. Trans. by E. Cary. 9 Vols. Vols. I to VI.

EURIPIDES. Trans. by A. S. Way. 4 Vols. (2nd Impression.)

GALEN: ON THE NATURAL FACULTIES. Trans. by A. J. Brock. THE GREEK ANTHOLOGY. Trans. by W. R. Paton. 5 Vols.

THE GREEK BUCOLIC POETS (THEOCRITUS, BION, MOSCHUS). Trans. by J. M. Edmonds. (2nd Impression.)

HESIOD AND THE HOMERIC HYMNS. Trans. by H. G. Evelyn White.

JUI.IAN. Trans. by Wilmer Cave Wright. 3 Vols. Vols. I and II.

LUCIAN. Trans. by A. M. Harmon. 7 Vols. Vols. I and II.

MARCUS AURELIUS. Trans. by C. R. Haines.

PHILOSTRATUS: THE LIFE OF APOLLONIUS OF TYANA. Trans. by F. C. Conybeare. 2 Vols. (2nd Impression.)

PINDAR. Trans. by Sir J. E. Sandys.

PLATO: EUTHYPHRO, APOLOGY, CRITO, PHAEDO, PHAEDRUS. Trans. by H. N. Fowler. (2nd Impression.)

PLUTARCH: THE PARALLEL LIVES. Trans. by B. Perrin. 11 Vols. Vols. I to VII.

PROCOPIUS: HISTORY OF THE WARS. Trans. by H. B. Dewing. 7 Vols. Vols. I to III.

QUINTUS SMYRNAEUS. Trans. by A. S. Way.

SOPHOCLES. Trans. by F. Storr. 2 Vols. (2nd Impression.)

ST. JOHN DAMASCENE: BARLAAM AND IOASAPH. Trans. by the Rev. G. R. Woodward and Harold Mattingly.

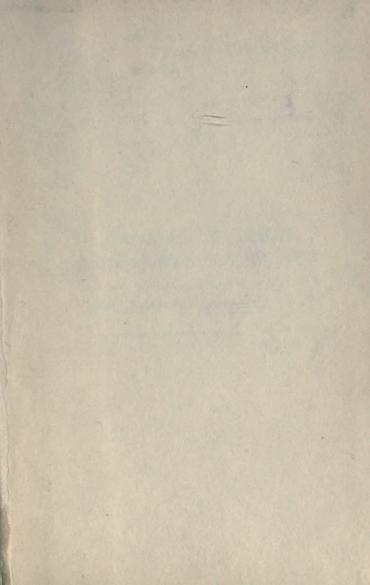
STRABO: GEOGRAPHY. Trans. by Horace L. Jones. 8 Vols. Vol. I. THEOPHRASTUS: ENQUIRY INTO PLANTS. Trans. by Sir Arthur Hort, Bart. 2 Vols.

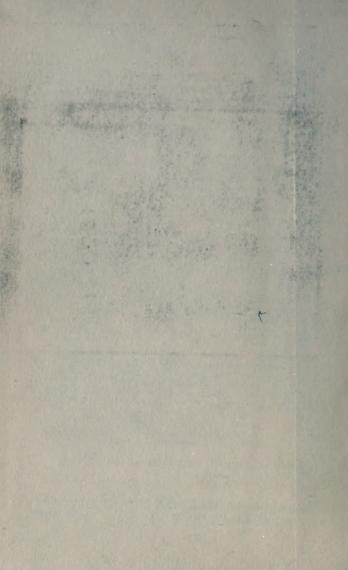
XENOPHON: CYROPAEDIA. Trans. by Walter Miller. 2 Vols. XENOPHON: HELLENICA, ANABASIS, APOLOGY, AND SYM-POSIUM. Trans. by C. L. Brownson. 3 Vols. Vol. I.

DESCRIPTIVE PROSPECTUS ON APPLICATION.

London - - WILLIAM HEINEMANN. New York - - G. P. PUTNAM'S SONS.







PA 4264 A2 1918 v.1 Pausanias Description of Greece

PLEASE DO NOT REMOVE CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

